THE

SIDDHANTA DEEPIKA

OR

THE LIGHT OF TRUTH

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Siddhānta Dipikā and Āgamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva Siddhānta or Āgamānta.

VOL. XIII. MADRAS, JULY, 1912. No. 1.

THE DANCE OF SIVA.

"The Lord of Tillai's Court a mystic dance performs:
what's that, my dear?"—*Tiruvācagam*, XII, 14.

A great master-of-dancing (Naṭarāja) is Śiva! The cosmos is His theatre, there are many different steps in His repertory, He Himself is actor and audience—

When the Actor beateth the drum,
Everybody cometh to see the show
When the Actor collecteth the stage properties
He abideth alone in His happiness.

How many various dances of Śiva are known to His worshippers I cannot say. No doubt the root idea behind all of these dances is more or less one and the same, the manifestation of primal rhythmic energy: Śiva is the Eros Protogonos of Lucian, when he wrote:

> It would seem that dancing came into being at the beginning of all things, and was brought to light together with Eros, that ancient one, for we see this primeval dancing clearly set forth in the choral dance of the constellations, and in the planets and fixed stars, their interweaving and interchange and orderly harmony.

I do not mean to say that the most profound interpretation of Śiva's dance was present in the minds of those who first danced in frantic, and perhaps intoxicated energy, in honour of the pre Āryan hill-god, afterwards merged in Śiva. A great motif is religion or art, any great symbol, becomes all things to all men; age after age it yields to men such treasure as they find in their own hearts. Whatever the origins of Śiva's dance, it became in time the noblest image of *activity* of God which any art or religion can boast of. Of the various dances of Śiva I shall only speak of three, one of them alone forming the main subject of interpretation. One is an evening dance in the Himālayas, with a divine chorus, described as follows in the Śiva Pradosha Stotra—

"Placing the Mother of the Three Worlds upon a golden throne, studded with precious gems, Sūlapāṇi dances on the heights of Kailās, and all the gods gather round Him:"

"Sarasvati plays on the *vīṇā*, Indra on the flute, Brahma holds the time-marking cymbals, Lakshmi begins a song, Vishṇu plays on a drum, and all the gods stand round about:"

"Gandharvas, Yakshas, Patagas, Uragas, Siddhas, Sadhyas, Vidhyadharas, Amaras, Apsaras and all the beings dwelling in the three worlds assemble there to witness the celestial dance and hear the music of the divine choir at the hour of twilight."

This evening dance is also referred to in the invocation preceding the Kathā Sarit Sagara.

In the pictures of this dance, Śiva is two-handed, and the co-operation of the gods is clearly indicated in their position of chorus. There is no prostrate Asura trampled under Śiva's feet. So far as I know, no special interpretations of this dance occur in Śaiva literature.

The second well-known dance of Śiva is called the *Tāṇḍava*, and belongs to His *tamasic* aspect as Bhairava or Vira-bhadra. It is performed in cemeteries and burning grounds, where Śiva, usually in ten armed form, dances wildly with Devi, accompanied by troops of capering imps. Representations of this dance

are common amongst ancient sculptures, as at Ellora, Elephanta, and also at Bhuvanesvara. This *tāṇḍava* dance is in origin that of a pre-āryan divinity, half-god, half-demon, who holds his midnight revels in the burning ground. In later times, this dance in the cremation ground, sometimes of Śiva, sometimes of Devi, is interpreted in Šaiva and Sakta literature in a most touching and profound sense.

Thirdly, we have the Nadanta dance of Naṭarāja before the assembly (sabha) in the golden hall of Chitambaram or Tillai, the centre of the Universe, first revealed to gods and rishis after the submission of the latter in the forest of Tāragam, as related in the Koyil Purāṇam. The legend, which has after all, no very direct connection with the meaning of the dance, may be summarised as follows:

In the forest of Tāragam dwelt multitudes of heretical rishis, following of the Mimāmsa. Thither proceeded Šiva to confute them, accompanied by Vishṇu disguised as a beautiful woman, and Āti-Seshan. The rishis were at first led to violent dispute amongst themselves, but their anger was soon directed against Šiva, and they endeavoured to destroy Him by means of incantations. A fierce tiger was created in sacrificial fires, and rushed upon Him; but smiling gently, He seized it and, with the nail of His little finger stripped off its skin, and wrapped it about Himself like a silken cloth.* Undiscouraged by failure, the sages renewed their offerings, and produced a monstrous serpent, which, however, Šiva seized and wreathed about His neck like a garland. Then He began to dance; but there rushed upon Him a last monster in the shape of a malignant dwarf, Muyalaka. Upon him the God pressed the tip of His foot, and broke the creature's back, so that it writhed upon the ground; and so, His last toe prostrate, Šiva resumed the dance, witnessed by gods and rishis.

Then Āti Seshan worshipped Šiva, and prayed above all things for the boon, once more to behold this mystic dance; Siva·

* A similar story is elsewhere related about an elephant; and these account for the elephant or tiger skin, which Šiva wears.

promised that he should behold the dance again in sacred Tillai, the centre of the Universe. The dance of Šiva in Chidambaram or Tillai forms the motif of the South Indian copper images of Šrī Naṭarājā, the Lord of the Dance. These images vary amongst themselves in minor details, but all express one fundamental conception. Before proceeding to enquire what these may be, it will be necessary to describe the image of Srī Naṭarājā as typically represented. The images then, represent Šiva dancing, having four hands, with braided and jewelled hair of which the lower locks are whirling in the dance. In His hair may be seen a wreathing cobra, a skull, and the mermaid figure of Ganga; upon it rests the crescent moon, and it is crowned with a wreath of Cassia leaves. In His right ear He wears a man's earring, a woman's in the left; He is adorned with necklaces and armlets, a jewelled belt, anklets, bracelets, finger and toe-rings. The chief part of His dress consists of tightly fitting breeches, and He wears also a fluttering scarf (*angavastiram*) and a sacred thread. One right hand holds a drum (*damāra, uḍukkai*), the other is uplifted in *abhaya mudrā* (do not fear): one left hand holds fire, the other points downward to the lifted foot. The right foot is pressed down upon the asura Muyalaka, a dwarf holding a cobra; the left foot is raised. There is a lotus pedestal, from which springs an encircling arch of glory, (*tiruvāsi*), fringed with flame, and touched within by the hands holding drum and fire. The images are of all sizes, rarely if ever exceeding four feet in total height.

Even without reliance upon literary references, the interpretation of this dance would not be difficult. Fortunately, however, we have the assistance of a copious contemporary literature, which enables us to fully explain not only the general significance of the dance, but equally, the details of its concrete symbolism. Some of the peculiarities of the Naṭarājā images, of course, belong to the conception of Šiva generally, and not to the dance in particular. Such are the braided locks, as of a yogi: the Cassia garland: the skull of Brahma: the figure of Ganga, the Ganges fallen from heaven and lost in

Šiva's hair: the cobras: the different ear-rings, betokening the dual nature of Mahādev, 'whose half is Umā': the four arms. The drum also, is a general attribute of Šiva, belonging to his character of Yogi, though in the dance, it has further a special significance. What then is the meaning of Šiva's dance, as understood by Šaivas? The dance is called Nādānta. Its essential significance is given in texts such as the following:

"Our Lord is the Dancer, who, like the heat latent in firewood, diffuses His power in mind and matter, and makes them dance in their turn."* †

The dance, in fact, represents His five activities (Pañchakritya), viz., Srishṭi (overlooking, creation, evolution), Sthiti (preservation, support), Samhāra (destruction, evolution), Tirobhava (veiling, embodiment, illusion, and also, giving rest,) Anugraha (release, salvation, grace). These, separately considered, are the activities of the deities Brahma, Vishṇu, Rudra, Maheśvara and Sadāšiva.

This cosmic activity is the central motif of the dance. Further quotations will illustrate and explain the more detailed symbolisms. *Uṇmāi Viḷakkam*, verse 36, tells us:

"Creation arises from the drum: protection proceeds from the hand of hope: from fire proceeds destruction: the foot held aloft gives mukti". Here mukti is the same as anugraha, release. It will be observed that the fourth hand points to this lifted foot, the refuge of the soul.

We have also the following from *Chidambara Mummaṇi Kovai*:

"O my Lord, Thy hand holding the sacred drum has

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* காட்ட அனல்போல் உடல் கலந்து உயிரையெல்லாம்
ஆட்டுவிக்கும் கட்டுவன் நம்மண்ண லெனவெண்ணுய்.

† Kaḍavuḷ Māmunivar's Tiruvātāvûrār Purāṇam, Puttaraivātil, venraçarukkam, stanza 75, translated by Nallasvāmi Piḷḷai, *Šivajñānabodham*, p. 74. This could also be rendered:

Like heat latent in firewood, he fills all bodies:
Our Father dances, moving all souls into action, know ye!

Compare Eckhart, "Just as the fire infuses the essence and clearness into the dry wood, so has God done with man".

made and ordered the heavens and earth and other worlds and innumerable souls. Thy lifted hand protects the Chetana and Achetana Prapañcha which Thou hast created. All these worlds are changed by Thy hand bearing fire. Thy sacred foot, planted on the ground, gives an abode to the tired soul struggling in the toils of karma. It is Thy lifted foot that grants eternal bliss to those that approach Thee. These Five-Actions are indeed Thy Handiwork".

The following verses from the Tirukūttu Darsana (Vision of the Sacred Dance), forming the ninth tantra of Tirumūlar's ***Tirumantram***, expand the central motif further:

"His form is everywhere: all-pervading is His Šiva-Šakti:
Chidambaram is everywhere, everywhere His dance:
As Šiva is all and omnipresent,
Everywhere is Šiva's gracious dance made manifest.

"His five-fold dances are in sakala and nishkala form,
His five-fold dances are His Pañchakritya:
With His grace He performs the five acts,
This is the sacred dance of Umā-Sahāya.*

"He dances with Water, Fire, Wind and Ether,
Thus our Lord dances ever in the court.†

"Visible to those who pass over Māyā and Mahāmāyā
Our Lord dances His eternal dance.‡

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* ஞானடமைத்தகளசகளத்த
நானடமாடியையங்கருமத்தாக
வானதொழிலருளாலேத்தொழிற்செய்தே
தேன்மொழிபாகன்றிருநடமாமே.

† காளியோடாடிக்கனகாசலத்தாடிக்
கூளியோடாடிக்குவலயத்தேயாடி
சீடியசீர்நீர்கால்சீவ்வானிடையாடி
காளுறவம்பலத்தேயாடினானே.

‡ நிருதலைத்துநிலையெட்டின்மேற்மேலு
மாயுமதிலுக்கப்புறமானத்த
மாயமாமாயையடக்குனின்றுச்சாரை
நாயகனின்றாடஞ்செய்யும்வாறே.

"The form of the Šakti is all bliss (ānanda)—
This united bliss is Umā's body :
This form of Šakti arising in sakaḷa
And uniting the twain is the dance"*

"His body is Ākāš, the dark cloud therein is Muyalaka,
The eight quarters are His eight arms,
The three lights are His three eyes,
Thus becoming, He dances in our body as the assembly (sabhā)." †

This is His dance. Its deepest significance is felt when it is realised that it takes place within the heart and the self: the kingdom of God is within. Everywhere is God : that Everywhere is the heart. Thus also we find another verse:

"The dancing foot, the sound of the tinkling bells,
The songs that are sung and the varying steps,
The forms assumed by our Dancing Gurupara—
Find out these within yourself, then shall your fetters fall away".‡

To this end, all else but the thought of God must be cast out of the heart, that He alone may abide and dance therein. In *Uṇmai Viḷakkam*, we find :

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* சத்திவடிவுசகலவானந்தமு
மொத்தவானந்தமுமையவள்மேனியாஞ்
சத்திவடிவுசகளத்தெழுந்திரண்
டொத்தவானந்தமொருநடமாமே.

† ஆகாசமாமுடலங்கார்முயலக
னேகாசமாந்திசையெட்டுந்திருக்கைகண்
மோகாயமுக்கண்கள்மூன்றெரிசாளை
மாகாயன்மன்றுள்நடஞ்செய்கின்றானே.

‡ ஆடியகாலுமதிற்சிலம்போசையும்
பாடியபாட்டும்பலவானநட்டமுங்
கூடியகோலங்குருபரன்கொண்டாடத்
தேடியுளேகண்டுதீர்ந்தற்றவாறே.

"The silent jñānis destroying the threefold bond are established where their selves are destroyed. There they behold the sacred and are filled with bliss. This is the dance of the Lord of the assembly, "whose very form is Grace".*

With this reference to the 'silent jñānis' compare the beautiful words of Tirumûlar :

"When resting there they (the yogis who attain the highest place of peace) lose themselves and become idle...Where the idlers dwell is the pure Space. Where the idlers sport is the Light. What the idlers know is the Vedānta. What the idlers find is the deep sleep therein".†

Śiva is a destroyer and loves the burning ground. But what does He destroy ? Not merely the heavens and earth at the end of a kalpa, but the fetters that bind each separate soul. Where and what is the burning ground ? It is not the place where our earthly bodies are cremated, but the heart of the bhakta, the devotee, laid waste and desolate. He brings not peace but a sword. The place where their selves are destroyed signifies the place or state where their egoity or illusion and deeds are burnt away: *that* is the crematorium, the burning-ground where Śrī Naṭarājā dances, and whence He is named Suḍalaiyāḍi, Dancer of the burning-ground. In this simile, we recognize the historical connection between Śiva's gracious dance as Naṭarājā, and His wild dance as the demon of the cemetery.

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* மோனந்த மாமுனிவர் மும்மலத்தை மோசித்துத்
தானந்த மானிடத்தே தங்கியிடு—மானந்த
மொண்டருந்தி நின்றுடல் காணுமருண் மூர்த்தியாய்க்
கொண்டதிரு வம்பலத்தான் கூத்து.

† இருந்தார் சிவமாகி யெங்குந்தாமாகி
இருந்தார் சிவன் செயலியாவையு நோக்கி
இருந்தார் முக்காலத்தியல்பைக் குறித்தங்
கிருந்தாரிழவு தெய்திய சோம்பே.
சோம்பர் இருப்பது சுத்த வெளியிலே
சோம்பர் கிடப்பது சுத்த வெளியிலே
சோம்பர் உணர்வது சுருதிமுடிந் திடம்
சோம்டர் கண்டார்ச் சுருதிக்கட் டீக்கமே.

This conception of the dance is current also amongst Šāktas especially in Bengal, where the Mother rather than the Father-aspect of Śiva is adored. Kāḷi* is here the dancer, for whose entrance the heart must be purified by fire, made empty by renunciation. A Bengali Hymn to Kāḷi voices this prayer:

"Because Thou lovest the Burning-ground,
I have made a Burning-ground of my heart—
That Thou, Dark One, haunter of the Burning-ground,
Mayest dance Thy eternal dance."†
"Nought else is within my heart, O Mother:
Day and night blazes the funeral pyre:
The ashes of the dead, strewn all about,
I have preserved against Thy coming,
With death conquering Mahākāla neath Thy feet
Do Thou enter in, dancing Thy rhythmic dance,
That I may behold Thee with closed eyes".

Returning to the South, we find that in other Tamil texts the purpose of Śiva's dance is explained. In *Śivajñāna Siddhiyār*, Supaksha, Sûtra V. 5, we find,

"For the purpose of securing both kinds of fruit to the countless souls, our Lord, with actions five, dances His dance". Both kinds of fruit, that is *Iham*, reward in this world, and *Param*, bliss in Mukti.

Again, *Uṇmai Viḷakkam*, v. 32, 37, 39 inform us

"The Supreme Intelligence dances in the soul.....for the purpose of removing our sins. By these means, our Father scatters the darkness of Māyā, burns the thread of Karma, stamps down Mala (*āṇava, avidyā*), showers Grace, and lovingly plunges the soul in the ocean of bliss (*Ānanda*). They never see rebirths, who behold this mystic dance".‡

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* Vide article on "What is Kāḷi?" in, *S.D.* Vol. III, p. 13.—*Ed. S.D.*

† உலகமே யுருவமாக யோனிகளுறப்பதாக
விலகுபோரிச்சா ஞானக்கிரியை யுட்கரணமாக
வலகிலா வுயிர்கட்கெல்லா மிருபயனுக வைத்து
நலமிகு தொழில்களோடு நாடக நடிப்பன் நாதன்.

‡ எட்டு மிரண்டுமுருவானவி லிங்கத்தே
நட்டம்புதல்வா ரகிலக்கேள்—சிட்டன்

The conception of Lilā, the world-process as the Lord's sport or amusement, is also prominent in the Šaiva scriptures; thus, Tirumûlar writes: "The Perpetual Dance becomes His Play".

This aspect of His activity appears to have given rise to the objection that He dances as do those who seek to please the eyes of mortals; to which the answer is given that He dances to maintain the life of the cosmos and to give release to those who seek Him.

In another way, more arbitrary, the Dance of Śiva is identified with the Pañchākshara, the five syllables Ši-va-ya-na-ma. which have a peculiar and special significance in Šaiva symbolism. In *Uṇmai Vilakkam*, v. 33-35 they are identified in the dance as follows:

"In His feet is *na*; in His naval is *ma*; in His shoulders is *Ši*; in His face is *va*; in His head is *ya*".*

A second way of contemplating the Pañchākshara is also given, as follows:

"The hand holding the Drum is '*Ši*'; the hand held out is '*Vā*'; the hand holding out protection (abhaya) is *ya*; the hand holding fire is *na*; the foot holding down Muyalaka is *ma*".†

சிவாயநம வென்னுந் திருவெழுத்தஞ்சாலே
யவாய மற நின்றுவான்.
மாயை தனையுதறி வல்வினையைச் சுட்டு மலஞ்
சாயவ முக்கியருள்தானெடுத்து—நேயத்தால்
ஆந்தவாரிதியி லான்மாவைத்தா னழுத்தல்
தானெந்தையார் பாதந்தான்.
உரையுணர்வுக் கெட்டா வொருவன் மிடிபஞ்சாக்
கரத்தால் வரைமகடான்பாதி—பரையிடமாய்க்
காணும்படியே கருணையருக் கொண்டாடல்
பேணுமவர்க்குண்டோ பிறப்பு.

* ஆடும்படிகேள் நல்லம்பலத்தா னையனே
காடுந் திருவடியிலே நகரம்—கூடு
மகரம்முதரம் வளர்தோள் சிகரம்
பகருமுகம் வாமுடியப்பார்.

† சேர்க்கும் திடிகரம் சிக்கனவாவீசுகரம்
ஆர்க்கும் யகரமபயகரம்—பார்க்கிலிறைக்
கஞ்சி நகரமடிக்கீழ் முயலகனார்
தங்கு மகரமதி தான்.

The text continues:

"The meanings of the five letters respectively are God, Šakti, Soul, Tirobhava and Mala...If this beautiful Five-Letters be meditated upon, the soul will reach the land where there is neither light nor darkness, and there Šakti will make it One with Šivam".*

Another verse of *Unmai Vilakkam* explains the fiery arch (tiruvāsi): The Pañchākshara and the Dance are identified with the mystic syllable Om, the arch being the kombu or hook of the ideograph of the written symbol: "The arch over Śrī Naṭarāja is Omkāra; and the akshara which is never separate from the Omkāra is the contained splendour. This is the Dance of the Lord of Chidambaram".†

The *Tiru-Arul-Payan* however (Ch. IX. 3) explains the *tiruvāsi* more naturally as representing the dance of Nature, contrasted with Šiva's dance of wisdom.

"The dance of matter (Prakṛiti) proceeds on one side: the jñāna dance on the other. Fix your mind in the centre of the latter".‡

I am indebted to Mr. Nallasvāmi Piḷḷai for a commentary on this:

The first dance is the action of matter—material and individual energy. This is the arch, tiruvāsi, Omkāra, the dance of Kāḷi. The other is the Dance of Šiva—the akshara inseparable from the Omkāra—called ardhamātra or the fourth letter

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* சதசிவன் அருள் ஆவி யெழிலார் திரோதமலம்
மாசிலழித்தஞ்சினமடைவாம்.
அண்ணல் முதலாபழகா வொழித்தைத்து
மண்ணிலிராப் பகலற்றிடப்பதே—கண்ணி
யருளானது சிவத்தே யடக்குமனுவை
யிருளானது தீரவின்று.

† ஓங்காரமே நற்றிருவாசி யுற்றதனின்
நீங்காவெழுத்தே நிறை கூடராம்—ஆங்காரம்
அற்றூர் அறிவாரணி யம்பலத்தாடலிது
பெற்றூர் பிறப்பற்றூர் பின்.

‡ ஊன நடன மொருபா லொருபாலா
ஞான நடந்தானே.

of the Praṇava, Chaturtam and Turiyam. The first dance is not possible unless Śiva wills it and dances Himself.

The general result of this interpretation of the arch is, then, that it represents matter, nature, prakṛiti; the contained splendour, Śiva dancing within and touching the arch with head, hands and feet, is the universal omnipresent Purusha. Between these stands the soul, as *ya* is between *Śi-va* and *na-ma*.

Now to summarise the whole interpretation we find that *The Essential Significance of Śiva's Dance is threefold: First, it is the image of his Rhythmic Activity as the Source of all Movement within the Cosmos, which is Represented by the Arch Secondly, the Purpose of his Dance is to Release the Countless souls of men from the Snare of Illusion: Thirdly the Place of the Dance, Chidambaram, the Centre of the Universe, is within the Heart.*

In these notes I expressly refrain from all aesthetic criticism and have endeavoured only to translate the central thought of the conception of Śiva's dance from plastic to verbal expression, without reference to the beauty or imperfection of individual works. In conclusion, it may not be out of place to call attention to the grandeur of this conception itself as a synthesis of science, religion and art. How amazing the range of thought and sympathy of those rishi-artists who first conceived such a type as this, affording an image of reality, a key to the complex tissue of life, a theory of nature, not merely satisfactory to a single clique or race, nor acceptable to the thinkers of one century only, but universal in its appeal to the Philosopher, the Bhakta, and the artist of all ages and all countries. In these days of specialisation, we are not accustomed to such a synthesis of thought; but for those who 'saw' such images as this, there could have been no division of life and thought into water-tight compartments. Nor do we always realise, when we criticise the merits of individual works, the full extent of the creative power which, to borrow a musical analogy, could discover a *rāga* so expressive of fundamental rhythms and so profoundly significant and inevitable.

Every part of such an image as this is directly expressive, not of any mere superstition or dogma, but of evident facts. No artist of today, however great, could more exactly or more wisely create an image of that Energy which science must postulate behind all phenomena. If we would reconcile Time with Eternity, we can scarcely do so otherwise than by the conception of alternations of phase extending over vast regions of space and great tracts of time.* Especially significant, then, is the phase alternation implied by the drum, and the fire which 'changes', not destroys. These are but visual symbols of the theory of the day and night of Brahma !

In the night of Brahma, Nature is inert, and cannot dance till Šiva wills it. He rises from His rapture, and dancing sends through inert matter pulsing waves of awakening sound, and lo ! matter also dances, appearing as a glory round about Him. Dancing, He sustains its manifold phenomena. In the fulness of time, still dancing, he destroys all forms and names by fire and gives new rest. This is poetry: but none the less, the truest science.

Again, this Naṭarāja is not only Truth, but Love: for the purpose of His Dance is Grace, the giving of freedom to countless individual souls. Lastly, also, how supremely great in power and grace this dancing image must appear to all those who as artists have striven in plastic forms to give expression to their intuition of Life !

It is not strange that the figure of Naṭarāja has commanded the adoration of so many generations past: we, familiar with all scepticisms, expert in tracing all beliefs to primitive superstitions, explorers of the infinitely great and infinitely small, are worshippers of Śrī Naṭarāja still.

A. K. C.

[* Cliver Lodge, Hibbert Journal, Vol. X, No. 2, 1911.]

THE TEN IDYLLS.

TIRUMURUGĀRRUPAḌAI.*

CANTO VI.

Paḷamuthirsolai.

At famous festivals in all and every village,
Where goats are sacrificed and blood mixed with millet is sprinkled,
At every abode where devotees invoke him,
At every sacrificial ground where Vêlan dances,
At every forest, grove and tank and rivers and other places,
At squares where three, four and five roads meet,
At flower gardens and village munds and public places,
At places where the cattle are herded together,
At towns where the kuṟava girls,
Fixing the cockbanner, and smearing ghee and white mustard thereon
Recite the mantra secretly and in loving worship,
Offer the flowers, and tying two different pieces of cloths
On their loins and the raksha on their arms,
And sprinkle white fried rice and offer oblations
Of white rice with goat's blood in different corners,
And smear with paste of sandal and fragrant saffron,
And tie up the garlands of red oleander and green leaves
After severing them, and invoke Muruga's blessing
On their Hill Villages (so that it may be freed from famine, sickness and enemies).
Offer incense singing the Kuriñji melody,
While the music of the instruments mixed with that of the rippling brooks

* The previous cantos appeared in *S. D.* for April and June 1912. —*Ed. S. D.*

And sprinkling the red flowers and millet mixed with blood
The kurava girls danced a fearful dance to the tune of the music,
And invoked God Muruga so that unbelievers may be baffled,
While others of the city make the Holy place resound
With their songs and the blowing of many horns,
And the ringing of many bells, and praising
The Royal Elephant invoke God and obtain boons they wished for,
In all these places, Our Lord is sure to dwell
This I state of my own knowledge;
Yet He may dwell in places not known to me.
There where you see Him, praise Him, with your face beaming with joy and lift your hands over your head in worship and fall down at His feet and repeat His praises as follows:—
Thou Oh Lord, sixbodied, of six holy women born,
In sacred pool of Himayam with darbha grass grown
And borne by one of the elemental Gods (Agni),
Thou Son of God seated under the Banyan tree,
Thou child of the daughter of great Himāvat,
Thou the Death of my foes, Thou Lord of the Bow
Thou darling child of Victorious and Victory-giving Durga,
Thou Lord born of the Sylvan Goddess well adorned,
Thou, the General of the Suppliant Deva hosts,
Thou, the wearer of the garland and knower of all Arts,
Thou, incomparable in war and victorious in youth,
Thou, the wealth of the Brahmins and the word of the wise,
Thou, consort of Valḷi and Devasena,
Thou, bull among heroes with spear in arm,
Thou, mighty Lord who split the rock of evil,
Thou, Lord of Kuriñji whose hills to sky do soar,
Thou, Hero of whom all bards do sweetly sing,
Thou, Muruga whose station none can reach.

Thou whose praise is Thou fulfillest all desires,
Thou showerer of grace on those in travail
Thou Lord whose chest Victorious in war is blazoned in gold.
O Thou who hast no equals in Thy Supreme Wisdom.
Thou liberal dispenser of gifts to those who pray to Thee
Thou whose name is praised by the great
Thou who acquaint the name of strong over evil by your prowess in Vanguishing Sûrapadma and his hosts
Thou the Comparable, Thou the Chief."
Thus have I praised Thee in words not adequate,
As Thou art difficult of description by mere mortals
And approached Thee to gain Thy Feet

(By the Poet to God Muruga.)

Desiring to mix with the hosts of devotees of all sorts and conditions
And share in the joy of the Festive ground
This deserving poet of mature knowledge and truth
Has approached Thee, O Lord, desiring to utter
Thy great praises and praising Thee in words of wisdom and sweetness
Before even these prayers were thus addressed
His devine form of incomparable strength
And His stature extending to the skies
This fearful Form concealing and approaching the Sabha
And showing his old Divine Form of Youthful Beauty
The Lord, will say
"Your Visit I know—Leave off fear."
And graciously uttering words of love
So that you of all others in the world surrounded by the waters may shine
He will grant you the boons difficult to obtain.
(Here follow the description of Paḷamuthirsolai)
He, the Lord of the Hill in Paḷamuthirsolai.

J. M. N.

THE ORIGIN OF THE NAME TAMIL.

The name "Tamil" has afforded no small scope for the display of etymological ingenuity. Some of the explanations which the word has elicited from the imagination of both European and Tamil Scholars, can very well serve as examples of what is called "popular etymology" or etymology of the folk. Compared with them, even Horne Tooke's "Diversions of Purley" would be thrown into the shade. Sound-etymology may sound well to untutored ears, but can rarely be sound. Popular etymology is founded on sound association and it is no wonder that it appeals readily to the uneducated.

The most fanciful account of 'Tamil' is its analysis into த்+அ+ம்+இ+ழ் (five sounds or letters) with a view to explaining Tamil as the language of the *Pañchākshara* or ஐந்தெழுத்து (the scared pentad சிவாயம). One may well say that Tamil owes its name to its ஐந்தெழுத்து* or *Pañcha lakkaṇam* (the five-fold division of Tamil Grammar); its *five* peculiar letters or sounds ற, ன, ழ, ள, ங; the *five fold* division of genders and numbers in Tamil Grammar, or, the *five modes* of dressing ladies' hair known as ஐம்பால், which are prevalent among the Tamils. The folly of etymologising in this fashion is too patent to need any further comments. As little importance need be attached to the above conjecture as to the popular account of the Hebrew word "cabal" which occurs in English history.

An equally imaginary and calculative etymology has come down to us from no less a personage than the learned Svāminātha Dešikar who wrote the Tamil Grammar இலக்கணக்கொத்து. He divides தமிழ் into தம் (one's own) and இழ் (the letter ழ்), and thereby makes out that this single letter is a characteristic or peculiarity of the Tamil language.

No doubt it is a distinctive mark of Tamil as compared with Sanskrit and some other languages, but it does not serve

* எழுத்து means "letter" or "grammar" hence ஐந்தெழுத்து is translatable into Pañchalakkaṇam.

at all to distinguish Tamil from Malayāḷam and some Tibetan languages which possess this peculiar sound.

A Grammarian who holds up Tamil to ridicule in the following words:—"ஐந்தெழுத்தாலொருபாடையென்றறையவேநாணுவர் அறிவுடையோரே" (the learned are ashamed even to speak out that there is a language of five letters) cannot be expected to give a more scientific and appropriate account of the name Tamil.

Next in imaginative importance is the myth of an etymology, invented by a contributor to the செந்தமிழ்,* in whose opinion Tamil is but a corruption of the Sanskrit *dhamam* (light or the source of light). In explanation of the connection between the Sun and this language, it is alleged that that Sūrya taught Hanumān grammar, that Sarasvati faces the East, that Sūrya sustains all life, and thereby Sūrya becomes the lord of learning, and the language proceeding from him is called *dhamam* or Tamil.

This reminds me forcibly of the explanation which an elderly Tamil gentleman once gave for the word சகோதரம். He analysed it into சகோ (thought) and ஏகம் (unity) and made his simple-minded audience believe that its original signification was *unity of thought*.

The "Sen Tamil" contributor is actually sailing in the same boat with this gentleman. Both are at the mercy of imagination and are equally exposed to the dangers which it may lead to; only the former is deaf to the laws of sound while the latter does not feel the *'unctuousness'* of the Āryan *Sneha*.

Curiously enough, Sūrya on whom the Tamil language is fathered has with all heat and light failed to preserve from corruption the purity of the name *dhamam*. And it is no less strange that other tongues have not taken their names after this wonderful progenitor.

Dr. Oppert has discovered a new source for the name Tamil never dreamt of in the philosophy of the Tamils. His

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*Sen Tamil—a Tamil monthly of the Madura Tamil Sangam—*Ed. S. D.*

etymological skill and originality of thought is brought to light in his derivation of Tamil from *Malla*—the name of an ancient South Indian race. The process of change or rather metamorphosis, is set forth thus:—*Tirumalla* (the distinguished or well-off malla), *Tiramiḻa*, *Tiramida*, *Tiravida* (Dravida), Tamil.

This is no doubt an ingenious etymology, but has the flavour of fiction, based as it is on the presumption that the *Mallas* formed the primitive Tamil race, and that even the earliest Tamil grammarians, Agastiyar and Tolkāppiyar were quite unaware of this wonderful transformation. "Malla" is one of the names of *Maruta-mākkaḷ* (agricultural tribes). According to Dr. Winslow *Kuriñchi-Mākkaḷ* (semi-agricultural tribes) are also known by this name, but *Divākaram* (an ancient Tamil Lexicon) does not recognise this meaning. The word is further employed to denote a strong man, "warrior" or "commander of an army." Evidently the Tamil *Malla* is connected with the Sanskrit *Malla* (a strong man, a mixed caste, the name of a people).

The agricultural Mallas to whom Dr. Oppert obviously refers in his etymology, have from time immemorial been recognised as a section of the occupants of the Maruta country —one out of the 5 varieties of land known in Tamil as மருதம். Ancient Tamil works on Agapporuḷ (a sub-division or Tamil Grammar relating to Love and attendant affairs of the heart) throw some light on the position of the *Mallas*. But there is no proof whatever that the Mallas at first occupied an exceedingly prominent position in society and that the Tamil language was originally *theirs*, and was adopted by other ancient inhabitants such as the Kuravar, Iḍaiyar, Paravar, Maṟavar etc.

The prefix *tiru* in Dr. Oppert's *Tirumallam* is admittedly a Tamil corruption of the Sanskrit *Śri*—splendour, beauty, wealth, prosperity etc., and implies that the name sprung into existence after the advent of the Aryans into India.

The Mallas are to-day represented by the Pallas of the Deccan and Ceylor and the theory that these Mallas alone were the *true original Tamiḻs* is as amusing as it is wild and

fantastic. But it is consistent with the learned doctor's derivation of Pāṇḍiya from an imaginary Pallāṇḍiyan (lord of the Pallas). To expect men who cherish such a low opinion of our ancestry and antiquities, to give a better and fairer origin for our names, is really a case of hope against hope.

Dr. Pope one of the foremost Dravidian scholars, has also contributed his share to this etymological contention. He takes Tamiḻ to be a corrupted form of Tenmoḻi (the language of the South) and supposes that the corruption set in thus:—

Tenmoḻi, Temmoḻi, Temoḻi, Temiḻi, Tamiḻ. In his opinion the language ws so-called in contradistinction to *Vaḍugu* (the northern tongue or Telugu), and the Tamil expressions *Vaḍamoḻi* (the northern language or Sanskrit) and *Ṯenmoḻi* (the Southern language or Tamil) have accentuated this account.

Others again assign to this alleged, original *tenmoli* the meaning of *the beautiful tongue* (from *ten* = beauty). Why not call it *the language of the blacks*, or *the harmonious tongue*, for *ten* means also *harmony* and *blackness* ?

It should be observed here that the residents of one cardinal quarter (*dis*) rarely name themselves, or their tongue, after their own quarter. Persons living in the North are accustomed to designate those in the south as southerners and similarly the inhabitants of the South call those of the North northerners. For instance, the Jaffnese who call the Indians *Vaḍakkattaiyar* (Northerners) never call themselves *Teṟkattaiyar* (Southerners). But the employment at once of two such contradistinguishing terms is neither uncommon nor improper. It is further remarkable that the name *Ṯenmoḻi* (Southern tongue) necessarily implies the co-existence of *Vaḍugu* or *Vaḍamoḻi*, and therefore could not have come into being but for the presence of *Vaḍugu* or *Vaḍamoḻi*.

The idea of describing Tamil as the *beautiful language* could have occurred only to Tamil struck with its beauty. Similarly the notion that sweetness (இனிமை) underlies the name Tamil, must be attributed to a Tamil taken by the sweetness of his speech. This leads us to the conclusion that the simple primitive

Tamil who first lisped this name, fell in love with his own tongue, which is absurd. Nor is it at all probable that a comparative study of languages led him to characterise his tongue as *'sweet'* or *'beautiful*

Again, neither beauty nor sweetness shews itself to advantage in the infancy of a language. And there is no proof whatever that Tamil was not christened until it had bloomed into beauty, and sweetness. If sweetness be the primary meaning of Tamil, how is the word analysed ?

A more plausible explanation lies however in the identification of 'Tamil' with the common name Tamil (தமிழ்) in the sense of nature. This would make Tamil convey the same radical meaning as Prakrit (ex *Prakriti*—nature), viz, *natural, original* or *home* language as distinguished from the refined, polished or literary tongue which with the Āryans is Sanskrit and with the Tamils, *Sen Tamil.*

The three fold classification of our tongue into *Iyal* (natural) *Isai* (musical) and *nāṭaka* (dramatic) Tamil, might also be cited to give countenance to this account.

The talented author of "Tamils Eighteen Hundred Years Ago" traces the name to Tamalitti (modern Tamluck), in ancient times a great emporium of trade at the mouth of the Ganges. The word Tamalitti is the Pāli form of the Sanskrit *Tāmralipti*—a name apparently derived from Sanskrit *Tāmra*—copper and *lipta*—besmeared or covered with. The people who lived in *Tāmralipti* were known as *Tāmralipta*, and it is not clear why the Tāmraliptas or Tamalittas preferred to be known as Tamils (தமிழர்) on their arrival in South India. It is also open to doubt that the Tamils did not figure in South India until the Āryans had come to India and their older and more correct word Tāmralipti or Tāmralipta had, in course of time, been softened to *Tamalitti* or *Tamalitta*. The resemblance between Tamal in Tamalitti and Tamil, seems to me rather accidental than real. The phonetic difference between *l* (ல) and *ḻ* (ழ) clearly favours this view.

The name Tamil is also traced to the Sanskrit Tāmra

(copper coloured), by such scholars as are inclined to the belief that the Tamils are of Mangolian origin and their remote ancestors were a copper-coloured race. *Tāmra* is supposed to have turned into *Tamla*, *Tamiḷa*, *Tamila* and *Tamil* in the mouth of the illiterate. Here as well as in the foregoing etymology, ம or ள, is presumed to have changed into ழ, but the tendency of our tongue is quite the other way.

Again the high antiquity of our race and the hall mark of established usage which Agastiyar and Tolkāppiyar clearly saw on the form தமிழ் (Tamil) are as strongly against this conjecture as against Dr. Oppert's favourite *Tirumallam*, and Mr. Kanakasabhai Pillai's *Tamalitti*.

Another account of Tamil which smacks of fictitiousness is its derivation from the Sanskrit *drāviḍa*. This was first suggested by Dr. Graul and readily taken up by the three Doctors Caldwell, Gundert and Pope. But the last named gave it up since for the offspring of his own imagination.

Here comes again the baseless belief that the Tamils gained their name and position as a race only after the Āryans had wandered into India. Apart from this, the non-occurrence of the word *drāviḍa* in ancient Sanskrit works clearly indicates that it was a later introduction into that tongue. Futhermore, the testimony of one of the ablest hands in the field of Indian Philology not only gives the lie to this etymology, but turns the tables upon the Sanskrit *drāviḍa*. Dr. Sten Konow of Christiana University, whose article on the Dravidian figures in the pages of the "Encyclopædia Brittanica" (11th edition), notices there how the Sanskrit *Drāmiḍa* becomes *Tiramiḍa* in Tamil, and remarks thus: "*Drāmiḍa* which also occurs as *Dravida is in its turn developed from an older Damila which is identical with the word Tamir—Tamil.*" In view of the above etymologies it would not be surprising if some scholar were one day to connect Tamil with *Tamlu* and *Dhimal* (names of two Tibeto—Burman dialects spoken in Assam and Bengal respectively), or to trace it to the Tamil expression *Temoli* (mellifluous language, *tem*—honey, sweetness, and *moḻi*—language).

The itching desire to derive 'Tamil' agreeably to our pet notions about the Tamils, may lead us into even more ludicrous etymologies. Thus you may resolve Tamilar (Tamils) into *tam* (one's own) or *tami* (detached, separated or unequalled) and *Iḷar* or *Iḷuvar* (toddy-drawers or yādavas), and offer the following remarks in explanation:—

Says Mr. Aruṇāchalam in the Ceylon Census Report 1901 "When the Tamils are spoken of in South India, the Veḷḷāḷas are meant as being the Tamils *par excellence*". Now the Veḷḷalas are supposed to be the representatives of the *Veḷir* of old, who are identified with the Yādavas of the epics. These Yādavas appear in the Mahābhārata under such appellations as *Suras*, *Somakas* and *Madhus*. In these names one can easily recognise the words *Yadu*, *Sura*, *Soma* and *Madhu*, which convey the meaning of palm wine or toddy. Such Tamilian tribal names as *Iḷar* or *Iḷuvar*, *Chēvar*, *Koṅker*, *Kaḷḷar*, *Maravar* and *Chāliyar* may similiarly be taken to be derivatives from the Tamil words *Iḷam*, *Chēra or Cheru*, *Koṅgu*, *Kaḷ*, *Maravi* or *Maravu* and *Chāli* respectively, which mean toddy. Hence the Synonymy of the above names. The Tamilian place-names, *Iḷam* (Ceylon), *Madura* and *Toṇḍi* may also be connected with the corresponding Tamil names of toddy. Moreover, the Rākshasas whom the Mahābhārata calls descendants of Yadu, the Shāṇārs who claim kinship with the above named aborigines of India and Ceylon, the Kurumba shepherds (remnants of an ancient line of petty kings) who call themselves *Yādavalu*, and the *Āyar* or *Iḍaiyar* who count that Yādava—Indra named Krishṇa as their own man, may all be classed as Yādavas. Therefore the original Tamils might as fairly be Yādavas as Mallas, and the derivation from Iḷar, thus appears not more forced and fictitious than that from Mallar. Nor do the Iluvar of Cochin occupy a lower rung in the social ladder than the Pallas of Deccan.

I have introduced this suppositional etymology with a view to shew clearly the danger of etymologising after Dr. Oppert and others of his school. Philology is a slippery and dangerous ground on which we have to tread with eyes and ears wide open.

To my mind the great mistake which some of the above named etymologists have made is their bold assumption that the original Tamils where so called by virtue of their *tongue*. It seems to me that these scholars little thought how untenable their position was. Almost all the known languages owe their names to the *peoples* or *countries* originally connected with them. This is due to the fact that a people of its country is known, recognised, or made known to outsiders before its language. In other words, the existence of a race, or its country, is necessarily felt before its language becomes known. Hebrew, Arabic, Aramaic, Manchu, Greek, Latin, Mank, English, Italian, French, Swedish, Saxon, Welsh, Breton, Chaldee, Syriac, Bengalee, Hindi, Kanarese,—all these names forcibly remind us of the fact that our ideas about languages are inseparably associated with and primarily gained from our ideas about their speakers or countries; hence the custom of naming languages after their speakers or countries.

Just as a knowledge of man, is indispensable to a conception of 'language' in general, so is a knowledge of a people or its country indispensably necessary to form an idea of its language.

Such words as, Huzvaresh (a mode of reading the Pehlevi translation of the Avesta by substituting Italian for Aramaic words), Zend (properly the interpretation or translation into Pehlevi of the Avesta), Pāli (literally, row, line, series; the series of the Buddhist sacred Texts; hence "the language of the Sacred Texts" i. e. Magadhi), Sanskrit (the language which was *completely* or *accurately* formed from one of the Primary Prākrit dialects of India), Urḍu (Persian Urḍu—camp; hence the language which grew up in the camps of the Mohamedan invaders of India), are seemingly exceptions to the above rule, but, in reality, are linguistic names which literary or military circumstances gave rise to. They have never been *national* appellations, or names which served to distinguish one nation and its language from another. Thus do we see that Tamil is quite unlike any of these names in its application. It denotes

not only the language but the nation at large and even its home in South India.

Preposterous then is the argument that at first the beauty, sweetness or independence of the Tamil speech won so much attention and admiration that the speaker and his country become objects of only secondary enquiry, recognition and importance.

Absurd again it is to say that the Tamils were a *nameless* race when their tongue attracted so much attention. Also far from probable it is that the maker of this name was unable to form a conception of the Tamil man but for the *winning look*, *sweet voice* or *free gait* of his linguistic handmaid.

Considering the highly unsatisfactory character of all the derivations that have hitherto been announced—I venture to submit an explanation which I hope is agreeable to reason and Tamil usage.

According to Dr. Winslow, the name Tamil means (1) sweetness, pleasantness, melodiousness; (2) The Tamil Language; (3) nature, state, quality (*சீர்மை*) c. f. *இனிமையு சீர்மையுஞ் தமிழினலாகும்*"—Piṅgaḷantai.

The arrangement of the meaning is apparently in accordance with the doctor's opinion about their development. But the explanation is conspicuously incomplete, owing to the lexicographer's failure to recognize the fact that the word Tamil is used in Puṟanānūṟu (a poetical collection of 400 odes relating to *Puṟapporuḷ*, or objective, which received recognition at the hand of the last Tamil Sangam) both in the sense of the Tamil country, as in *தண்டமிழ்க்கிழவர்* (the rightful owners of the cool *Tamil country*), *தண்டமிழ் பொதுவெனப்பொறுஅன்* (who will not brook the idea of the cool *Tamil country* being common), and *தண்டமிழ்வரைப்பு* (the limits of the cool *Tamil country*), and in the sense of the Tamil people, as in *தமிழ்தலேமயங்கிய தலேயாலங் கானத்து* (at Talaiyālaṅkānam where the Tamils or the Tamil army were engaged in battle). In addition we have in the term Tamilakam (properly the home 'akam' of the Tamils), whence the Limirike and Dimirika of Greek writers, a good example o

the use in ancient times of the word Tamil to denote the Tamil people. Cf. "இமிழ்கடல் வைப்பிற்ற மீழகமிய"—சிலப்பதிகாரம். "சம்புத்தீவினுட்டமிழகமருங்கில்"—மணிமேகலை. "இமிழ்கடல்வேலித்தமிழ கம்"—பதிற்றுப்பத்து.

As the learned Svāminātha Desikar has ingeniously suggested, the radical of தமிழ் (Tamil) is, most probably, தம் (tam) one's own or proper, but the final ழ் certainly serves a different purpose from what the Desikar makes out. I am inclined to believe that it is a formative suffix as in உமிழ் (to spit, to rinse the mouth), அமிழ் (a grain of boiled rice), இகழ் (to pass over, slight or despise), அமிழ் (to be immersed), இமிழ் (sound, hum, roar, a drum), அகழ் (to dig out, scoop out—a ditch), எறழ் (energy, strength—ஊக்கம்), உறழ் (to join), கதழ் (to be angry), கமழ் (to be odoriferous), குமிழ் (to grow into a conical shape, to bubble), கெகிழ் (to become loose), முகிழ் (to fold or close up—a flower bud), இதழ் (petals of a flower, lip), திகழ் (to shine), (out) (to fasten, bind). The above-named words are, on the face of them, quite closely connected with the following simpler words of the same or similar import :—உமி (to spit, to rinse the mouth), அவி (to boil), இக (to pass over), அம் or அம்மு (to plunge in confusion, to cover to dissemble), இம் (an imitative sound), அக in அகப்பு (depth), அகலை அகம் (inside, interior), எறு (to rise, to increase, to be full), உறு (to join), கத in கதமு (to be obstinate, perverse), கதம் (anger), கம் (to be fragrant), குவி (to heap up conically), நெகு (to become soft or loosened), முகி (to come to a point), இலை (to join, unite), திகு (to kindle rapidly as fire), சிகி (a lock of hair).

I feel it my duty to mention here that Rao Bahadur C. W. Dāmotharam Pillai carries off the palm for this sensible explanation of the ழ் in Tamil, which I hope the examples I have quoted above fully bear out. He, however, interprets the name Tamil as meaning the *independent* (தமி) language, but it seems to me more appropriate to attach this epithet to the *people* or its *country*. The Tamil word தமி which corresponds to தனி from தன் (one's own) has sprung from தம்—plural of தன். It carries the sense of *loneliness, solitariness, detachedness, apartness, uniqueness* or *independence*. The Vindhya mountains formed a

formidable barrier to the Āryans of the North, and the Tamilian land was pre-eminently free from Āryan aggression. Even the empire of the Great Ašoka did not extend into the Tamilian territory.

In view however of the third meaning of Tamil as given by Dr. Winslow in his *Dictionary*, I am tempted to give a slightly different account of the name of our tongue. Tamil in the sense of nature, state, quality is evidently derived from தம் = one's own, or proper ; hence *proprietas, property, quality, nature* or *state*. Tanmai (தன்மை) is a word of similar signification, which has sprung from the singular base தன் cf. தனம் in சின்னத் தனம்—smallness. The same relation exists between தமிழ் (nature) and தன்மை as between தமி and தனி. The former two are as synonymous and interchangeable as the latter two. The இ between தம் and ழ் is obviously a *chāriyai* or euphonic letter as in இமிழ் and அமிழ். If the above abstract signification were at the bottom of the proper name, Tamil, then our ancestors apparently meant to designate themselves as the natural-born, or people of natural disposition, of good nature, or of agreeable, unassuming or artless character. But it seems more probable that the term was originally employed to designate "*being one's own*"; hence *one's own people*, country or characteristic. The abstract idea is probably not so old as the proper name. If otherwise, the Tamil might lay as fair a claim to *decorum* or *decency* (தமிழ்தன்மை) as the Āryan does to *nobility*.

Taking தமிழ் (Tamil) to be a variant of தமி (tami), one might also explain it as meaning "*those who were by themselves* i. e. those who remained *unmixed* and *pure*. It is difficult indeed to say exactly what the original meaning was, but it seems quite reasonable to suppose that the name Tamil has sprung from *tam*, a modified form of *tām* (தாம்)—themselves. With all people who employ such terms of ownership as தகப்பன் (தகப்பன்), தந்தை, தம்பை, தன்னை, தாய், தம்பினை, தமையன், தமுன், தமக்கை, தமபின், தம்பி, தங்கை, தமன், தன்னகன், தமள், தமர், தம்... தமக்கள், தம்பிரான், தமிராட்டி, etc., to designate their fathers, mothers, brothers, sisters, kinsmen, kinswomen, lord and lady and by

whom 'friendship' is expressed by such words as தமது (as in தமதுபடுத்தல்—to make one's own) and தன்மை (being one's own), the most natural expression to denote their own country or community, would no doubt be a derivative from the base *tām* —ones own or proper. Cf. Sanskrit 'Ārya' in its meaning '*of one's tribe*'

The relation between Tamil and melodiousness is as easily explained as the relation between 'Jesuits' and 'cunning.' Melodiousness or mellifluousness is a characteristic of the Tamil language which even foreigners do not hesitate to own.

A transition from *nature* to *melody* is also easy and acceptable. The secondary meaning of *harmony* or *melody* which the word இயல் (nature) has acquired bears this out. In any case, it is significant that our name is synonymous with sweetness or melodiousness, and carries with it no such bad associations as do the names *Scot* (temper or passion—slang), *Dutch* (gibberish —slang), Greek (a sharper or drunkard—slang), *Jew* (Cheat), and *Ārya* (a mlechcha or barbarian, Tamil classics).

In conclusion I wish to point out clearly the absurdity and unfairness of tracing our national name to an Āryan or Sanskrit source. Such a derivation is as unworthy and ridiculous as an attempt to connect the Sanskrit *Marichika* with the French-English Mirage (pronounced Mirāzh).

If there be any probability in the derivation of Tamil from the Sanskrit *dravida*, I fail to see any reason, why the Sanskrit name Ārya should not be traced to a Tamil source. According to Prof: Max Muller the word "Ārya" with a long *a* is derived from Arya with a short *a*, and this name Ārya is applied in the later Sanskrit to a Vaisya or member of the third caste.

Arya means in Tamil *rare*, *dear*, *great*, *high* or *noble* (vide C. W. Katiravel Pillai's Tamil Dictionary and the Tamil *Nighaṇḍu* called *Divākaram*). It is not improbable that in the eye of the ancient Tamils the small number of Āryan immigrants with their rare colour and queer customs was a *rara avis*.

Nor is it unture that the *Rishis*, *Munivar*, Parpār (Seers, stargazers, tutors, episcopi, or students of veda), Aiyar (Brah-

man priests or Fathers) and *Sreshthins* or Sreddis (heads or presidents of trade guilds) who crossed the Vindhya Hills, and settled in Tamilakam were near to the hearts or affections of the Tamil people, and were looked up to with awe and reverence.

The word Āryan occurs in Tamil classics as a *common* or *appella-tive* name and is traceable to the Tamil vocable *ār* (rareness, dearness, love, treacle, splendour, beauty, fulness, acuteness, enjoying, settling or residing, earth), and among the meanings of the Tamil Āryan are the following:—(1) a learned man, (2) a teacher, (3) a man of high birth, (4) a master, lord, or wealthy porson, (5) a guru or religious preceptor, (6) a friend, (7) a poet, (8) a doctor, (9) one worthy of worship or veneration, (10) Sūrya or Sun, (11) Jupiter, (12) the god Aiyanār, (13) Buddha, (14) Śiva, (15) a pole-dancer or juggler, (16) a *Mlechcha* or barbarian.

Except the last two the above meaning are quite in keeping with those assigned to the Sanskrit word 'Ārya' by European scholars. They say that this name means '*agricultural tribes*' (ex *ar*—to plough), '*one who must be approached*' (from *ar*—to go), or *venerated* (from arch to adore), '*the strong*' '*a lord*', '*a ruler*', '*of good family*,' '*the noble*,' '*the befriended*', '*the honourable*', '*belonging to the faithful*'

The derivation of the Tamil *Āriyan* from *ār* is clearly in accordance with the rules of Tamil Grammar. Similar derivatives are *Kūriyan* (a sharp man) from Kūr (sharpness), *Sīriyan* (a learned, illustratious, or virtuous man) from *Sīr* (beauty, fame, virtue etc.), *Nēriyan* (a subtle or acute man) from *ner* (subtleness or acuteness).

It is further clear that the Tamil derivative Āriyan is capable of conveying any of the meaning of *ār*.

Being derived from *Ar*—abiding, Āriyan mean *a house-holder* or *settler*. *Ar*—earth would give us Āriyan in the sense of *a cultivator*, *land owner*, or ruler of lands.

Associating the idea of fulness, with that of learning, wisdom, virtue, beauty, strength, etc., is not foreign to Tamil usage. Such terms as *Sānrōr* (properly full men, hence the

wise), *Sālpu* (fulness or wisdom), *Nirai* (literally fulness hence chastity, justice), *Nirai-Moḻi* (wise saying), *polam*, *poliyu* (from the root *pol*—to be full; hence splendour, beauty), *Nirambiya peṇ* (a full girl, meaning a mature or marriageable girl), *Nirambiya aḻagu* (full or exquisite beauty), *Nirambiya arivu* (full knowledge or perfect wisdom), bear strong testimony to the fact.

In spite, however, of all the above striking points of resemblance between the Sanskrit and Tamil words, and the high antiquity of the Tamil race, it would no doubt be deemed presumptuous on my part if I were to assign a Tamil origin to the Sanskrit word *Ārya*, which is probably as old as the Āryan people of India. Philologists tell us that different words may assume the same form, and one cannot therefore say, with any degree of certainty, whether the Sanskrit Ārya by origin, connected with the Tamil appellative or not. But there seems to be little doubt that in its connotation of a *pole-dancer* or *Mlechcha*, the Tamil word Āriyan refers to an inhabitant of Āryavarta.

The oldest Tamil *Nighaṇḍus Divākaram* and *Piṅgaḷantai* shew Melechchas and *Āryas* as synonyms. This is not curious in view of the fact that the Sanskrit Mahābhārata itself calls tribes settled on the Indus, *which were undoubtedly Āryan*, by the opprobrious name of 'Mlechcha.'

Here we have incidentally a clear testimony that in the olden days there were in India some Āryan tribes whose customs and manners were looked down upon by the Tamils, and who evidently were so far behind the Tamils in civilisation that their national name has in Tamil become synonymous with *Mlechcha* (barbarian).

Another conclusion that we can safely draw is that the Āryans were the first pole-dancers in the Tamil Country, and they were so well known in this capacity among the ancient Tamils that their racial name was easily understood by the latter in the sense of a pole-dancer or even juggler. The expression ஆரியக் கூத்து (literally Āryan dance i. e pole-dance) is certainly as old as, if not older than, the Tamil proverb

ஆரியக்கூத்தாயினும் உன் கண்ணோட்டம் கண்ணோடு (even at an Āryan Dance keep an eye on your own aim or affair), Āriyappāvai (Āryan puppet, hence puppet show) is another Tamil expression which reminds us of the wanderings of the Āryans into the Tamil land as show-men. The use of the Sanskrit word *Vidhya* in its Tamilised form வித்தை (*vittai*) for magic or jugglery is also significant of the source from which the art has come to the Tamils.

Futhermore the sarcastic Tamil term ஆரியப்பூமாலை (literally an Āryan garland) for a woman who wears the breeches probably has some reference to the position of woman in Āryan Society.

S. W. C.

SOME SPARKS.

Moderation is the elixir of life

From the known leap at the unknown.

Always remember the noble, and the ignoble will itself depart.

He is the man of will who when tempted does not yield. Not yielding to temptation when there is no temptation is no test.

BRIHAT JABALOPANISHAT.*

FOURTH BRĀHMAṆA.

Next Bhusunda asked Kālāgnirudra the rules of bathing by Bhasma.

2. He replied one should powder the Bhasma reciting Oṁ and consecrate it by the seven Praṇavas (Bhūh to Satyam). By the same mantra he should seek protection from all the quarters (from the evil spirits). Next by the same astra (weapon) mantra, he should besmear himself with Bhasma, the head and other parts of the body. This is called 'Malasnāna' (dirt removal).

3. By reciting the five mantras Isāna &c., one should apply the Bhasma orderly;—by Isāna the head, by Tatpurusha the face, by Aghora the thighs, by Vāmedeva the secret place, by Sadyojāta the feet and by Om all the parts of the body. Thus applying the Bhasma from head to foot, he should rinse his mouth and wear a washed or white cloth. This is called Vidhisnāna (bathing according to the rules).

4. In this there are the verses. Take a handful of Bhasma and consecrate it by the Vedic mantras; and apply it from head to foot. This is called 'Malasnāna' as said above with the mantras.

5. Next Vidhisnāna: By Isāna mantra one should apply five times the Bhasma in the head with earnestness; by Tatpurusha four times in the face; by Aghora eight times in the heart; by Vāmadeva thirteen times in the secret place; by Sadyojāta eight times in the feet Thus it should be applied with earnestness. The application in the whole body should be repeated in the night also, without neglecting the rules, except reciting the Isāna mantra (for the head).

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* The first three Brāhmaṇas appeared in Vol. XII, No. 12, June, 1912. pp. 515-521.—*Ed. S. D.*

6. The application of Bhasma is regularly in the two twilights (Sandhyās), night, morning and evening, after sleep, after eating and drinking water, after performing any necessary actions ; in touching the woman, eunuch, eagle, cat, heron, rat, and similar things, one should repeat the Bhasmasnāna.

7. In approaching gods, sacred fire, Guru, revered men, and when seen by the low classmen and treading the impure places, mere besmearing with Bhasma will not be enough. He should apply Tripuṇḍra, (also) mixed with conch water, reciting the Panchākshara mantra.

8. The Bhasma powder mixed with a good sandal paste is productive of Knowledge. Before noon one should not use the above paste-Bhasma.

9. Next Bhusunda asked the Lord Kālagni Rudra the rules of Tripuṇḍra, (the three lines).

10. (He replied). There are the verse in This. Next one should draw the Tripundra which represents Brahmā, Vishṇu, and Śiva, by the middle three fingers, or by the first, third and fourth fingers, reciting the Pañchākshara Mantra. (The latter one will give a little trouble and is not easy enough to observe. Hence it has become out of practice).

11. The Brāhmaṇa should apply it first in the face ; the Kshatriya, in the head.

12. One should apply it in thirty-two places, sixteen, eight or in five places. The thirty-two places are 1 head, 2 fore-head, 3 and 4 ears, 5 and 6 eyes, 7 nose, 8 mouth, 9 neck, 10 and 11 fore-arms, 12 and 13 elbows, 14 and 15 wrists, 16 chest, 17 and 18 two sides, 19 navel, 20 and 21 the two secret parts (the generative organ and testicles), 22 buttock, 23 and 24 thighs, 25 and 26 Fore part of the thighs, 27 and 28 knees, 29 and 30 ankles, and 31 and 32 feet.

13. The presiding deities of the above places are the eight mūrties (Earth to Ether, Sun, Moon and Ātman) the eight Vidyeśvaras, the eight Dikpālas (the deities of the 8 quarters), and the eight Vasus, namely, 1 Dharma, 2 Druva, 3 Soma, 4 Kripa, 5 Anila, 6 Anala, 7 Pratyūsha and 8 Prabhāsa. Repeat-

ing the names of the above gods, the learned one should draw the Tripundra in their respective places.

14. In sixteen places one should draw the Tripundra carefully. They are 1 head, 2 fore-head, 3 and 4 ears, 5 neck, 6 and 7 fore-arms, 8 and 9 elbows, 10 and 11 wrists, 12 chest, 13 navel, 14 and 15 two sides and 16 back.

15. In each place one should meditate on the respective presiding deities. They are, 1 Śiva, 2 Śakti, 3 Sadāśiva, 4 Īśa, 5 Vidyā, 6 to 14 the nine Śaktis, Vāmā &c., 15 and 16 the two aśvini deities called Nāsatya and Dasra.

16. Or the sixteen places are, 1 head, 2 forehead, 3 and 4 ears, 5 nose, 6 and 7 hands, 8 chest, 9 navel, 10 and 11 thighs, 12 and 13 knees, 14 and 15 feet and 16 the back side.

17. The presiding deities are 1 Śiva, 2 Indra, 3 Rudra, 4 Arka, 5 Vignešvara, 6 Vishṇu, 7 Śri, 8 Hridayeša (Rudra) 9 Prajāpati in the navel, 10 Nāga, 11 and 12 two Nāgakanyas, 13 and 14 the two Rishi Kanyas, 15 Samudra in the feet, and 16 the Tirthas in the back. Thus are the 16 places.

18. Now the eight places are described. 1 the Guru's place (head), 2 fore-head, 3 and 4 ears, 5 and 6 fore-arms, 7 chest, 8 the eight is navel.

19. The eight deities are, Brahmā and Seven Rishis (Atri to Āngiras).

20. The five places are 1 face, 2 and 3 hands, 4 chest and 5 navel. Thus the learned in the truth of Bhasma say

21. One should observe one of them according to his ability, time and circumstances. If any one is unable to apply Udhūlana (besmearing) he can draw the Tripundra in the following places: in the elbows, fore-arms, back, head and fore-head.

22. The following are the mantras to be recited when the Tripundra is drawn in the places:—in fore-head, adoration to Brahman; in the heart, adoration to Agni in the navel, adoration to Skandha; in the neck, adoration to Vishṇu; in the elbows, adoration to Vāyu; in the wrist, adoration to the Vasus; in the back, adoration to Hari; in the face, adoration to Śambu. and in the head, adoration to Paramātman.

23. (There is another reading). One should draw the Tripuṇḍra in the forehead meditating on the Lord who has the three eyes, who is the support of the three qualities and who is the father of the three (gods), while reciting the mantra 'Namaššivāya'; in the wrist, on the two pitris; in the elbows, on the two Lords (Išānas), in the two sides, on the two Išas; in the fore-arms, on the two Švachchas; in the back, on Bhīma; in its two sides, on Šiva and Nīlakaṇṭha; and in the head, on the Sarvātman.

24. This (Tripuṇḍra) destroys all his sins even acquired in his previous births. It removes the sins committed by the organs which are above neck, by the drawing of Tripuṇḍra in those places. If it is applied in the ears, the sins and diseases of them are removed; if in the arms, the sins comitted by them are removed; if in the chest, the sin committed by the mind is removed; if in the navel the sin committed by the generative organ is destroyed; if in the back, the sin committed by the anus is removed; if applied in the sides, the sin committed by the embracing etc., other women is removed. One should draw the Tripuṇḍra in all the parts of the body. By this he is supposed to be carrying (worshipping) the three gods, Brahma, Vishṇu and Maheśvara, the three sacred fires, the three guṇas, and the three worlds.

Thus ends the fourth Brāhmaṇa.

FIFTH BRAHMAṆA.

One should wear the Bhasma consecrated by the mantra 'mānastoka'. The uppermost line represents Sāmaveda; the middle one Yajus, (and the last one Rig). The Brahmaṇas and Kshatriyas should reciting the Trayāyusha mantra apply the Bhasma, in the fore-head, two arms, navel, head, chest and both sides.

2. All the first three classes should take the Bhasma prepared by the Agnistotra. To the house-holder the Bhasma prepared by Virajāgni is good. The great men declare, the Bhasma prepared by Virajāgni is good for them; it is better to

have it from Aupāsana fire, as the house-holders worship (it daily). The Brahmachārins should use the Bhasma prepared by the Samidādāna fire (the fire which is worshipped by the Brahmachārins). The Śūdras should have the Bhasma got from the hearth of the Vedic Brahmaṇas.

3. It produces wisdom to the Sanyāsins and creates dispassion to the forest dwellers. They that are above the caste and stage rules (ativarṇa) can have it from the fire of the burning ground. All of them can get the Bhasma from the temple of God. The Śiva yogis should have it prepared from the Śivāgni (agni which is worshipped by a certain method). It can be accepted if it comes from the Śiva temple, or that which had been applied to the Śivaliṅga, or that which has been prepared by the religious ceremonies.

4. In this there are the verses. The Brāhmaṇa has studied all the vedas and heard all and he has performed all his actions, who wears the Tripuṇḍra in his fore-head. Though one who has not observed his caste and stage rules and not performed all his actions, he is honoured, if he wears the Tripuṇḍra once. They, who perform the daily ceremonies, without wearing the Bhasma, do not get rid of the transmigratory life even by crores of births. O intelligent one, they hate deeply the wearing of the Tripuṇḍra and Udhūlana (besmearing) who have committed the henious crimes and acquired sins in their previous births. Their birth in mixture should be interred by the learned one, O Brahmaṇa, who hate by looking at those who wear the Bhasma in their fore-head. It should be decided that they have not undergone the purificatory ceremonies from the conception forward, who have no faith always, O Sage, in the Vedic Bhasma. Their existence is inferred by the intelligent, as born in the Chaṇḍāḷa families, who beat, O Brahmaṇa, him, who wears the Bhasma. This is the decision of the Sāstras, that they are possessed with the henious crimes who hate the wearing of Bhasma and its authority. They insult Śiva indeed, who hate the Tripuṇḍra. They carry (worship) Śiva who wear the Tripuṇḍra. Fie the fore-head where there is no Bhasma.

Fie the village where there is no Śiva temple. Fie the birth which does never worship Īśa. Fie the knowledge who has no learning on Śiva.

5. The holy essence of the Rudrāgnī is said to be the Bhasma. Therefore one should possess the essence in the form of Bhasma at all the times. The sins are burned of him who possess the Bhasma, as he possesses the fire of Bhasma. He is called the possessor of Bhasma, who has been purified by the bathing of Bhasma. The person is called the possessor of Bhasma, who has applied the Bhasma in the whole parts of his body, who shines himself by the Tripuṇḍra of Bhasma, and who takes his bed in the Bhasma.

Thus ends the fifth Brahmaṇa.

SIXTH BRAHMAṆA.

Next Bhusunda asked Kālāgnirudra to explain the greatness of the five names (Vibhūti.....Rukshā).

He replied. There was a Brāhmaṇa by name Karuṇa, born as the son to the eldest wife of Dhanañjaya of Vasishṭha family, who had hundred wives. He had a wife called Suchismita. This Karuṇa urable to bear the enmity of his brothers, went to the temple of Nrisimha at the bank of Bhavānī. There, he ate the Jambīra fruit brought by some one to be dedicated to the god. Then they who were there cursed him, O Sinful one, become a fly for one hundred years. He also receiving the curse, to become a fly, reported this to his wife and asked her to protect him (during the period of the curse). Next he became a fly. Having known this, his brothers killed throwing it in the oil vessel. She (his wife) taking the dead husband, approached Arundatī (Vasiṣṭha's wife). Arundatī said, enough of sorrow, O Suchismita, I shall revive him now through the Vibhūti. Then she threw a little Bhasma got from the Agnihotra fire in the dead body reciting Mrityunjaya Mantra (Trayambakam Yajāmahe &c). Then by the fanning of Suchismitā a little breaze arose there. Immedi ately the dead creature came to life by the influence of that

Bhasma. Then at the end of the period of the hundred years, again one of his relations killed him and five others at Kāsi and they were revived by the influence of the Bhasma.

3. The Devas and myself who were once afflicted by the above were revived by the Bhasma. Therefore, O Sinless one, I shall revive thy husband. So saying, the holy Dadhīchi Rishi revived him and assuming his original form resorted to his hermitage.

4. Now will be explained the power of the Bhasma which consumes all the Sins.

5. At the time of the marriage of Gautama Rishi, seeing Ahalyā (his wife), all the Devas have become enamoured. Then they lost their wisdom, and approaching Dūrvāsa Rishi, asked him (the remedy).

6. He replied I shall remove your sin. Once upon a time I gave you all the Bhasma, consecrated by the Satarudra mantra, in order to remove the sin of Brahmanicide &c. Thus addressing, he gave them the holy Bhasma. And said again, you all have become more elightened by my grace.

7. Then the Devas said, O Sage, we have become sinless as soon as we applied the Bhasma consecrated by the Śatarudra mantra, in our body Just only we realise this wonderful influence of the Bhasma.

8. (Kālāgnirudra Says) O Bhusunda, hear from me the another power of the Bhasma. This is indeed endowing wisdom on Hari and Śankara. This is the destroyer of the Sins of Brāhmanicide &c., and also gives a great prosperity. Thus saying, taking out a little Bhasma for the heart of Siva by the nail Hari besmeared himself, the head and other parts of his body reciting the Gāyatrī and the Panchākshara mantra. Then Śiva said to Hari, meditate in your heart. Meditating in his heart Hari said to Śiva 'seen by me, seen by me'. Then take in a little Bhasma so said Śiva to Hari. Yes. I will take in the auspicious Bhasma. But let me first bathe myself with Bhasma. Thus addressing the Lord, who is to be seen by devotion, Achyuta took in the Bhasma. Then there was a great wonder.

Vāsudeva immediately became white like a crystal, equal to the colour of the white pearl. From that time forward Vāsudeva has become white in colour and bright.

9. I am unable to understand the power of the Bhasma. How can I, O Lord, understand thy majesty? Adoration to Thee, adoration to Thee. I take refuge in Thee. Let me have, O Sambhu, always devotion in Thy feet. The wearer of the Bhasma (only) will become my devotee, (said the Lord).

10. Therefore This Bhûti is said to be the bestower of prosperity (Bhûtikarî). In his (the wearer) front side the Vāsus reside. The Rudras, in the right, the Ādityas in the back side, the Visve Devas in the left, the Brahmā, Vishṇu and Maheśvaras in the navel, and the sun and the moon are on both sides.

11. This is declared by a verse. The Rigs have been established in the Supreme and imperishable ether (of the heart) in which all the Devas reside. What will one do with the Rig, if he does not realise this? They who realise this, they resort to (the ether of the heart, apply this to the Bhasma also).

12. This Brihat Jābāla (Upanishad) is the bestower of all the desires and leads him to the door of Salvation. This is the the Rig, Yajus and Sāma vedas, and is Brahman itself and immortality. He who studys the Brihat Jābāla, whether he be a boy or a youth, attains the greatness. He becomes the Guru and instructor of all the mantras.

13. One should tie the 'Mritya Tāraka' (a single rudrāksha which transcends one, the death), received from the Guru, in the neck, in the (right) arm, or in the tuft of hair (Here is the Vedic authority to wear a single Rudrāksha).

14. Even the world consisting of the Seven islands is not enough to give him fee in return. Therefore with devotion one should give him any sort of a cow. That is the fee, (now it is reduced to a Gomûlya i.e. to the price of a cow, Rs. 3-8 0).

Thus ends the sixth Brāhmaṇa.

SEVENTH BRĀHMAṆA.

Next Janaka of the Videha country approaching, addressed Yājñavalkya. O holy one, instruct me the rules of the Tripuṇḍra.

2. He replied. The mantra for handling the Bhasma is the Pañcha Brahma mantra 'Sadyojāta etc'; for consecrating it, 'Agniriti Bhasma, etc'; for taking it 'mānastoke etc' for mixing it with water 'Trayāyusham Jamadāgeḥ' etc; for applying it in the head, fore-head, chest and fore-arms, is 'Trayambakam, etc'. Thus the performer becomes pure and gets salvation. Whatever one gets as the result of reciting the Satarudra mantra, gets the same by this application. This is the light of the Bhasma (Bhasma jyotiḥ). Thus says Yājñavalkya.

3. Janaka of Videha country addressed Yajñavalkya what is the result one gets by wearing the Bhasma. He replied. By wearing the Bhashma only one gets salvation and attains the equality of Šiva (Sāyujya). He does not take the rebirth, he does not take the rebirth. This is the light of the Bhasma. Thus says Yājñavalkya.

4. Janaka of Videha country addressed Yājñavalkya, whether one gets the good result or not by wearing the Bhasma? He replied. By wearing the Bhasma only the Paramahamsa-Samvartaka, Āruṇi, Šrutaketu, Dūrvāsa, Ribhu, Nidāgha, Jaḍabharata, Dattātreya, Raivatuka, Bhusuṇḍa and others have become the liberated ones. This is the light of the Bhasma. Thus says Yājñavalkya.

5. Janaka of Videha country addressed Yājnavalkya what is the result of bathing with the Bhasma? He replied. All the hair-pits in his body become Šivaliṅgas; whether he be a Brāhmana, Kshatriya, Vaišya, or Šūdra, attains the above position by merely wearing the Bhasma.

6. Janaka of Videha country, with Pippalāda resorted to the regions of Prajāpati. Approaching, he addressed him, O Prajāpati, tell me the greatness of Tripundra. Prajāpati replied him. Just as the greatness of Išvara so is that of the Tripundra.

7. Next Pippalāda resorted to the Vaikuṇṭha. Approaching addressed him, O Vishṇu, tell me the greatness of the Tripuṇḍra. Vishṇu replied. Just as the greatness of Iśvara, so is that of Tripuṇḍra.

8. Next Pippalāda approaching Kālāgnirudra addressed him, instruct me, O Lord the rules of Tripuṇḍra. He replied I am unable to explain the rules of the Tripuṇḍra. He (Pippalāda) said, it is true.

9. He who covers his body by the Bhasma becomes freed from the samsāra. He who takes his bed in the Bhasma becomes equal to Śiva. He never comes back, he never comes back. The recitor of the Rudra mantra (wearing it) attains the state of immortality. This is the light of the Bhasma.

10. By wearing the Vibhūti he becomes one with Brahman. By mere wearing the Vibhûti one gets the result of bathing in all the holy waters. By wearing the Vibuûti one requires as much results as he gets by the bathing in the Vāraṇasi. This is the light of the Bhasma.

11. When the three marks of the Tripuṇḍra are seen in one's body, one should take the first as representing Prajāpati, the second, Vishṇu and the third Sadāśiva. This is the light of the Bhasma.

12. Next Sanatkumāra addressed Kālāgnirudra, instruct me, O Lord, the rules of wearing the Rudrāksha.

13. He replied. The Rudrākshas have come out from the eyes (aksha) of Rudra. Thus it is known to the world. Sadāśiva, at the time of destruction, having dissolved the universe, closes his destructive eye (the third eye). From that eye have come out the Rudrākshas Hence they are named Rudrākshas.

14. By mere uttering the name of Rudrāksha, one obtains as much result as that of giving the gift of ten cows. This is the light of the Bhasma as the Rudrāksha.

15. The mere wearing of it touching by the hand, brings one as much result as that of giving in gift of two thousand cows. The carrying the Rudrāksha in the ears brings one the result of giving in gift eleven thousand cows; and also he

attains the state of eleven Rudras. When one carries the Rudrāksha on his head gets the result of giving in gift one crore of cows. Of all the places, it is impossible to tell the result of carrying it in the ears. Thus said he.

16. On the head forty-four; in the tuft of hair one or three; in the ears twelve; around the neck thirty-two; in each arm sixteen; in each wrist twelve; and in each thumb six.

17. Next he should perform Sandhyā daily with *muñja* grass (on his hand) and give oblation in the fire reciting the mantras 'Agnirjyotiḥ' etc.

Thus ends the seventh Brāhmaṇa.

EIGHTH BRĀHMMAṆA.

Next (Bhusuṇḍa) asked him, O Lord, tell me the result of (studying) the Brihat Jābāla.

2. He replied. He, who studies the Brihat Jābāla daily, is purified by the Agni, is purified by Vāyu, by the Sun, by the Moon, Brahma, Vishṇu and Rudra, and he is purified by all.

3. He, who studies the Brihat Jābāla daily, arrests (the power of) the Agni, of Vāyu, of the Sun, the Moon, Water, all the devas, all the planets, and he arrests the power of poison he arrests the power of poison. (The repetition is to emphasis it).

4. He who studies the Brihat Jābāla daily, transcends the death, sins, the sin of slaying the Brahmaṇa, the embryo and the hero; and he crosses the sins of slaying all. He transcends the samsāra and transcends all, transcends all.

5. He who studies the Brihat Jābāla daily conquers, the Bhûloka, the Bhuvarloka, Suvah, Mahah, Janah, Tapah, and Satyalokas; and he conquers all the worlds.

6. He who studies the Brihat Jābāla daily, gets the virtue of Studying the Rig, Yajus, Sāman, and Atharva Vedas, Aṅgiras, Sākhās, Nārāśamsis (Itihāsas), and Purāṇas, and he gets the virtue of sudying the Praṇava of Brahman, the Praṇava of Brahman.

7. The uninitiates of one hundred are equal to one initiate (upanîta); the one hundred of the same is equal to one house-

holder; the hundred of the same, to the forest dweller; the same hundred is equal to one Sanyāsin; the hundred of the same to the reciter of Rudra mantra; the one hundred of the same to the reader of the Nrisimhatāpini Upanishad; the one hundred of the same, to the reader of the Atharvašikha; and the one hundred of the same is equal to one who studies the Brihat Jābāla.

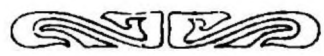
8. This is, indeed, the Supreme abode of him, who studies always the Brihat Jābāla, where the sun does not shine, where the wind does not blow, where the moon does not give light, nor the stars where the fire does not burn, where death does not enter, and where there is no suffering.

9. This is the Supreme abode, which is ever-blissful, and happy, calm, eternal, ever auspicious, worshipped by Brahmā and others, and meditated upon by the Yogins; and entering which the Yogins do not return.

10. This is declared by a verse. That is the supreme abode of the all-pervading one, (Vishṇu) which the sage sees always. It is the light ever-spreading, as if that in the heaven. The seers, when they get rid of anger, and when they are ever wakeful, realise the supreme abode of the all-pervading one.

11. Om, Truth. Thus ends the Upanishat.

R. A. ŠASTRY.



Some Sparks.

If the hearer is prejudiced do not talk to him since you cannot convince him.

Adopt a calm and argumentative attitude if you want to convince your hearer.

Strong and vehement words create the like in your hearer and there will be no agreement.

THE "ĀGAMIC BUREAU" NOTES.

I. Saiva Movement.

On Saturday the 29th June 1912 at 6 p.m, in the Amman Kovil, Krishnampet, a lecture was delivered to the masses about the essences of religion by Mr. S. Satchitānandam Piḷḷai (The Secretary of the Samāja). He also said that the causes for the present degraded condition of the temples are the temple trustees' ignorance of religion, the substitution of prostitutes in place of the original devout servants of god, the ignorance of religion among the masses; and these were clearly impressed upon the minds of the people, and the lecturer exhorted the people to help each other and work for a common cause.

On the 30th June the Ālandur Śivanaḍiyār Tirukkūṭṭam Celebrated its 2nd anniversary with great eclat. Representatives and members of the Madras, Saidapet and Kunṛathur (the famous birth place of St. Sekkiḻār who wrote Peria Purāṇam) Śaiva Sabha's were present on the occasion. In the morning the Samayāchāryas were annointed and worshipped. The members of the different Sabhas went in procession behind the Samayachāriyas chanting the sacred hymns in sweet tones with the accompaniment of musical instruments. During the Mahesvarapūjā, the founder Srimat Pāl Svamigaḷ worshipped the Śivanaḍiyārs (servants of Lord Śiva) as Śiva. This act reminds us the verse "ஞானயோக்கிரியை சரியை நாலுநற்றன்றமிழ்: ஞானி ஈவினுக்கு முரியன்". "Jñāna, Yoga, Kriyā, Chariya are the different successive methods of worship to our Lord; one who is in the path of Jñāna can worship god in all the methods." In the evening Royapet T. V. Kalyaṇasundra Mudaliar delivered a lecture on 'Advaitam and after it, he exhorted the people not to hate other sects, that everyone should practise what he teaches rather than desire to force his conviction on others. Then the Secretary of our Samāja delivered an interesting lecture on "Sakaḷopāsanai" and said this upāsanai should be practised in the light of the teachings of our Saints and that without purity of heart, "Sakalopāsanai is not possible and that we should try our best to purify and free the vices from the temples whose worship is the best means for Sakaḷopāsanai." The orthodox felt a little bit by the exposition of these two modern young preachers. We hope that not long after, the spirit of intolerance and conservatism among the orthodox pundits would give place to clear and correct notions of our duty to God, duty to man and duty to the world.

Report of Mr. K. U. Ponnusvāmi Mudaliyar, Secretary of Šaiva Siddhānta Sabha of Uttaramerur:—On 10th May the Maheśvarapūja of Tirunāvukkarasu Svāmigal was performed with the recitation of Tirumurai. About 1000 poor people were fed on that date. In the evening a lecture on the life of Tirunāvukkarasu Svāmigal was delivered.

On 1st June, the Maheśvarapuja of Tirujñānasambanda Svāmigal was performed with the recitation of Tirumurai. About 500 poor people were fed. In the evening a lecture on the life of the Svāmigal was delivered.

On 19th June, the Maheśvarapuja of Maṇikkavāsaga Svāmigal was performed. About 500 poor people were fed. In the evening a lecture on the life of the Svāmigal was delivered.

On 22nd July, the Maheśvarapūja of Sundaramurti Svamigal was performed. About 700 poor people were fed. In the evening a lecture on the life of the Svāmigal was delivered.

Lectures delivered by Mr. P. Muthiah Pillai of Tuticorin:—On 25th May he delivered a lecture at Madura Tamil Sangam on "What is Soul!" under the presidency of Śrīmān Arumugam Pillai.

On 30th May he delivered a lecture at Haridvāramangalam Students' Tamil Sangam on "*Tirukural*" under the presidency of Rai Bahadur Mr. Rāmānujāchariar Avargal.

On 31st May he delivered two other lectures at Haridvaramangalam on "Svānubūti" and "Iśvara Upāsana" under the presidencies of Mr. Evangudi Rāmachendra Naidu and Rai Bahadur Mr. Rāmānujachariar respectively.

On 2nd and 3rd June, he delivered lectures at Velangani on 'Manimantra Audatham' and 'Pancha Kritiyam' respectively; and on 6th June at Negapatam on Svānubuti.

T. V. Kalyanasundra Mudaliyar of Royapet delivered lectures on 9th June at Mirsapet.

II. Current Literary Activities.

We are glad to note that Bābu Sitānāth Tatvabhūsham has commenced his series of lectures on *Bhagavatgitā* under the distinguished patronage of The Mahārājāh of Piṭṭāpūr. In the first lecture he points out that the story of Krishṇa is more or less mythical and legendary. In the 2nd lecture he says that if all that the *Mahābhārata* and the *Purāṇas* say about him is true, he cannot have been an incarnation of God. In

the 3rd lecture, which is published in the June number of the *Modern Review*, he discusses the question if Krishna was an historical person, in what sense did he believe and declare himself to be God incarnate and the cognate question in what sense did Arjuna and the author of the *Gitā* accept him as such a divine being. In regard to the subject of the first lecture, the matter is not important to us, as it all depends on the belief of the people; and allegorical personages are of greater interest and have wielded greater influence over peoples than real historical characters. The second question depends on a definition of what we consider to be God. From the stand-point of the vaidika Siddhānti, God cannot incarnate in the flesh at all. The third discourse is of greater importance to us. Incidentally he discusses the question whether the author of the *Gitā* believed in Krishna as an avatār and whether he was reproducing all the scenes and conversations or whether he was drawing on his imagination and he concludes that the author might have believed him to be an incarnation of the Diety but that he is indenting on his devout imagination the *Sitā* scenes, in as much as the whole teaching of the *Gitā* is derived from the *Katha* and other earlier *upanishats*. We have ourselves pointed out elsewhere that Chapter xi, is an epitome of the famous *Satarudriyam* in the *Yajur Veda* and similar scenes are met with in the Anuçāçana Parva of the *Mahābhārata* also. In answering the main question, he says that Krishna could declare himself, and Arjuna and the author of the *Sitā* could believe him to be God incarnate only in the sense in which the national scriptures taught them to do so.

"Since the days of the *Upanishats*, it has again and often been taught that the fully awakened soul, one which has been blessed with a knowledge of its true relation to the Absolute, sees that it is essentially one with the latter and fearlessly declares itself to be so. The typical and classical example is that of Indra in the *Kaushitaki Upanishat* in his colloquy with Pratardana. This is discussed and expounded in the *Vedānta Sutras* and this exposition forms the accepted key to all declarations of identity with Brahman on the part of the *avatārs* in later Sanskrit literature. The *Sutras* exposition refers to the case of Vāmadeva in the *Rigveda*, implying that Vāmadeva spoke in the same spirit as Indra, and later writers all accept this reference as correct."

And he also shows by a discussion of the passages in the other *upanishats* in the *Vedanta Sutras* that the fully awakened soul can speak from the standpoint of and in the name of the Absolute self. That this con-

clusion is not farfetched will appear to any one who is acquainted with the Traditional interpretation of the Indian Scriptures by Śaivite Achāryas. Śri Nīlakāṇṭha Śivāchārya in his *Bāshya* on the same *Vedānta Sutras* says as follow :

" When, by the contemplation of the harmonious nature of Brahman and Ātman brought about by Vedāntic knowledge, Vāmadeva attained to the state of Brahman and was freed from all the imaginary limitations due to the identifying of himself with the human body and so on, and his mighty ego expanded so as to embrace the whole universe. he saw that he was present everywhere and accordingly spoke of himself as one with the whole universe including Manu and Surya. So, it may be concluded, it was in the case of Indra. In the passage " I am prāna, the conscious Atman," (Kaushitaka upanishad 6) Prāna refers to Para-Brahman, inasmuch as He, blissful by nature, is the cause of all life, as said in the sruti " Prana is the conscious self, the Bliss, undecaying and immortal." Accordingly it is from the standpoint of Brahman that Indra taught " I am Brahman," " me do thou worship " So, too, Kristna saught to Arjuna. and so several others."

Appaya Dikshita comments at great length on the last phrase 'so too Krishna' and Mr. Nallasvāmi Piḷḷai quotes the passage from Śivajñāna Yogi in his *Śivajñānabodha* p. 21 and which is as follows.

"The second portion of this stanza illustrates the principle of *Sohambavana* which underlies every Mantra from Pranava downwards. The devotee (Jivatma) is made to contemplate (" I am the Atma, God"), and he becomes one with God (Advaita). This is the process of identification. The author points out when he can be able to say " I am all the world." This is also the principle which underlies the teaching of Bhagavat Gita, Kristna is the Jivan Mukta who by his holiness has identified himself with God Isvara. He as Guru imparts teaching to his pupil Arjuna ; and Sivajñāna Yogi observes, " Is it not by this process of Sohambavana that Krishna when teaching Gita to Arjuna says ' I am all the world ' and shows the Lord's Visvasvarupa in himself and teaches him to worship him and him alone leaving all other Gods ; and Arjuna who believed in him firmly and understood the true significance of his word, performed Siva Pujah till his life's end, and the flowers showered by him on Kristna in Divine worship appeared on the sacred person of the Lord. Krishna as one who received Siva Diksha (Initiation) from

Upamanya Maharishi and had perfected himself in the knowledge of himself and his Lord, had perfected himself in Sohambāvana."

This principal of identifying oneself as God is called Soham or Śivoham Bhāvana. And it is traditional in all Hindu Schools to view even ones human teacher as an incarnation of God and works like *Paṇḍāra Mummaṇi Kovai*, *Nenjuviḍuthūthu*, all addressed by the Jñānachārya carry out this idea. And it being rsmembered that the relation of Guru and Sishya is established between Śri Krishṇa and Arjuna who in the very beginning says "I am thy disciple, suppliant to Thee. Teach me." (II. 7). It may be said that Mr. Tatvabhūshan being a Brāhmo his general views are coloured thereby, but Brahmoism is itself a colourless religion and as he has shown in his *Philosophy of Brahmoism* has been gathering ideas from time to time, objecting some and picking up something else and if we can see anything from its movement of to-day, it is Mr. Tatvabhūshan who is moulding and shaping it to-day, giving it a distinct by Vedāntic turn. Of course every man's view of things is the combined result of his education and environment, still we must acknowledge where independence of judgment and uncritical sense is displayed by an author and speaker and we are sure this credit must be given to Mr. Tatvabhūshan. And we are all the more glad that his independent view is supported by the traditional interpretation of the Śaivite teachers and confirming thereby also the truth of the Siddhānta.

In the July number of the Modern Review appears an interesting article on *The Dravidians of India* from the pen of Mr. B. C. Muzumdar He distinguishes them from Kolarians and Nunedas and includes under them Telugus, Tamils, Malayalis, Canarese and Coorgs, Gonds and many Hindu Castes of Bengal. He discusses the various theories of their origin such as their descent from negritos, mongolians, black caucasians and reject them all. He adduces various facts to show that the same people have been living in the Southern presidency from neolithic age at the latest and that they were therefore autochthonous and that they must have spread to the north from the south. He points out that the noted differences about the colour of skin and shape of nose between the Southern and Northern people are not such as to warrant us to assert their independent origin and it is being established that the colour of the skin was due to climatic influences and he adduces several facts from the history of the known times to show that the Dravidians were not much

inferior to the Aryans in the remote past either in physical appearance or in mental powers. He explains away the fact of old hostility between the Aryans and Dravidians in the Vedic age, by instancing from history that in the early stage of social evolution friendly communication does not exist even between societies of similar development. He also points out that people belonging to the same stock do develop diffe ent languages and religious systems, when evolving independent civilizations at different centres. And his conclusion is that the autochthonous Dravidians did not and do not differ ethnically from the Aryans who are supposed by some to be new comers in India in historic times. This view may not be welcome to some who are always harping about the superiority of the Aryans over the Dravidians but truth should be welcome to all.

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Did Jesus the Christ Live? (*10 Cents, Peebles Publishing Co., 519, Fayette St. Los Angeles, Cal. U. S. A.*).

There are curious specimens among men who though incapable of thinking sound like all men go the length of denying the existence of great men such as Christ, Krishna and others. Such men will find it better and more useful to use their intellect and energy in teaching some sound principles of morality and working for the common good of all humanity. There must have been some one to answer to the names of Christ and Kristna else, so much literature and so much philosophy and such belief might be no where. The miracles of these men could not be the production of a over-heated imagination, much less could they find reference by so many contemporaries and in the gospels. This is not the only reason to support the existence of those personages. There are other facts which strongly go to prove the existence of these personages. The pamphlet under review is issued by Drs. Peebles and Daniel W. Hull of America. These contributions were sent to the *Progressive Thinker* as a reply to an article that appeared in it denying the existence of Christ. It is regrettable that these contributions were refused publication. Whenever we publish an article criticising or denying others, we should be only doing justice to allow the opponent to have his say and then if there is anything unreasonable, we can again argue.

Drs. Peebles and Hull are men of great experien e and knowledge and their pamphlet exhaustively cites evidences which prove the existence of Christ. No reference is lost in establishing the truth, and these two gentlemen have never lost their calmness in refuting the statements of the few sceptics. A perusal of the pamphlet will amply repay one by

enlightening one on the way of criticism and the use of sober and sincere language to unite hearts of brothers. May the supreme Lord of Bliss and knowledge enlighten our brothers who are still in darkness even in this 20th century.

***

Oahspe by Dr. J. M. Peebles, M.A., M.D., PH.D. (*Peebles Publishidg Co.*) This is a criticism on a new bible supposed to be more original and truer than the present Holy Bible with which we all are familiar. It is regretted that the 20th century is producing wonderful specimens of spurious works. Oahaspean Bible, as Dr. Peebles puts it, is most unscientific, unspiritual and unpsychological. This article too was sent to the Progressive Thinker as reply but was refused publication.

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We are glad to hear from Thakur Shri Jessrajsinghji Seesodai that an association called "The London Hindu Sabha" has been started 'solely to foster Hindu feelings and thought and encourage Hindu Dharma'. We feel highly gratified that a long felt want in London has been supplied by the Supreme grace and Love of our Lord Śiva. We hope in the near future a Hindu temple will be erected under the auspices of this Sabha on the Thames. "The subscription of the Sabhā is 2sh. 6d. quarterly in advance, which will also entitle members to a free copy of publication of the Sabhā. (Rule 3)." We give below the 'aims and objects' &c., of the Sabhā.

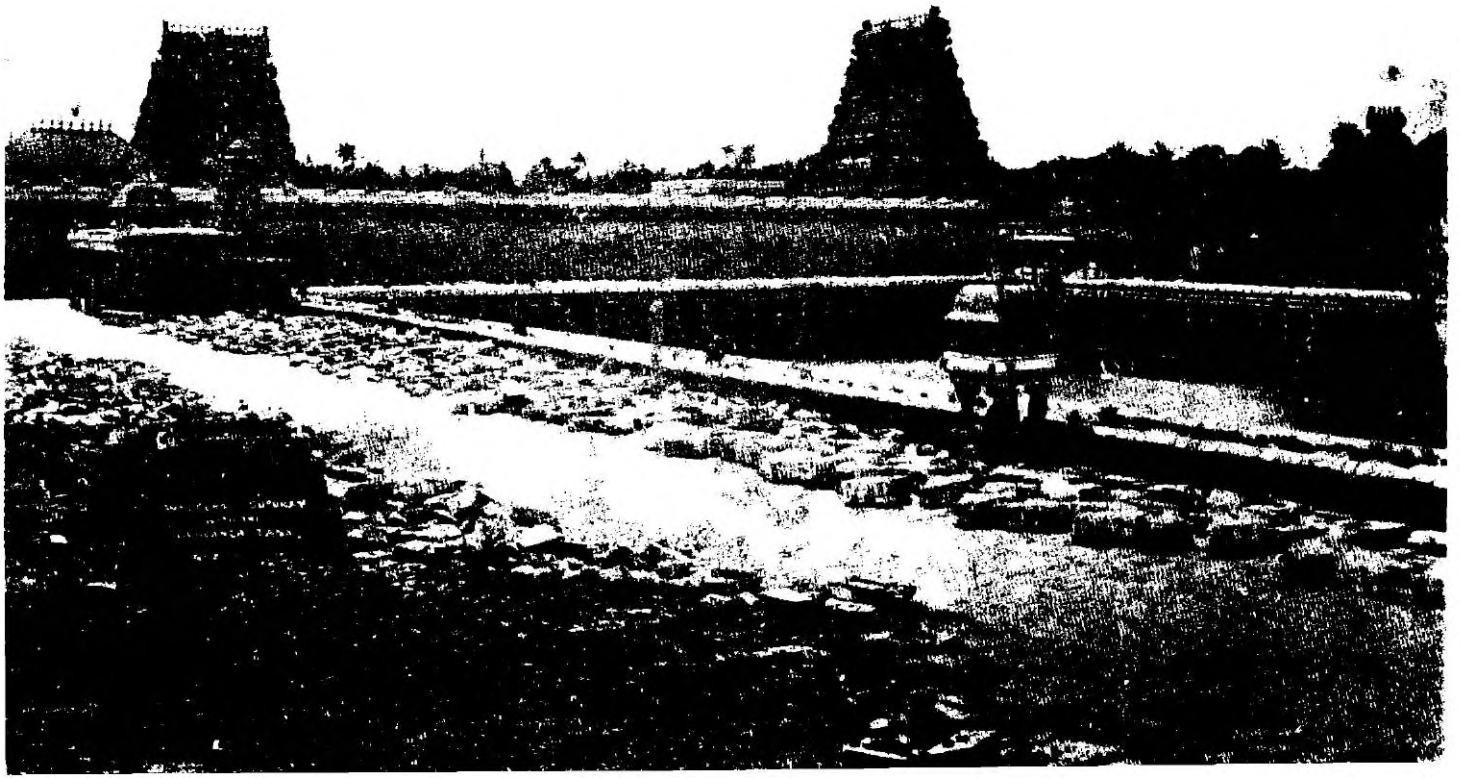
"To bring together the "Hindus" residing temporarily or permanently in Great Britain into closer contact with one another and to foster brotherly feeling among them.

"To render assistance to the Hindus in Great Britain in times of sorrow, sickness, or distress.

"To keep up and promote Hindu social and religious ideals, and to organise and celebrate Hindu festivals whenever convenient.

"To advise and organise means for the well-being of *Hindus in general*".

Names of Members of the Managing Committee:—Kumar Shri Chandradevji Seesodia, (*Vice President*). Thakur Shri Jessrajsingji Seesodia, (*Chairman and Treasurer*). Lala Ram Rakhamal Bhandari, (*Hon. Secretary*). Sundara Raja, (*Asst. Secretary*). Dr. Ananda K. Coomaraswamy, D. Sc., Mr. S. C. Guha, N. B. Vibhakar, B.A., L.L.B., Thakur Brij Mohan Singh, N. S. Aiyar, B.A., B.L.



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LIGHT OF TRUTH

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Siddhānta Dipikā and Āgamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

VOL. XIII. MADRAS, AUGUST, 1912. No. 2.

THE SPIRITUAL VALUE OF MANIKKA VACAGAR'S TIRUVACAGAM.*

"Love great men; love, venerate and bow down in submission before them. Does not every true man feel that he is himself made higher by doing reverence to what is really above him?" These words of Carlyle come to my mind when I think of the great sage that sang the supremely beautiful lyrics of the *Tiru Vāçagam*. Māṇikka Vāçagar is among the greatest of our saints who renounced the pomp and pageantry of the world to walk humbly with God. No work is held in higher veneration by the Tamils than Māṇikka Vāçagar's "Sacred Song." There are few works in Tamil devotional literature that can compare with—certainly none that excel—the *Tiru Vāçagam* in light and grace, in earnestness and sweetness, in lofty feeling and fervid piety, in passionate longing for spiritual peace and purity, and in the uplifting faith in divine grace in which the human soul, tossed about on the stormy billows of intellectual and moral puzzles, finds, a safe haven of rest. The music of Māṇikka Vāçagar's melting lyrics and their glowing faith and fervour have for centuries continued to

* A paper read before the annual conference of the "Śaiva Sabha" of Palamcotta, 1912.—*Ed. S. D.*

thrill with rapturous emotion the teeming millions of the Tamil country, whose story of spiritual growth, of spiritual struggle and spiritual triumph, has been permanently influenced by them. To the Tamils, Māṇikka Vāçagar has always been the saint whose words are sweetest honey capable of quenching the thirst of their yearning souls, or 'whose utterances are precious rubies' forming a treasure-house full of accents of the Holy Ghost. The song of hope and love and redeeming grace is a rich heritage to humanity in whatever language it may be written; and a study, however short or imperfect of such a song immeasurably adds to our worth and wisdon. It is a living light-fountain which it is good and profitable to be near even for a short while.

The central incident of Māṇikka Vāçagar's life is his sudden conversion to the service of God, while he was in the prime of youth and in the plenitude of temporal power. Every body knows the story of his sudden passage from darkness into light. He is commisssioned by his sovereign to purchse a stud of horses for royal use, and it is in that trip that his conversion takes place at Tiru-Perum-turai. As the cavalcade with the youthful prime minister at the head, draws near the town, the chant of the sacred Šaiva Āgamas rises in solemn strains from a neighbouring grove, and the youth involuntarily feels himself attracted to the spot whence the mystic music proceeds. From that instant his secular life is over. He beholds with self-forgetting rapture a mystic Guru seated at the foot of a spreading *Kuruutha* (Atalantia Missionis), bedecked with rosaries of scarlet eleocarpus beads, smeared with holy ashes, and surrounded by an intently devout host of disciples. The crisis has come, and the youthful minister of state becomes the lowliest among God's own. He is initiated, and becomes from that moment "one in feeling, soul, power and faculty with the Infinite Eternal." In almost every one of the hymns of the *Tiru-Vāçagam*, Māṇikka Vāçagar alludes to this great crisis in his life: but I shall give here only one passionate outburst as an illustration. It is perhaps one of his earliest songs, and it

contains a very touching appeal for Šivan's redeeming grace, which had first manifested itself to him at Perunturai under the Kuruntham's flowery shade:—

"In Perun-Turai girt with ordered stately groves, 'neath the Kuruntham's flowery shade,
I call to mind Thy glories all, and pondering yearn, and as my mighty lord Thee oft invoke.
Ascetic rare! when I Thy servant, craving call, struggling amid the billowy sea,
In grace declare the fitting path to reach Kailās, and bid me come"! * (xxix. 10)

—an appeal which we know was fully answered both literally for his physical body and spiritually for his soul. Thus we witness him rapturously exclaiming in one of his later songs:—

"In senses' power, sure cause of death, I erewhile 'wildered lay,
Oft wrapt through realms of boundless space then plunged in dismal hells!
He gave perception clear, made me all bliss—made me his own!
I've Tillai † seen that holds the Gem, which endless rapture yields"! (xxxi. 1)

The man of the world to whom till then the sensual pleasures of life had remained irresistible, who had wandered through life plunged in desire of women's charms and absorbed in other wordly enjoyments, suddenly by the grace of the Master attains freedom from sensual thraldom, and he becomes a *Jivan Mukta*. Mark the gladness and surprise with which Māṇikka Vāçagar sings of his deliverance from the bonds of sensual passion, immediately after his conversion at Perunturai.

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* The translations employed in this paper are mainly taken from Dr. G. U. Pope's well known Edition of the *Tiru Vāçagam*.

† Chidambaram, the foremost Šaiva Shrine in South India.

"I gave no fitting gift, which lavish hand
Of full-blown flowers, nor bowed with reverence meet.
He grace conferred lest I should tread the paths
Of grief, with mind bewildered by soft dames
With fragrant bosoms fair. He came to save,
And showed to me His golden jewelled feet!
As King in presence manifest He stood;
This matchless miracle I feel not, I"! (XII. 2).

He forthwith casts off his rich garments and adornments and puts on the lowly habiliments of the ascetic and smears himself with holy-ashes, which as Jñānasambhanda tells us in his *Tiru-Niṛṛu-p-Padigam* symbolize deliverance from desire. He wakes

"From the dream, the probation, the prelude, to find himself set
Clear and soft in new light and new life."

It is a fundamental doctrine of the Šaiva Siddhānta that our life is a probation, a period of preparation for ultimate communion and fellowship with the Supreme. Our life is a gracious appointment of Šiva for the emancipation of the human soul. As the *Šivajñānabodam* teaches us, the Lord is immanent in all souls and works in them through His gracious energy; and as the moon, day by day dispels little by little the persisting darkness, so the Lord, who abides with the soul from eternity, little by little as the soul matures, destroys its sense-evils by His love, and when we really need Him and are prepared to be guided by Him, He Himself appears in the form of a guru. This is one of the central doctrines of the Šaiva Siddhānta, viz, that Šiva appears in human guise as a spiritual teacher to teach and save from the cycle of metempsychosis those that have become ripe to receive His teaching and guidance. Over and over again we are told in the *Tiru-Vāçagam* that the gracious Lord did so appear for the spiritual liberation of Māṇikka Vāçagar; and in his *Aṛputha Pāṭṭu* (the Wonder decad) he has given expression to his first glad

surprise at the vision of the guru. The ecstatic cry of the sage in that lyric: "This miracle of grace I know not, I!" does not indicate that his soul had not matured when he was vouchsafed the gracious vision of the Divine Teacher. As the *Šivajñānabodam* explains, 'when the soul realizes that heaven and earth and everything else are transient and renounces all, will not the incomparable Lord come as a Wonder transcending all human faculties, and afterwards appear to the soul as the inseparable light of its own spiritual intelligence?' The flood of light of the morning sun bursts upon us in the tropical regions even before we have realized that day has dawned. Even so the Lord, who shines in the soul, graciously floods us with spiritual light before we are conscious that a change is coming. It is of supreme importance to note that according to the Šaiva Siddhānta the Divine spirit of energy is the active agent in the redemptive process of the soul. The Lord Himself must begin the process; the soul cannot take any step in the path of freedom from bondage. As the *Šivajñānabodam* says: 'The Lord who by reason of a soul's good deeds has been an indwelling Spirit teaching him, appears now in the guise of a Guru and instructs him telling him that he is an emperor's son living in the midst of savages-the five senses; and then the soul understanding its true nature leaves these savages and unites with the sacred foot of the Lord inseparably. The illustration of the emperor's son, who ignorant of his parentage has grown among savages, being reclaimed by the father and raised to the dignity and status that is his due, very appropriately describes the soul's release from sensuousness by God's redeeming grace. The direct operation of Divine Grace in the redemption of our life is among the cardinal teachings of the *Tiru Vāçagam*. The Supreme Being whom Māṇikka Vāçagar praises in these lyrics is not an abstraction, but a living God having personal relationship with His universe, a God of abundant grace and unbounded love, merciful and forgiving, and redeeming the saint and the sinner from the cycle of births and deaths. Indeed *Pati* in the Šaiva Siddhānta is always considered as related

to *Pašu*, and not as an impersonal abstract entity; and, as beautifully expressed in *Šivaprakāsam*, 'as the hidden milk of the cow flows in streams at the mere thought of the calf, so the Lord in the abundance of His love appears everywhere to His devotees and bestows His Grace upon them.'

Before proceeding further, an objection that has been sometimes raised against the Siddhānta teaching on the manifestation of the Divine Teacher may be noticed briefly. The manifestation to Māṇikka Vāçagar was personal to him, but not for the world generally. The manifestation that Šaivism teaches is not alleged to have any basis in world-history. Though Šaiva sacred literature instances various manifestations for the special redemption of individual souls, a historical manifestation which has universal reality or validity is not taught; and this is regarded as a defect. Whether the Šaiva Siddhānta, even if it did not definitely teach the incarnation of a universal Divine Teacher, is for that reason defective, is a matter on which there may be an honest difference of opinion. Obviously all souls cannot be at the same stage of evolution; and the universe can develop harmoniously only if each soul progressed along the path marked out by the law of its life. Karma and God's energy are the two agents at work in the development of the soul. Karma is determined by Svabhāva. From Svabhāva originate the three-fold guṇas, which give rise to Karmas. Karmas spring entirely from the *guṇas* of Prakriti says the *Bagavat Gîtā*, and these *guṇas* we bring with us at our birth. Each soul is placed in surroundings conditioned by its Karma, and is, by the indwelling Divine energy, given opportunities of approaching its goal. It is, hence almost a necessity of thought to hold that all souls cannot reach at the same time the exact stage of preparation for the reception of the light of Divine wisdom from the same Divine Teacher. Hence the explanation for the familiar three-fold classification of souls into Sakalar, Praḷayākalar, and Vijñānkalar, a classification corresponding more or less to Paul's classification into carnal, psychical, and spiritual.

The young sage after he meets his Guru forgets the mission on which he had been sent; and for the misuse of the money originally intended for the purchase of horses for the royal stables, the king causes him to be seized and cast into prison. Has it not been said that he who soweth in tears shall reap in joy? The ethical significance of pain or suffering in the perfection of our higher nature cannot be overestimated.

"Put pain from out the world, what room were left
For thanks to God, for love to man?"

writes Browning; and Māṇikka Vāçagar's suffering in prison while on the one hand illustrating the action of Nemesis, also helped, as it was ordained to help, Māṇikka Vāçagar's fuller realization of that Divine grace that was fast ripening the life of his soul, so that it might soon merge itself completely in a life of universal love, or in the phraseology of the Šaiva Siddhānata, attain *Šiva Anubhava* and live in *Advaita* relation with the Lord. From his prison the saint sends forth pathetic prayers to the great God that had manifested Himself to him at Tiru Perunturai; and tradition declares that some of the laments then uttered are preserved in his '*Weariness of Life*' and his '*Supplication*'. The ruling ideas of these decads are worthy of note in this cannection. The young sage unable to endure his anguish and suffering cries out,

"I die not yet! severed from Thee what pleasure can I take?
In grace vouchsafe to bid me, 'This do thou!'." (XXXIII-6).

He feels that the Lord of Perunturai is withholding His saving grace from him; and he pathetically asks.

"Balm of my soul! is it meet Thy servant suffer pain?"
—(XXIII-8).

Is it meet that Šivan's slave should languish like an alien and weep aloud as one forsaken by the Lord? And if he appeal will the merciful Father withhold His grace and allow His suffering servant to droop, all forlorn, like a withered tree? The sage, therefore, sends forth melting prayers from his prison,

"Mingling with Thy true saints, that day in speech less joy
I stood;
Next day with dawning daylight trouble came, and there
abode.
I pine to seek, O Master mine! the gleam of fadeless
bliss;
Distressed I stand, in grace to me, Thy slave, let love
abound!" (xxxii-1).

I have already emphasized the important truth that the God of Śaivam is not an abstract Being, standing apart from and unrelated to His universe. It is one of the fundamental truths of Śaivism that God is Love. 'Without grace there is no Śivam' declares *Śivajñāna Siddhi*. 'The ignorant think that love and Śivam are twain,' says Tirumūlar. 'To the eyes of His saints the Lord is seen to be one with His grace, just as the sun and its light appear as one to the eye,' says Meykaṇḍa Devar. The *Tiru-vāçagam* refers to Him over and over again as

Sea of grace, Lord of boundless grace, Flood of grace,
Sun of grace, Temple of grace, Wealth of Grace,
Abode of grace, Ocean of grace."

Boundless grace towards all souls is one of Śivan's eight essential attributes, as His name Śaṅkaran imports. And so, if Māṇikkavāçagar implored for grace the great Nīlakaṇṭha—the Supreme Deity who that the universe might live, ate, in His abundant love, the fiery poison,—would his cry remain unheeded? His cry is heard, and in response Śivan is said to have performed a *lilā* or miracle, which both saved Māṇikkavāçagar and established his sanctity as a Śaiva saint for ever. The possibility of miracles is often confidently denied by certain classes of thinkers; but in refutation of that position I shall refer to the opinions of two very eminent thinkers, one representing the domain of material science, and the other of speculative metaphysics. Professor Huxley declares that nobody can presume to say what the order of nature must be. He writes: "If a dead man did come to life, the fact would be evidence, not that any law of nature had been violated, but that

these-laws even when they express the results of a very long and uniform experience, are necessarily based on incomplete knowledge, and are to be held only on grounds of more or less justifiable expectation." Lotze writes: "The whole course of nature becomes intelligible only by supposing the co-working of God, who alone carries forward the reciprocal action of the different parts of the world. But that view which admits a life of God which is not benumbed in an unchangeable sameness, will be able to understand his eternal co-working as a variable quantity, the transforming influence of which comes forth at particular moments and attests that the course of nature is not shut up within itself. And this being the case, the complete conditioning causes of the miracle will be found in God and nature together, and in that external action and reaction between them which perhaps, although not ordered simply according to general laws, is not void of regulative principles. This vital, as opposed to a mechanical, constitution of nature, together with the conception of nature as not complete in itself—as if it were dissevered from the Divine energy—shows how a miracle may take place without any disturbance elsewhere of the constancy of nature, all whose forces are affected sympathetically, with the consequence that its orderly movement goes on unhindered." As regards the specific miracle that the Lord in sport performed for the release of Māṇikka Vāçagar, there are ever so many references to it in the *Tiruvāçagam* which tend to show that it was really an incident in our Sage's life, and that he sincerely believed that it was so, and that it is neither an allegory nor a conscious fraud on the part of the immortal singer of the *Tiruvāçagam*.

With his release from prison, Māṇikka Vāçagar also attains freedom from sense impurity. In his *Tiru Ammānai* he invites us to sing with him the illimitable bliss given by the all-glorious Lord of Perunturai who to loose our bonds rode on a charger, the expression employed (Bandha) being a felicitous *double extendre* signifying both confinement in prison and the bonds of existence. Realizing the world to be phenomenal he renounces

it, and with the mendicant's staff and the mendicant's bowl, enters for ever the cool shade of Divine wisdom, and in the consciousness of Primal Love which,

"Fills infinitude wholly, nor leaves up nor down
One spot for the creature to stand in,"

he becomes the humble slave of the Lord and seeks communion with the God-head, completely surrendering himself in action, desire and knowledge to the Supreme. How passionately he longed for the Grace of the Lord before the consummation was attained! Here is one of his earlier utterances.

"I dread not any birth. To death what should I owe!
nor do I crave
Even heaven itself to gain. No power to rule this
earth do I esteem.
O Šivan, crowned with cassia-flowers that sweets distil;
Our Master great!
Our only Lord! I fainting cry: 'When comes the day
I find Thy grace?'" (v-12).

Before the redeeming Grace of the Lord, what terror can birth or death and what value can earth or heaven possess? Without question he accepts the ascetic life, whatever may be its privations and trials. He exclaims :—

"I want not bliss of Indra, Vishṇu, Brahma; though
my house and home
Be ruined, friendship form I none save with mine own;
though hell's abyss
I enter, I unmurmuring go, if grace Divine appoint
my lot;
O King! no other God save Thee I ponder, our
transcendent Good!" (v-2).

He seizes 'the raft of the five letters' that he may cross the sea of birth and reach in safety the boundless fertile shore beyond. Of the redemptive power of the *Pañchākshara Mahāmantra* it is unnecessary to say much here. Perhaps it is good to call attention to Saint Appar's well known lines to illustrate its supreme efficacy.

When to a granite pillar fastened
Thou art thrown into the sea,
'*Namaśivāya*' is the surest
Buoy that will afloat keep thee.

This is no mere sentiment; for that great sage tells us elsewhere that it is based on the facts of his own personal history.

When bound to granite, I was thrust
By heretics vile into the sea,
My tongue the saving name expressed
Of Hara great and I was free.

The *Śivajñānabodam* explains that the *Pañchākshara* is enjoined as the way to purification of the soul, because the soul retains through its ancient habits, a hankering after its sense-knowledge, just as the worm that has been habitually feeding on the bitter bark of the margosa tree, returns to it even after tasting the sugarcane; and this hankering or tendency may be destroyed by the repetition of the holy mantra. The idea involved is that the soul acquires the nature of that which it contemplates continually. By the help of the formula, the soul is enabled gradually to attain the *Advaita* relation with the Lord, and to reflect with increasing fulness, God's life in which it is enabled to share. For God is the life of life and the soul of soul; and the soul is bright with life or is immersed in darkness according as the Divine Light is given or withheld. "Are there not in this world, things which are dark in the darkness and kindle into brightness in the light?" asks Umāpati Śivāchārya in his *Tiru-Aruḷ-Payan*. The eye, the crystal and *ākāśa* are mentioned as illustrations of such objects; and so too is the soul. That it may share effectively in the bliss of God's life of love, it has to keep in sight the ideal constantly, and, as far as it may try to identify itself with the ideal which is its goal. To the end, the devotee has to achieve self-effacement by offering up his body, senses, thoughts and feelings to God, that ultimately his individual, finite life may merge in the Universal, Infinite Life, in the realization of *Śiva Anubhava* or Divine beatitude. When he has attained that

stage, he has become a truly liberated soul, which finds its happiness in fulfilling God's own life of loving activity. We read in *Siva-Jñāna-Siddhi*: "The freed soul feels: all my deeds are your commandments; You stand within me You make me do and You do. No deeds are mine, they are yours;" and the hymns of the *Tiru Vāçagam* show that is how Māṇikka Vāçagar came to feel in time. The *Tiru-Vāçagam* is a veritable Pilgrim's Progress, describing the passage of the puzzled soul of our sage from the alluring bondage of the flesh to final emancipation, by Divine Grace, from embodiment. The young soul that beheld in amazement the gracious Guru when he first quickened it with the breath of true wisdom and exclaimed:

"The wonder this! Say is there aught like this?
He made me servant of His loving saints;
Dispelled my fear, ambrosia pouring forth, He came,
And while my soul dissolved, in love made me His own!" (v-29).

and after the first flesh of joy. felt itself almost weighted with heavy despair when it had to confront the obstinate questionings that that wisdom raised and cried in plaintive tones when the Divine Lord would in His Grace call it back to Him:

"Bridegroom of Her with fawn-like eyes! our King:
If Thou hast caused me Thine abiding glory to forget;
If Thou hast thrust me out in fleshly form to dwell;
If Thou hast caused Thy slave to wander here forlorn;
Knowing Thy servant's ignorance, O gracious King!
When comes the day that Thou Thyself wilt show Thy grace?
Ah! When, I cry, when wilt Thou call me back to Thee?" (xxxiii-4),

realizes the supreme beauty of the Lord's service and forgets itself in its rapture, and gathering strength and sustenance from its unshaken confidence in Immortal Love, feels that in every detail of its life, God is the motive force:

"The tongue itself that cries to Thee—all other powers
Of my whole being that cry out—all are Thyself!

Thou art my way of strength! The trembling thrill that runs
Through me is Thee! Thyself the whole of ill and weal!
None other here." (xxxiii-5),

marches steadfastly onward despising all wordly pomp and glory and all earthly ties and attachments, and intent on reaching the Divine feet which alone form everlasting treasure, yearns, as the cow yearns for its calf, for the cool and comforting shade of the Holy Feet of the Lord :

"Nor friends nor kin I seek, no city I desire, no name I crave ;
No learned ones I seek, and henceforth lessons to be conned suffice ;
Thou Dancer in Kuṟṟālam* dwelling blissful! Thy resounding feet
I'll seek, that as the cow yearns for its calf, my longing soul may melt." (xxxix-3).

And at last in the fulness and intensity of its self-negating love for the Divine Master, actually reaches His Blessed Feet which alone in truth can afford it the heaven of rest from its pilgrimage :

"Glory I ask not, nor desire I wealth, not earth or heaven I crave ;
I seek no birth or death ; those that desire not Śivan never more
I touch. I've reached the foot of sacred Perun-turai's King,
And crowned myself! I go not forth!
I know no going hence again!" (xxxiv-7).

Mark the exultation at reaching, and the determination not to leave the Holy feet of Śiva. When Māṇikka Vāçagar sang in ecstasy those melodious strains, his self-abnegating love had so far developed, that his soul might be said to have almost realized itself, and that it was on the very verge of liberation.

* Commonly spelt *Courtalam*, one of the most famous Śaiva shrines in South India. The Courtalam Falls attract large numbers of people every year and it is three miles from the Railway station Tenkasi.

For, united with the sacred Feet of God, the soul shines out perfect, purified through love and wisdom. The ineffable happiness of the union cannot be better described than in Saint Appar's supremely beautiful words of which the following lines are a faint echo:

Gladdening like th' advancing spring-tide;
Cooling like a tank where bees
Drunk with newly-gathered honey
Hum midst over hanging trees;
Like the evening moon, delightful;
Like the faultless *Viṇa*, sweet;
Like the zephyr soft refreshing
Are my Father Isan's feet.

After attaining this stage, the spiritual pilgrim is soon at the farthest end of the path. Emancipated from embodiment and redeemed from sin, he enters the golden Temple to live in conclusive bliss in the full and conscious enjoyment of his Father's presence, enters the Home of joy where the Supreme Lord in abundant love, keeps up through eternity the rhythmic dance of cosmic life, that he too may co-operate for a great world purpose. Thereafter, he is no one's vassal and he fears none, not even death. The grace of the Lord has destroyed the impurity of his soul and made him pure bliss. He has reached the goal and has become one of the blest heirarchy of liberated souls whose happiness consists in helping the fulfilment of God's purpose. This is how he sings of his realization of the self:

"This day in Thy mercy unto me Thou didst drive
away the darkness, and stand as the Rising Sun:
Of this, thy way of rising—there being naught
else but Thou—I thought without thought.
I drew nearer and nearer to Thee, wearing away
atom by atom, till I was one with Thee,
O Šiva, dweller in the great Holy Shrine,
Though are not aught in the Universe; naught is
there save Thou.
Who can know Thee." (xxii-7).

That is the story of Māṇikka Vāçagar as told in the *Tiru Vāçagam*; and in his songs, so sweet with the nectar of devotion and so redolent of the certitude of Divine Grace, the mission of his life to his countrymen is enshrined. The hymns of the *Tiru Vāçagam* are songs of faith and grace and love and immortality, of spiritual struggle and spiritual triumph—themes that are of the highest significance to all mankind. They are songs that have for their theme, the sacred personality of man, his infinite relations to God and to life, to duty and to destiny. Perhaps our Western friends will say that there is a strange combination of high spirituality and gross idolatry in the lyrics. That is the feeling of even Dr. Pope who had spent a whole life-time in understanding and appreciating the thoughts and feelings of the Tamil people regarding the highest matters, their conception and solutions of the great problem of God, the soul, humanity, nature, evil, suffering and redemption. As for our so-called idolatry, we should really be pardoned if we refuse to believe that our symbology has been properly understood by the West. The precise import of our symbolical expressions may not so naturally become patent to people in the West as to us; and for this, the settled convictions of ages that the East and the West have each inherited, are mainly responsible. Some of the sublimest ideas which the West regards as emphatically beyond the sphere of argument and of the cold intellect, the orthodox Hindu fails to appreciate, however much he may have been influenced by Western philosophy and culture; even as Dr. Pope, with all his love and sympathy for the Šaiva religion, finds it not altogether easy to realize in the symbol of Naṭarājā an object to inspire and elevate. The Hindu realizes in Naṭarājā the idea of the true Guru who brings us redemption, the Divine preceptor who teaches that *māyā* should be suppressed, that the world should become subject to us and not we to the world, that the *Ātman* is far beyond the reach of the mind that is swayed by fleeting desires, that *Ahaṅkāra* should be destroyed and that man should strive to elevate himself to the region of pure unconditioned cons-

ciousness, free from passion and deception and to deserve the equability, the bliss, the light and the truth that really form the self. The foreigner thinks all this is fanciful; we, however, hold it as a living faith. We must have our differences, for otherwise, thought would cease. Nevertheless, both the East and the West, however different the symbols of their religious systems may be, must be prepared to recognise that all systems have their truths which lie deeper than 'full fathoms five' in human nature and are essentially and fundamentally the same for all men and for all time. It is only by such recognition that the brotherhood of man will be established, and the kingdom of God maintained on earth; and for this consummation let us devoutly pray.

K. G. S.



THE SWASTIKA.

"The origin and history of the curious charm known as the Swastika has been exhaustively described by Dr. T. Carr, a member of the Lancashire and Cheshire Antiquarin Society. He claims that the origin of the Swastika dates back to pre-Christian days. Investigation has led him to believe that it was originally the symbol of polar star worship, and that it was the most ancient and widely distributed symbol that had ever existed. It has been found in Chaldea, among the ruins of the earlier cities of Troy in Egypt, on the prehistoric relics of Greece on Hittite remains, on prehistoric American Indian mounds, in South America, on Buddhist remains in India, on Roman altars, on Runic crosses in Great Britain, in Coptic churches of the tenth century, on English brasses of the thirteenth and fourteenth centuries. It is still used in India, Tibet, China, Korea and Japan as a sign of long life, good wishes and good fortune; it is also used by the Lapps and the Finns."

"(The writer of the foregoing seems ignorant of the fact that the Swastika is an astrological symbol known as Pars Fortunae, or the part of fortune. It is a point in the horoscope distant from the ascendant an equal number of degrees as from the Sun to the Moon in same Chart. Page 67 of "Practical Astrology for Everybody" shows how to calculate its place. It is said that the native will be fortunate in things which are ruled by the "house" in which the Part of Fortune is posited, hence the common idea that the Swastika is a lucky charm among those who are unaware of its true astrological import.)—*Ed. Astro'ogical Bulletina.*

SARABHA UPANISHAT.

Om. Next Paippalāda (the consumer of the fruit of action) addressed the Brahmā, 'Amongst Brahmā, Vishṇu and Rudra, O Lord, who is to be more meditated upon? Kindly explain to us the truth alone.'

2. To him the Pitāmaha replied. O Paippalāda, hear this speech.

3. The Parameśvara (the Supreme Lord) is to be obtained by him, who has practised many virtues. I myself, Hari, Indra and others, are born from His body.

4. The Devas and others do not know, by ignorance, the great Lord who is the Supreme Išvara, and the father.

5. He, who first created the Brahmā, and gave out to him all the Vedas, is to be praised, who is the Divine Lord, father of the Devas, and creator of myself and Vishṇu.

6. He is the Supreme one, who dissolves all the worlds, at the time of dissolution. He alone is the ruler of all.

7. He, the Supreme Lord, assuming the terrible form called 'Śarabha' (divine bird), the mighty one killed (was about to kill) Nrisimha, the world-destroyer (after drinking the blood of Hiraṇyāksha, Nṛisimha became very troublesome as he could not digest it). The lords of Devas requested him who was taking the life of him (Nṛisimha) by his feet, 'Do not, O mighty one, do not take away the life of Vishṇu, the person, in this dead night.'

8. The Lord by His sharp nails opened (his body and drank the venomed blood) out of compassion, and the mighty one, clad by his skin, is called 'Vīrabadra' (the pacifier of heated ones).

9. He, the Rudra, alone should be meditated upon in order to accomplish all.

10. Let there be adoration to that Rudra, who was the destroyer of the fifth face of Brahmā.

11. Let there be adoration to that Rudra, who by the fire spark coming out of his forehead, reduces all the worlds into

ashes, again creates and protects them, thus revealing His own independence.

12. Let there be adoration to that Rudra, who by His left foot killed the Death, (Mārkaṇḍeya's Story) and who drank the terrible poison.

13. Let there be adoration to that Rudra, who bestowed the disc (chakra) on Vishṇu, who worshipped him by one of his Eyes on his left foot. (When Vishṇu found wanting one lotus flower, he pulled out one of his Eyes, making offering, completed the Sahasranāmārchana).

14. Let there be adoration to that Rudra, who, the mighty one, at the sacrifice of Daksha, after conquering the multitude of the Devas, bound Vishṇu by a big noose.

15. Let there be adoration to that Rudra, who, as if by play burned the terrible three cities; who has the sun, the moon and the fire as his three eyes; to whom all the Devas have become servants (Pašus) and by this reason who assume the name 'Pašupati' (the Lord of Pašus, the ignorant jīvas).

16. Thus praising him by many ways, (the Devas) pacified Nīlakaṇṭha, the great Lord.

17. Let there be adoration to that Rudra, who, the ancient Lord, killed the terrible and troublesome incarnations of Vishṇu, namely, Matsya, Kūrma, Varāha, Narasimha and Vāmana; and who reduced Manmata* into ashes. Thus by many hymns, (the Devas) pacified Nīlakaṇṭha, the great Lord.

19. He, Parameśvara, removes all kinds of sufferings, birth, death &c., caused by the three kinds of afflictions. Thus praised by the hymns, the ancient Lord, the self of all the embodied ones, Šankara, protects all the beings. He be praised, who transcends the mind and the speech, the great Lord, whose lotus like two feet, even now Vishṇu is seeking to find out. The Lord shewed his grace to Vishṇu, who was bent with much devotion.

20. Realising the Bliss of Brahman, from whom speech returns with mind without obtaining him, one never fears at any time.

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* The God of Love.

21. He is subtler than the subtlest, and the bigger than the biggest, the Ātman is secreted in the cavity of this being. By his grace sees his glory, he who has no desire and who has no sorrow.

22. He is meditated upon in the heart, by Vasishṭha, Vyāsa, Vāmadeva, Viriñchi and others; the ancient Lord, Maheśa, is praised by Sanatsujātiya, Sanātana and others. He is the truth, eternal, the witness of all, Maheśa, everblissful, unchanged, formless, who has unlimited energy, and who has no Lord above him, has created by his own avidyā, the object.

23. The māyā bewilders, O observer of food vows, me much and Vishṇu. By the meditation on his feet it can be crossed easily, though it is very difficult to cross.

24. Vishṇu, the origin of all the worlds, with his own manifestations, and along with my manifestations, protects all the worlds. The same become dissolved by time. Therefore (except him) all others are false.

25. Let there be adoration to that Rudra, who is the great consumer, the great Lord, the trident holder, the amscious and Maheśvara.

26. The omnipresent one is the great Being. There are many other beings. The eternal one, being the self of beings enjoys all, pervading through all the three worlds.

27. The omnipresent one be pleased with me, who worshipped by the four syllabled mantra twice, by the two syllabled one, four syllabled one, and again by the two syllabled mantra.*

28. The eternal the oblation, the eternal clarified butter, are offered in the eternal; the fire by the eternal; unto the eternal, verily shall he go who in his action meditated wholly upon the eternal.

29. (The definition of Śarabha). The Śaras are the jivas. They are always shining (Bha) in His body. Hence the (all) consumer Brahman is called Śarabha, O the great sage, the direct giver of Salvation.

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* Vide my *Vishṇusahasranāma* translation for explanation.

30. The Devas are bewildered by the influence of His Māyā, through the ideas of 'mine' and others.

31. One is unable to describe His glory, even a particle of it.

32. Brahmā is above Para (the world); above him is Vishṇu; above him is, indeed, Īša. Equal or superior to him, there is none.

33. There is only one Šiva, eternal: Except Him all else is false. Therefore, giving up all other worshipful gods, Šiva alone is to be meditated upon for ever, who is the remover of all the samsāras.

34. To Him, adoration, who is the great consumer, the Maheśvara.

35. This great Šāstra, O Paippalāda, is not to be given to any indiscriminately; to the Atheist, ungrateful, bad character, evil-minded one, egotistic, sinful, rogue, utterer of falsehood. It is to be given to a good fellow, Devotee, observer of good vows, good conduct, devoted to guru, calm and quiet, good-hearted, and the devotee of Šiva. This work of Brahman, can be handed down through him who has the above qualifications. This is to be instructed only to one's own pupils, who do not break down the good vows, O Sage; and not to others. It is to be kept in secret always; O the best of the Brāhmaṇas.

36. The twice-born one who studies and hears this Paippalāda Šāstra, becomes freed from birth and death. He who understands this, attains the state of immortality. He is freed from the dwelling in the womb; becomes purified from the sin of tasting the liquor; from the theft of gold; from Brāhmanicide; from the sin of lying down with guru's bed. He gets the virtue of studying all the Vedas, of meditating on all the Devas; he becomes purified from all the heinous crimes; he gets the virtue of taking the pilgrimage to Kāsī. He becomes ever beloved of Šiva. He attains the equal state of Šiva. He does never return, does never return. He becomes Brahman only. Thus says the Lord Brahmā. Thus ends the Upanishat. Om.

R. A. ŠĀSTRY.

POETRY OF ST. APPAR.

I.

St. Appar's Devāram and the Tamilian World.

It is a great pity that St. Appar's Devāram is now being overlooked even by our Tamil scholars. Beyond a few chapters containing some of the popular songs which had been traditionally selected and handed down to us by our musicians, and thus made even the illiterate get them by heart, very few of our friends have taken the trouble to go through and think about or discuss the matter or the diction of St. Appar's Devāram as a whole. A complete study of the same is felt somehow tedious not because that any one can finger at any poem devoid of beauty, eloquence or absorbing interest, but perhaps because its readers had not fecilities for undergoing a peculiar training which the dying pial schools once possessed for appreciating the beauties of Devāram which flow out like a clear spring as the water is being baled out.

The difficulty presented to the readers in reading patiently the whole of St. Appar's Devāram may also be due to two other causes. The chief cause seems to lie in the very simplicity of its diction. Had it been written in an elevated style interwoven with intricate *Sandams*, it would have attracted the attention of many modern scholars, and would have been more widely studied. As it is, a superficial study of the Devāram gives but a poor or discouraging idea of the work, and the greater the number of times the poems are read, proportionately the better is the light reflected on them from within. The second cause, which is quite apparent, is the absence of any commentaries. St. Appar's disciples might have chosen to write one with no difficulty. But, there continued a deplorable notion unto this day, that for anyone to venture a commentary on an "அருள்வாக்கு" or divinely inspired saying is being considered an intolerable piece of audacity. Perhaps this is the

reason why our renowned Tamil men of letters who might have written accurate notes on St. Appar's Devāram passed away without committing what would be styled as the sacrilege of annotation. So we find in many places even in St. Appar's Devāram apparently simple words or phrases for which we can now give no definite interpretation, (which some centuries ago could have been easily given,) as we are now removed from St. Appar by at least thirteen centuries in which there is almost a thorough change in the individual and the social life of the Tamilian, and to some extent even in the language spoken by our forefathers.

Such difficulties though they may be unwelcome to the readers of St. Appar's Devāram, propose many interesting problems to the scientists who explore the history of our past. For instance the simple poem quoted below containing apparently the simplest words possible is still a puzzle to the student of Numismatics.

"பாடிப் பெற்ற பரிசில் பழங்காசு
வாட வாட்டந்தவிர்ப்பா ரவரைப்போல்
தேடிக் கொண்டு திருவாய்மூர்க் கேயென்ற
ஓடிப் போந்திங் கொளித்தவா றென்கொலோ
—திருவாய்மூர் திருக்குறுந்தொகை, Stanza 7.

We are totally in the dark as to what is meant by the fading of an old coin ("பழங்காசு வாட") and what was the process of its rectification, which seem to be referred to in the above poem.

Not only to those who are interested in exploring our past history and civilisation does St. Appar's Devāram stand as a main source of information but it stands as a monumental record to the linguist who is interested in knowing the evolution of the modern Tamil tongue. Many of our colloquial words, phrases, and pithy expressions which are used in our ordinary conversation, find an elevated use in St. Appar's Devāram. Colloquial words such as "பிரட்டு", "பொந்தை", "பொத்தை", "மட்டு", "எக்கர்", "இருக்கு" etc., and such phrases as "அலக்கழி", "ஆனையாது" etc., were not ostracised from literary

use during St. Appar's time. Many words which had a wide significance during the time of Appar have now been narrowed in their use.* St. Appar's vocabulary shows that Tamil had greater affinity with other branches of the Dravidian than it has at the present day. Some words in Tamil have now lost the connotation they had during the time of St. Appar, and they acquired new meaning which they never before possessed. § A detail treatment of those facts would be out of place in the present discourse.

St. Appar's Devāram as an indirect evidence of the history of our past, is practically unimportant when compared with the social and religious reforms which it goads us on to do, and to upset the tyranny of custom that we slothfully submitted to. In the age of St. Appar, for instance, it was never the custom in our temples to pay respects to Śiva through the medium of an Archagar or priest. The Śaivaite devotee of any caste (perhaps Pañchama and such other down-trodden castes excepted), is expected to go into the heart of the temple, and worship God with his own hand.‡ There is not a single stanza in St.

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* Cf. the modern and the ancient use of the words 'தழாய்', 'வரதன்', 'கந்தி' etc.

§ The word 'பிதற்று' had not then its ignoble tinge.

‡ (i) "ஆக்கையாற்பயனென்—அரன்—கோயில்வலம்வந்து
பூக்கையாலட்டிப் போற்றியென்னுதலில்—வாக்கையாற்பயனென்?"
—திருவங்கமாலை.

(ii) "பெரும்புயர்+ஆலை மூழ்கிப் பிதற்குபத்தராகி
யரும்பொடு மலர்கள் கொண்டாங் கார்த்வதை யுள்ளேவைத்து
விரும்பிநல் வினைத்துரபம் விரியுனலிட வல்லார்க்குச்
கரும்பினிற் கட்டிபோல் வாய்கடவூர் வீரட்டனுரே"
—திருக்கடவூர்-திருநேரிசை.

(iii) "தூபமும் சீபம்காட்டித் தொழுமவர்க் கருள்கள் செய்து"
—Line. 2. Stanza 2 of திருநெய்த்தானம்-திருநேரிசை.

(iv) "தேனுடை மலர்கள்கொண்டு திருவடி பொருந்தச்சாத்தி
யானிடை யஞ்சுங்கொண்டு வன்பிணைமரஞ்சுட்டி
வானிடை மதியஞ்சூடும் வலம்புரத்தடி கடம்மை
நானடைந் தேத்தப்பெற்று நல்வினைப் பயனுற்றேனே".—Stanza 3.
"அருளுறு மடியரெல்லா மங்கையின் மலர்களேந்த
மருளுறு சீதங்கேட்டார் வலம்புரத்தடிகளாரே."
—Lines 3 and 4 of stanza 5, திருவலம்புரம் திருநேரிசை

Appar's Devāram (or even in any other Devāram) which can show the appointment of a paid substitute to worship our God as it is done in modern days.* It is indeed very painful to our senses to observe that a *gurukkaḷ* who was too lazy to bathe in the morning, and with a heart less pure than his body is allowed to go to the *mūlasthānam* with his apparent show of piety and cleanliness, and to touch and worship therein—not at all with bhakti but for the sake of his belly on the devotee's money —the Sacred Liṅgam, whereas we with a purer heart and a cleaner body are not allowed to go near *mūlasthānam,* but are asked to stand some yards off wherefrom Śivaliṅgam is generally invisible except when camphor is lit. When birth thus determines the worth of the devotee in our temples, he generally forgets the object of his visit, and ponders over the irrational customs which give monopoly to one caste only the right of personal worship. It shall be the duty of every Śaivaite to fight for the right of personal worship in our temples which we never had cause to lose, and to restore the state of equilibrium that existed in our temples during the time of St. Appar.

St. Appar never believed in the arbitrary differences between man and man. He hated the caste distinctions, for they could serve no purpose to any Śiva Bhakta.† He says "பிணம் புல்கு பீறற்குறம்பை மெய்யாப் பேதபடுகின்ற பேதைமீர்காள்‡ He affirmed that all human bodies when dissected § are similar but minds

* Even to-day, in the Ceded Districts and Kalinga and northern India, other castes except the lowest can worship with their own hands.—*Ed.S.D.*

† "சாத்திரம் பலபேசுஞ் சழக்கர்காள்
கோத்திரமுங் குலமுங் கொண்டென் செய்வீர்
பாத்திரஞ் சிவமென்று பணிந்திரேல்
மாத்திரைக்கு வருளுமாற் பேறரே."
—திருவாற்பேறு—திருக்குறுந்தொகை Stanza 3.

‡ திருக்கடிப்பாலை திருத்தாண்டகம்.

§ "கால்கொடித்தெலும்பு மூட்டிக்கதிர் கரம்பாக்கையார்த்திதத்
தோலுடுத்து திரமாட்டித் தொகுமயிர் மேய்ந்த கூரை."
—திருக்கொண்டீச்சரம் திருநேரிசை. Stanza 3.

Again. "கருவாகிக் குழம்பிருந்து கலித்தி மூளை
கரு கரம்பு வெள்ளெலும்புஞ் சேர்ந்தொன்றுகி"
திருவாரூர் திருத்தாண்டகம் Stanza 6.

only differ. The only division that he could make of mankind was between those that are Śiva bhaktas and those that are not* i. e. those that are emancipated from the pleasures and pains of this world and those that are subject to the same. This is the reason why he sang the following famous lines:—

"சங்கநிதி பதுமநிதி யிரண்டுந்தந்து
தரணிவொடு வானளித்தருவரேனும்
மங்குவா ரவர்செல்வ மதிப்போ மல்லோ
மாதேவர்க் கேகாந்த ரல்லாராகில்
அங்கமெலாங் குறைந்தழுகித் தொழுநோயா
யாவுரித்துத் தின்றுழலும் புலையரேனும்
கங்கைவார் சடைக்கரந்தார்க் கன்பராகி
லவர்கண்டீர் யாம்வணங்குங் கடவுளாரே."

His reconversion from the Samaṇam made St. Appar believe that even the vegetarian propaganda of old cannot be the be-all and end-all of life,‡ and that a man who eats even the most objectionable kind of meat may still attain salvation.

Not only to the social and religious reformer does St. Appar stand as a guiding spirit, but also to one who may be interested in St. Appar's contemporary theology. Samaṇam which is now practically dead was no unimportant religion. For over ten centuries it played a very prominent part in the history and literature of the Dravidian kingdoms. Though we have a large portion of Samaṇa literature in Tamil, it is still

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* The devotees of Śiva are described as follows:—
"வானந்தளங்கிலென் மண்கம்பமாகிலென் மால்வரையுந்
தானந்தளங்கி தலைதடுமாறிலென் றண்கடலு
மீனம்படிலென் விரிசுடர் வீழிலென் வேலைநஞ்சுண்
டேனமொன்றில்லா வொருவனுக்காட்பட்ட வுத்தமர்க்கே."
—தனித் திருவிருத்தம் Stanza 8.

‡ "தானநாகலந்து திரியிலென்
சமணின்றி யிருந்தவஞ் செய்யிலென்
ஊனையுண்ட லொழிந்து வாழ்ந்திடிலென்
ஞானமென்பவர்க்கன்றி நன்கில்லையே."
—Stanza 6 பாலாவி திருத்தாண்டகம்.

difficult to understand whether Samaṇam was a theism or atheism, whether it was a form of Digambara Jainism or one which is prior in origin to Buddhism or Jainism. In *Devāram*, we find the dark side of Samaṇam. But in spite of the sarcastic remarks of St. Appar on the habits and customs of Samaṇas, we get in his work a glimpse of the life and ideals of the "கொல்லாவேதம்" (the religion of not killing anything living on the face of the earth) much better than what we have from Jñānasambandar. St. Appar's criticisms of *Samaṇam* are never unbearably pungent, but are generally calm and based upon the universally accepted principles of hygiene* which Samaṇas set at naught.

St. Appar keeps Samaṇam on a par with Buddhism. For both these religions do not take the trouble to go beyond the experience of the five senses,‡ and their materialism was despised by him. He condemns their Atheism § which is consequent upon the beleif that the present course of life is real and permanent. He says that they cannot understand the fact that the present stage of life is only a preliminary step for something higher

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* The following is the general tenour of his criticisms :--

"மற்றிடமின்றி மனைதிறந்தல்லுணு வல்லமணர்",
"ஒருவடிவின்றி நின்றுண் குண்டர்", [சமணர்",
"மாசினையேறிய மேனியர்", or "மாசிப்பண்மாசு மெய்யர்பலமிலாச்
"அருந்தும்போது உரைடாடா வமணர்", or "மூங்கைகள்போ லுண்
"கையிலிடசோறு நின்றுணுங்காத லமணர்", [ணுமூடர்",
"தலைபறிக்கச் சுகமென்னுங் குண்டர்",
"கடிபொடிபட்டி மெய்பிற் கருதியோர் தவமென்றெண்ணி",
"பீலிகை யிடிக்கிநாளும் பெரியதோர் தவமென்றெண்ணி",
"..... —"தட்டிடும் சமணர்", etc.

‡ "குண்டரே சமணர் புத்தர் குறியறியாது நின்று
கண்டதே கருதுவார்கள் கருத்தெதண்ணு தொழிமினீர்கள்".
—திருத்துருத்தி திருநேரிசை Stanza 9.

§ "நடையை மெய்யென்று நாத்திகம் பேசாதே
படைகள்போல் வரு பஞ்சமா பூதங்கள்
தடையொன்றின்றியே தன்னை ...த்தார்க்கெலாம்
அடைய நின்றிடாவேத்தா வண்ணலே"

beyond the so-called death ¶, that should be attained by our strenuous attempts in the right direction. And he had absolutely no hope of convincing them in arguments that they were wrong, and that such an attempt would prove futile is expressed very beautifully in the following stanza.

"கேவலாமை குரை கடலாமையைக்
கேவலோ டொக்குமோ கடலென்றல்போற்
பாவகாரிகள் பார்ப்பரி தென்பராற்
றேவர்தேவன் சிவன் பெருந்தன்மையே".

—ஆதிபுராணத் திருக்குறுந்தொகை Stanza 5.

Many are the uses of St. Appar's Devāram to a reader whether he is a Śaivite or not. Yet what is most interesting to any student of our literature who may have a chance of going through St. Appar's Devāram is the personality of St. Appar as revealed by his poems.

E. N. T.

PART I, FINIS.

¶ "ஒரு பிறப்பிலா னடியே யுணர்ந்திங்ஙனே
ருயர்கதிக்கு வழித்தேடிப் போகமாட்டார்
வரும் பிறப்பொன் றுணர்ந்து மாகபூதி
வழிதாணுதவர்தோல் வார்மனத்தனுதி
பறம்பிறப்பை யறுப்பிக்கு மதிகையூர
னம்மான்ற னிணையடியை யணைந்து காழா
நிருபிறப்பும் வெறுவியரா யிருந்தார் சொற்கேட்
டேழையேனன்பண் டிகழ்ந்தவாறே".

—திருவீரட்டானம் எழைத்திருத்தாண்டகம் Stanza 5.

MY MASTER'S VOICE.

PART II.

THE GURU AND THE ISHṬA DEVATĀ.

(Ātmasamyama Yôga).

"Take from the Harmony a single tone—
"A single tint take from the Iris bow,
"And lo! what once was all, is nothing—while
"Fails to the lovely WHOLE one tint or tone!"
—*The Veiled Image of Isis (Schiller.)*

That which people call 'renouncing'
is truest 'grasping' be thou sure.
None indeed becomes 'God-Grasper' (Yôgi)
who has not grasped and 'renounced' the thought-making Mind.
"*Nahya samyasta sankalpo Yôgi bhavati kachchana*".

In the first part of this exposition of "My Master's Voice" or "the silent teaching of the one Guru" I called pointed attention to the preliminary perfection of *Discipline* involved in Karmasanyāsa yôga which the spiritual aspirant must undergo to qualify himself as Disciple to receive the *initiation* into the Higher Mysteries of Life.

THE FIRST STAGE is *Śravaṇa*, graduation in which involves the clearance of all doubts and misapprehensions of the mind by instructions received from the *Guru*. This is the FIRST *Dīkshā* STAGE, and equips the pupil with clearness of understanding.

THE SECOND STAGE is *Manana*, graduation in which involves the clearance of all delusive appearances or vain imaginings of *the Thought-making Mind* which are not in accord with the Great and Eternal Facts of Existence and a consequent apprehension and clear expression of the truths or meanings of facts in language which at once becomes the slave of Thought. So that all *Vikshepam* is destroyed. This prepares the *path* for

fullness or perfection of understanding by the worship or *Upāsana* of the *Ishṭa Devatā*, which helps the cultivation of the Will to a very high degree.

THE THIRD STAGE is *Nidhidhyāsana*, graduation in which involves the elimination of all incongruous elements in Ideal building which lead to the entertainment of what is commonly called "impractical ideals"—a negation in term, as all ideals have to be realised or are built up for *realisation* and not for dilly-dallying. Even the highly cultivated Will and perfected understanding of the pupil who has taken his degree in the first two stages above mentioned are apt to flounder, when he begins to pull down his own previously formed habits of the mind and rebuild his character after the *ideal* he has imbibed and worshipped. "Character-building" is even more difficult than "Ideal-building" as the former involves a fundamental alteration in the formation of one's self. It amounts to a Spiritual TRANSFORMATION and this the advanced pupil cannot accomplish without the aid of transformed souls who have realised the Truth in their own individual lives. This is called *Sat-Saṅgam*. This is the apprentice course, which the pupil after his graduation in receiving instructions and in mastering the general theories in the Science of Life must necessarily undergo, to make himself sure that "theory and practice" do not differ from each other and cannot possibly differ in the Great and Practical Science of Life. It is the most exacting of all Exact Sciences and until one has graduated in *Nidhidhyāsana* or the Assimilation of Knowledge, he has not qualified himself to enter the stage of Discipleship which qualifies him to receive the Higher Mysteries. Here again he is guided mostly by his cultivated Will (made perfect by the worship of Ishṭa-Devatā or *Upāsana*) purified and made constant by intercourse with realised Souls (*Sat-saṅgam*). *Manana* and *Nidhidhyāsana* therefore are mutually helpful, just as at an earlier stage, *Śravaṇa* and *Manana* were found to be mutually helpful.

With his completion of the apprentice course or *sat-saṅgam* our *pupil* has attained to that stage of preliminary preparation

when he becomes a fit subject for *initiation* into the Higher Mysteries of Life. The transition stage from *Parôksha* to *Aparôksha* however is marked by another obstacle which neither Guru nor self-effort can remove. The KARMA of the disciple must have become ripened by this time, so that it may fall off of itself like the full-ripe fruit which falls off leaving its stem. The one only way to get over this obstacle is to work off one's KARMA with a will, by making life and thought more intense and less diffuse. Indeed the brave Yôgin who is determined to take the Kingdom of God by force, makes *a violent* —by which is meant nothing more than *a truly valiant*, effort to work out his KARMA.

It is quite true that "*the Kingdom of God often suffereth violence and the violent take it by force!*" But the force they employ is not outward or outgoing, but inward or drawing more and more *within* by the intensity of the concentration they practise. One indeed cannot shirk the debt one owes to past *Karma* which has begun to fructify: but one can surrender oneself wholly and let *Karma*, work its course or pay itself without one's helping it in taking account. There is at the present moment a Yôgin at Negapatam who has turned "the current that knows its way" entirely inward, leaving the body absolutely to take care of itself. For nearly two years now he has neglected to minister to the wants of his own body remaining ever in *samādhi* or intense union with the *Antarlakshya* of his Heart and Soul: Though utterly neglected by him, the body yet lives in utter defiance of all the *conventional* laws of body and life; but in due obedience to the eternal laws.

The Guru at the disciplinary stage of '*Karmasanyāsa*' leads the soul (Jiva) up to the *Ishṭa-Devatā*—the abiding Light within it being that which is the eternal witness of all action without its ever partaking of the fruits of action, The *Ishṭa-Devatā* again when the *upāsaka* has attained to oneness with it, leads the cultivated or grown up soul to the company of Masters or *Sat-sangam* that it may learn the oneness of the subjective and objective realisations from the example of their

life which it cannot itself supply. When the Guru and the Ishṭa-Devatā have completed their work with the pupil who has taken refuge in them, the lessons of *Dharma* and *Upāsana* are completely learned and there remaineth yet the obstacle of KARMA alone which none can help the pupil to get over, except himself and that by the intensity of life which he by his preliminary training is able to live, without, of course, *breaking* the thread of consciousness, which to him is Death. The unbroken thread of consciousness is the all pervasive thread-line (*Brahma sūtra*) which threads the incidents of one's life from its first beginnings in the remote past which is anterior even to the Birth of Time, to its Last endings or "the Final Goal" which is "the Home of the Lord."

All *Sādhanās* are but various devices, systematic and well-arranged, for attaining the necessary discipline and the consequent will-power necessary to control the modifications of the Mind. This is what the Science of Yôga teaches. "YÔGA IS CHITTA-VRITHY-NIRÔDHANA" says Patañjali Bhagavān, the accomplished author of the YÔGA SŪTRAS. But "*the modifications of the mind*"—the thought-making mind—and the laws that govern them must first be known and fully 'grasped' and assimilated before any intelligent attempt can be made to gain control over them. *Śravaṇa-Manana-nidhidhyāsana* leading up to the *Yogasāmyama siddhi* are the means to attain this necessary knowledge. The full control is not attained until the *Samādhi State* of Knowledge, with its 25 *angas* and sixty states, is fully entered into and the whole field of consciousness is thoroughly investigated and the 'field limit' transcended. The transcendent state or *Final Realisation*, Dakshiṇāmūrti alone can teach. It is in fact no *State*—it being a transcendence of all states. When the Immanence of God is realised, the Ishṭa-Devatā merges in the Jñāna Guru or *Dakshiṇāmūrti*, who is the *Guru* of all Gurus.

I say '*Guru of all Gurus*,' because the Path of Realisation is an immense and infinite process, which the Initiate may not be able to realise all at once. For such, it is, for the sake of

convenience, divided into easy stages, all which merge one into the other, and therefore do not militate against each other. The *Mumukshu* will, however be well-advised if he sticks to a given path without turning his back on it in favour of another when he has proceeded half-way. All paths lead to self-realisation when pursued and persevered in with a WILL which takes no defeat and uses them all as stepping stones to rise above one's own limited and therefore weaker self. All limitations are so many weak points in the armour of one's self and every defeat is an indication of the defect in the shield which the Yôgin must set about mending or ending without much ado.

A student of Brahma Vidyā who says that he has been initiated into the mysteries of Vedānta by his Paramahamsa Guru and that for fifteen years he has been worshipping his Ishṭa Devatā which is *Dakshiṇāmūrti*, wants to know how to attain to *Mano-laya*. Here one must make oneself sure of the preliminary facts, which for the sake of clearness I reiterate more fully below :—

Firstly,—the student must make himself sure that the Science he is studying is *Brahma Vidyā* and that there is nothing imperfect in the *Šravaṇa* he has gone through. He must have heard from the Guru all that he has to hear on the subject of his study, which means a long course of attachment and apprenticeship to the *teacher* involving the residential principle and the exercise of personal influence through character-building in teaching and watching the expansion of Soul.

Secondly,—the novitiate must make himself *sure* that he has *understood* what he has heard which is the process known as *manana*.

Thirdly,—the novitiate must make himself sure that he has assimilated the teachings of the Guru by living up to the principles of the precepts in his every-day-life, so that in due course he becomes saturated, so to say, with the teachings of the Guru. Then and then only is he fit for Initiation. Otherwise the process of initiation will do him

no good but may, on the contrary, do him infinite harm by his misunderstanding the meaning of the words and symbols of Initiation.

When the preliminary foundation is thus well and truly laid, the initiation into the higher mysteries hardly ever fails to produce the intended result.

When a student says that he has been only initiated into the mysteries of Vedānta by his Paramahamsa Guru and that as a result of such initiation he has been worshipping *Dakshiṇā-mūrti* as his *Ishṭa-Devatā*, the inevitable inference naturally follows that his theoretical knowledge is complete and that his efforts to reduce the theory to practice has been stretched over a period of 15 years.

But when he asks one "how to attain *Manô-laya*?" he stultifies himself, for the worship of the *Ishṭa-Devatā* (and that Ishṭa-Devatā being *Dakshiṇāmūrti*,) presupposes that he has been duly initiated into the mystery of the process which result in *Manô-laya*. For *Dakshiṇāmūrti* is the *Devatā* of the *Asi-pàdha Mantra*.

All *Mantras* have but one object in view: it is making the mind one-pointed and causing it to flow in a continuous current through that one point to the total exclusion of all other points of exit. When the mind is so concentrated and directed towards the predetermined goal or *Mantra-Devatā*, the effect must inevitably be the merging of the Mind in the *Devatā-form*. The worshipper and the worshipped become indissolubly one, and the burden of leading the Mind onward henceforth rests on the Ishṭa-Devatā, which in obedience to the Law of its own being, is bound to lead him on and on to the ultimate goal.

The only power which can successfully way-lay him and prevent his further progress is the Law of Karma, which when his previous actions are ripe for harvest, will insist on his reaping the same as a preliminary to further progress. Even here, if the Ishṭa-Devatā is truly and rightly worshipped and the oneness of the worshipper with the worshipped is steady and indissoluble in all states of consciousness, the *Ishṭa Devatā*

will stand surety for him and afford him the *means* (by the right of his past achievements or *siddhis* in the path) of paying his debt to Nature (i.e. the Law of Karma) and thus help him on (bycertain Siddhies) in the path of realisation.

The life-story of Śri Chidambara Svāmigal the great Ascetic who built the renowned temple at Tiruppōrūr (in the Chingleput Dt.) is to the point and aptly illustrates the meaning of the above. His Guru noticed his intelligence while going his round for *Bhiksha* and beckoned him to approach him. But the man was a scholar engaged as a tutor in a village where he was greatly honoured and respected. His pride of learning prevented him from obeying the beck and call of the *Guru* and so he slighted him. But the *Guru* perceived his weakness, and intending to cure him of his pride of learning, found faults in his teaching and challenged him to prove that he was in the right. The scholar accepted the challenge, found himself thoroughly routed in the learned contest, and as a result of his inglorious defeat he recognised him as his Master and Guru. The pride of learning quelled, the scholar proved a most apt pupil and he was soon initiated into the "Higher Mysteries"—the Ideal placed before him for realisation by his Guru being the highest. The disciple readily grasped the mystic meaning of the Guru and clearly understood the Ideal placed before him. But when he began to realise it, he found that all his efforts were frustrated and he bitterly complained of this to the Guru. The Guru tested his methods of practice and finding no fault therein enquired of him whether he has practiced *Mūrti Dhyāna* and if so who and what the *Mūrtam* was which he has been worshipping and meditatating upon. He confessed the truth and said that he has meditated on *Madura-Mīnākshi Amman* as his Ishṭa-Devatā. The Guru immediately told him that he had nothing more to teach him, but that he must go to the presence of his *Ishṭa-Devatā* and there realise the Highest Truth he has taught him. He accordingly went to Madura and prayed to *Śrī Mīnākshi Amman* to grant him the boon of Highest Realisation as taught him by the *Jñāna Guru.*

The Holy Mother made Herself manifest to him and said She would grant him the boon on his implicit obedience to Her behests. The worshipper yielded himself up to his Ishṭa-Devatā and She, the Holy Mother, granted him then and there the Highest Realisation of Truth Absolute but bade him go up to Tiruporūr and there build a temple to Śri Subraḥmaṇia on the hill there. This command, the realised soul readily took upon himself as a supreme vow, and he simply went there and did the work, overcoming all obstacles and achieving the object of his visit to the spot by his indomitable will and energy with no other help than that of the Grace of his Ishṭa-Devatā which was all-sufficient for anything and everything he willed. The Holy Man's *Karma* lay that way and his Ishṭa-Devatā simply stood surety for him and set him about working his karma out. It is impossible for the Guru to initiate the pupil into the Higher Mysteries if the foundations are not well and truly laid; and if after all that has to be done by nature of self-effort, has been well and truly done, if he finds that there is any residuum of *Karma* which needs to be washed out, he will direct him to his Ishṭa-Devatā who alone can and will guide him through the labyrinthean maze of *Karma* unharmed and untouched by the actions he may find himself compelled to perform in working out his past karma. Great souls and world-workers like *Śaṅkara* and others also did all their work by the aid of the *Ishṭa-Devatā* who alone has the power to grant *Nishkarmasiddhi*. Hence the all-absorbing importance of the Ishṭa-Devatā to the Yôgin and disciple who will be saviours not only of themselves but of the world. For there is no saving of one's soul without saving the world. The *vyashṭi* and *samashṭi* are both *bhāvas* and you cannot transcend *bhāva* by working at *Vyashṭi* alone. It (individual development) is only a training ground to tackle with the larger SELF in the *Samashṭi* world. Individual Freedom or *Jivanmukti* is possible only with Universal Freedom (*Paramukti*) and the *enfranchised soul* has no other purpose on earth but to work for the Progress of the World according to God's own mysterious purpose. "My Father works and I work";

is ever the motto of the enlightened and enfranchised soul on earth. Aum.

PART III.

(Môkshasanyâsa Yôga).

"So have I writ its wisdom here,—its hidden mystery,
For England; O our India! as dear to me as 'She'!"

K. S. Š. A. OR "WINNING THE SPURS."

Kumara-Gurupara Satyānanda-Šānti-Avadhūta-Šākshi Diksha.

TO THE GOD-ENLIGHTENED HIEROPHANT
ŠRĪ ŠRĪ ŠRĪ VIRAJĀNANDA SVARŪPĀTMAN
TENDING THE ĀLTAR-FIRE OF GOD AT THE HOLY SHRINE
OF BHĀRATĪ MĀTA IN THE ANCIENT BUT
EVER-NEW TEMPLE (*PRAṆAVĀLAYA*)
OF PRABUDDHA BHĀRATA
NURSED IN THE LAP OF MĀYĀVATI
IN THE DAKSHIṄA PĀRIŠA
OF HIMAVĀN,

This "nice article" from the INFINITE STORE
OF SELF-EXPERIENCE, *'I,' an "offering made" afore,*
AS A LOVING TRIBUTE AND ABIDING TESTIMONY TO
THE LIVING POWER OF THE SON OF GOD ON EARTH.
AUM *Šaravaṇabhava-Namônamaḥ.*

'The Kingdom of the World is become the Kingdom of God and His Son'—Revelation*

It was Monday, the Day of the Moon, sacred to the abiding Deity of the reflecting Mind. The body was writhing under racking pains, due to a neglected wound which has developed into a troublesome lacerating sore. The nerves were tattered to pieces so to speak: but the purified mind reflecting the self-effulgent

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* The text of the Sermon in the Coronation Durbar Camp preached by the Bishop of Madras at Delhi.

rays of the Ātman was calm and serene, and refused to be disturbed by the agonies of the body. I have for twenty years now worked on the principle that "Our Theism is the purification of the Human Mind".* *Chitta Šuddih* is the primary end to be attained and the ultimate aim of all religious disciplines known as *Siksha* and *Diksha*. When this is obtained "the Kingdom of God within" must open the gates. As the Svāmi Vivekānanda has sweetly sung,—

"TO ME THEY OPEN MUST."

And the Prodigal's Voice is heard by the Mother who quickly responds to "the knocks at the door" of Her Son who crieth aweary,—

"Open the Gates of Light, O Mother
To ME THY TIRED SON!
I long, oh, long to return Home!
Mother, MY PLAY IS DONE."

When the Prodigal set out on his wanderings he hoped to have an easy time of it; but bitter experience taught him a good lesson. He now *realises* † that it is not *he* that went out, but it was his Mother who sent him out in the DARK to PLAY.

The inspired lines of the Svāmi Vivekānanda describing the bitter experiences in the world of THE WANDERING WAYWARD SOUL are most beautiful and record the universal experience of all enlightened souls. They will bear repetition and I beg to

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* "Purification of the Human Mind" *Chitta suddhi*:—*cf. Bhagavad Gitā* XVII, 16, 17.

"Serenity of soul, benignity,
Sway of the silent Spirit, constant stress
To sanctify the Nature,—these things make
Good rite, and true religiousness of Mind."
"Such threefold faith in highest piety
Kept with no hope of gain, by hearts devote,
Is perfect work of *Sattvan*, true belief."—Sir Edwin Arnold.

† *Cf.* B.G. XVIII 61, 62. There lives a Master in the hearts of men.
Maketh their deeds by subtle pulling strings,
Dance to what tune He will. With all thy soul
Trust Him and take Him for thy succour, Prince!
So—only so—Arjuna!—shalt thou gain—
By grace of Him—the uttermost repose,
The ETERNAL PLACE!"—Sir Edwin Arnold.

quote them as describing the life-experiences of One who has KNOCKED AT THE DOOR until it has opened.

"You sent me out in the DARK to PLAY and wore a FRIGHTFUL MASK,
Then HOPE departed TERROR came, and PLAY became a TASK.
Tossed to and fro from wave to wave in this SEETHING SURGING SEA
Of passions strong and sorrows deep, GRIEF *is* and JOY *to be*,
Where life is living death alas! and death,—who knows but 'tis
Another start, another round of the OLD WHEEL OF GRIEF AND BLISS?
Where children dream BRIGHT, GOLDEN DREAMS too soon to find them DUST,
And aye look back to HOPE long lost and LIFE a mass of RUST!" (*Cf. B.G. Arjuna-Vishādayoga*).

From such an experience of the world of sense one must sooner or later, *sooner* than later, GET TIRED, though the MOTOR-WHEEL of recurring births and deaths "rushes on and on" unhindered by the woeful cries of victims crushed beneath its maddening rush, and unhampered by the victory of those who with the motto of "DARE AND DO" graven in gold in their heart of hearts, do boldly jump out of it and escape its onrush knowing that "'Tis but delusion's toy, false hope its motor; desire nave; its spokes are grief and joy", and that sticking to it will only end in "I go adrift and know not whither." They leap out of the rushing "motor-car" with the magic name of Mother (*Śrī Mātrī*) in their heart and the heart-rending cry of Grief and Pain endured in their lips

"Let nevermore delusive dreams veil off
Thy Face from Me."

I have realised so far, and realising laid the racked body down at the holy feet of my Guru with the mystic words resounding from the CAVE OF MY HEART MADE WHOLE,—

....."MY PLAY IS DONE!"

"BREAK MY CHAINS AND MAKE ME FREE!"

when lo! I saw the SPIRIT OF THE GURU in Glory decend on ME fluttering like dove its angel-wings and whispering unto my *hearing ear* "THE ETERNAL MESSAGE OF THE SPIRIT" in *mystic tones* that IN THE MUSIC OF the SPHERES alone *abide*.

I HEARD IT WHISPER*: "*Spero Meliora*"—"I HOPE FOR BETTER THINGS."

The "Sanyāsin's Invocation" to the Spirit of the Svāmiji has come to pass! 'The Master of Vedānta' has come anew, showing yet not showing,† but *revealing*‡ "the One only without a second"—"the Great, the Pure, Eternal Ātman, above the Māyā-woof of thought and sense." From that Height, inaccessible to thought and sense—a height hard to understand but easy to realise, came the heavenly voice of *Siddha-hosts* singing in chorus the Praise of Him

"Who ever in Grace shields them enfolding
That 'th unfaltering Faith pray to Him beholding."§

I hailed Him as the Son of God, the Great Teacher who preached the Truth to the Father of All—*Kumara Guruparan*;

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* *Cf.* "மோனகுரு நாதர்நட மாடிவரு சிலமுறை
கானமிகு நாதவொலி கேட்டெழுந் துணர்வுள்ளே
ஏனமிலா சோதியரு தரிசனம் காண்டுகொள்வான்
ஈனமிலா வானநிறை வாயுதனி லலைந்துறைந்து [கட்டி
தீனமுடை நெஞ்சுனைய் வட்டமிட்டதனுளொரு சக்கரக்கோட்டை
மானமுடனபிமான ஸாரமதுண்மையினி லுள்ளபடி விட்டறைத்து
ஏனமிசைகுயவனவன் கைப்பிடிக் கிசைந்துவேண திரிகைமண்ணுய்
வானமிசை விரிசடையோன் கைப்பிடியி லகமுழுமவன் மயமேயாகி
மோனவுரு வானவொரு வதிர்சயம் காண்டுகொள் அன்பிலமுதே!"

† Compare, 'காட்டுங்குறியுங்கடந்த வோர்காரணண்'—St. Tirumūlar.

‡ *Cf.* B. G. xviii, 20.
"There is "true" Knowledge. Learn thou it is this:
To see one changeless Life in all the Lives,
And in the Separate, One Inseparable."—*Sir Edwin Arnold.*

§ "சலியாதன்பர் அழைந்தழைத்தழுந்தோறும் நலியாதவரை நயமுடன் காப்பவன்."

And He showed me the Mother in Love resplendent *putting off* the "frightful mask" She wears to the world and worldly in Her play of the World or *Lilā*. Hence Her secret name *Lalita*, itself an epitome of a Thousand mystic names known as *Rahasyanāmāvali*.

"*Hail Kaivalyapahladhāyini! Hail Satyānandasvarūpini! Hail Šāntasvarūpā!*" my soul in ecstacy cried, as I was being so lifted up above the world of thought and sense perceptions and so fast that I hardly felt the separation of the five sheaths (*Kôšas*) which I saw fall off before the "*seeing eye*", as dried leaves in autumn fall off the tree!—And I stood *alone* and *naked* (*Avadhûta*), shorn of all the encumbrances that are of the earth, earthy, shining in the unlimited Glory of Self before the Holy Mother, the Witness-eternal of Her benign and self-effulgent Glory robed in the mystic Light of *Kevalam*, *Satyam* and *Šāntam*. Thus did I in mystic-form of yore, receive my last *Diksha* from my *Guru* in the Full Presence of the Holy Mother, and *living* the life of *Diksha* or '*Dedicated Life*' I had my Reward in the words of the Great and ever present *Siddha* of this Tamil Land, St. Tirumūlar who in his *Tirumantra* says:

"The products seven in primal energy merge
The producers seven as the Light of Heaven emerge
When at last the subtle relation of cause and effect cease
Lo! Thy Reward! A universe all full of peace!"

The racked body which I laid down, as ransom at the Holy Feet of my Guru, was at once transmuted and transformed by the touch of His Holy Feet, into the *risen body* of Resurrection in Glory clothed. This is the simple story of the Final Dīksha* or Dedication which I in due form received in the mystic Cave of the Heart (*Guha*) wherein the Kingdom of God abides, from the abiding Deity therein, and whenever any earnest soul appeals to the Dweller in the Cave (*Guhan*), I feel the whole essence of it enter my heart, giving rise to spiritual experiences

* *Nirvāṇa* or *Avadhūta*, it is often called but the test itself must be actually gone through and *lived* which cannot well be described.

which lift up one above the sense of one's body (physical) letting the *Daharākāśa* mingle with and merge in the *Paramākāśa*. And when "the Kingdom of God within Man"—I mean what Jesus meant by saying "the Son of Man", the heir of all the ages and of Humanity as a whole—mingles with and merges in "the Kingdom of God without" (as milk with milk or ghee with ghee), I involuntarily take refuge in the Lord—the Son of God who is both *Sakala* and *Nishkala*—muttering to myself the mystic letters and meditating on the spiritual meaning (Lakshyārtham) of the words *Kévalam*, *Satyam*, *Šāntam*, *Avadhūta Šakshih*!" ("क्रम *Brahmakevalam*, सम *Sakala Pūraṇam*, शम *Šāntihpatnisamedah*, अम *Amritātmasvarupa-Avadhūtasākshih*—Itih *Diksha*.") Live the life dedicated to the *Realisation* (1) of Kaivalyamukti or Freedom Absolute, (2) of the Perfection of Form in All forms, (3) of the Peace that passeth understanding and sticketh to thee with the faith and devotion of a wedded wife (*Dharmapatni*,) and be the Eternal-Witness of the Immortality of Soul (which is *never* born and which *never* dies), shaking off all the shining shackles of thought and sense perceptions that dim the *Soul-vision* of things *per se*!—This be thy last and final test of Life on earth or heaven,* ever in Action *Resting* and in Inaction or At Rest *Evolving* that spiral light of Progress which giveth rise to the Mystic Dance of Naṭarāja the world-moving FORCE which moveth all, *Itself* unmoved. Aum Ānanda Ṇaṭeśāya Namah.

Thus instructed, I fought and won,† in the BATTLE-FIELD of

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* *Nishkarmasiddhi vide* B. G. xviii. 49.

† "Fought and won"—*Cf.* B. G. XVIII, 50-59.

"Learn from me, son of Kunti! also this,
How one, attaining perfect peace, attains
BRAHM, the supreme, the highest height of all!
"Devoted—with a heart grown pure, restrained
In lordly self-control, foregoing wiles
Of song and senses, freed from love and hate,
Dwelling 'mid solitudes, in diet spare,
With body, speech, and will tamed to obey,
Ever to holy meditation vowed,

EVERY-DAY-LIFE, "forging POVERTY* into SPURS," by the FIRE OF PENANCE in the transforming LIGHT OF GRACE; and with it my *Diksha* name and fame—and shame too, if *shame* it be to steadfast stand by TRUTH † and suffer all it brings, rather than

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From passions liberate, quit of the self
Of arrogance, impatience, anger, pride;
Freed from surroundings, quiet lacking nought—
Such an one grown to oneness with the BRAHM;
Such an one, growing one with BRAHM, serene,
Sorrows no more, desires no more; his soul,
Equally loving all that lives, loves well
Me, Who have made them, and attains to Me.
By this same love and worship doth he know
Me as I am, how high and wonderful,
And knowing, straightway enters into Me.
And whatsoever deeds he doeth—fixed
In Me, as in his refuge—*he hath won*
For ever and ever by My Grace
Th' Eternal Rest! So WIN THOU! In thy thoughts
Do all thou dost for Me! Renounce for Me!
Sacrifice heart and mind and will to Me!
Live in the faith of Me! In faith of Me
All dangers thou shalt vanquish by My Grace;
But, trusting to thyself and heeding not,
Thou canst but perish! If this day thou say'st
Relying on thyself, "I will not fight!"
Vain will the purpose prove! thy qualities
Would *spur* thee to the war.....

* 'The poverty ideal' is meant. It is the Greatest incentive to work and faith. cf. "Blessed are *the poor*, for they inherit the Kingdom of God." They are '*poor*' who really haven't the 'I' and 'My',—the aggrandising and appropriating principle in man, called *Ahankara, Mamakara*.

† *Truth* = "The Truth of Truths," *i.e.*, Abide in the plighted Word of the Lord": *vide*, B.G. XVIII, 63, 64.

"Thus hath been opened thee
This Truth of Truths, the Mystery more hid
Than any secret mystery. Meditate!
And—as thou wilt—then act!
Nay! but once more
Take My last Word, My utmost meaning have!

break one's *Diksha-vows* and prove a traitor to the TEACHINGS OF THE LORD* and one's OWN TRUE SELF which is no other than the LORD.

This is the Story of MY REDEMPTION in brief! "Hear it then prithee" † (*Abhivadaye etc.*,) and bless THE SOUL REDEEMED while tending the Fire of God in Earth or Heaven! Aum Tat Sat!‡

Precious thou art to Me; right well-beloved!
Listen! I tell thee for thy comfort this."

Cf. also Jesus saying, "If you abide in my teaching, you are my disciples indeed, and you shall know the Truth and Truth shall make you free." (John viii, 31 32).

* "*The teachings of the Lord:*"—B. G. XVIII, 65, 66.

"Give Me thy heart! adore Me! serve Me! cling
In faith and love and reverence to Me!
So shalt thou come to Me! I promise true,
For thou art sweet to Me!
" And let go those--
Rites and writ duties! Fly to Me alone!
Make Me thy single refuge! I will free
Thy soul from all its sins! Be of good cheer!"

† "*Here it then prithee.*"--*Cf.* B. G. XVIII, 68, 69 and 70.

"But, wherever, 'mid the flock
Of My lovers, one shall teach
This divinest, wisest, speech—
Teaching in the faith to bring
Truth to them, and offering
Of all honour unto Me—
Unto Brahma cometh he—
Nay, and nowhere shall ye find
Any man of all mankind
Doing dearer deed for Me;
Nor shall any dearer be
In My earth. Yea, further more,
Whoso reads this converse o'er,
Held by Us upon the plain
Pondering piously and fain,
He hath paid Me sacrifice!"

‡ "*Aum Tat Sat!*"—*Vide Bhagavad Gita* XVII, 23-27.

N.B:—vide "Lo! what wonder this! The working of the Lord!" appearing in the Vivekachintāmaṇi Vol. xx p. 140 (August 1912) for the Vision of the Lord and the Diksha :—

III. தீக்ஷை.

குமரகுரு பரன் சரணென்றோ ரெனையீன்றே·னையன்
"குஹப்ரஹ்மமதத்ஸத்" தென்றோதி தனையீன்றான் !
ஸத்யா நந்த சாந்தமே கதியென் றிருந்தேற்கு
நித்யா நந்த நிர்மலா காரமேயவ தூதமென்றான் !
வித்யா நந்த விமல சரீரியா வித்வத்லக்ஷியம் வேண்டினேற்கு
ஸத்யா நந்த சாந்த அவதூத சாக்ஷியாய்தீக்ஷை தந்தானே !
நித்யமா ஐயன் செய்யுங் கூத்தென்னவோ இது ! அதிசயமே !
நித்யானந்த நிர்மலாகார நிருத்த நிருஷ்ணன் சாக்ஷியம்மா !

Vide also "Indian Folksongs of Truth and Wisdom" entitled "கலியுகவரதா! காத்தருள்வேலா!" to appear in the *Vivekachintamani* for September 1908.

C. V. S.

THE "AGAMIC BUREAU" NOTES.

I. Saiva Movement.

At 5-45 p.m. on Saturday, the 3rd instant, a public meeting was held at the A. G. M. School Hall, Chulai, under the auspices of Śaiva Siddhānta Mahā Samājam, when Mr. T.V. Kalyānasundara Mudaliyar delivered an eloquent address on the above subject. In the absence of Mr. M. S. Purṇaliṅgam Pillai who was suddenly taken ill, Mr. J. M. Doraisvāmi Piliai, Ex-Editor of the *Siddhānta Dīpikā* was voted to the chair. The audience was fairly large and the lecturer spoke for nearly two hours. From the beginning to end, the lecturer controverted the Vedāntic fundamental theory that God and man were identical. He explained the fallacy in a clear form of questions and answers, just as an average student was taught by teachers of the Siddhānta and the Vedānta schools. The examples quoted by the latter class of preceptors, viz., that of a cord looking like a snake for a common passer by at a dark hour and that of common gold ornament being able to be converted into gold as

once before, were quite baseless as under proper tests, they fell down to pieces. That everyman was God could not be conceived in the light of the several various actions which mankind were doing in the past and in the present. If man was God, how did ignorance prevail asked the lecturer. The preaching of the Vedantins that man was God and God was man was tantamount to atheism and nothing more, in as much as that data conclusively led to the belief that neither heaven nor hell could exist, neither virtue nor vice needed to be cared for. Such doctrines of fallacy were, he added, the characteristics of that school of men who call themselves Vedāntins in Southern India since a close examination of the primary principles of that faith as expounded by the illustrious preachers of the Northern India would result in the discovery that their principles were akin to the Siddhānta school doctrines. In the end, he emphasised on the fact that God and man were clearly separate ones, that, though separate, they were close to each other, so much so, that they were neither one nor two. This basis led to a most moral and spiritual life proving the religion to be a practical one as under other circumstance it would be most impractical. Messrs. J. N. Rāmanātham Pillai, D. L. Rao, (a Christian), Sachidānanandam Pillai, B. A. Srinivāsam Pillai and Athimūla Mudaliyar spoke in full support of the lecturer's views and with the concluding remarks of the chairman, the meeting terminated.

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The lectures delivered by Mr. P. Muttiah Pillai of Tuticorin :—On 22 June, he delivered a lecture on 'Siddhāntam' at Tinnevelly. On 20th July, he delivered a lecture on the "Duties of human beings" at Valivalam Brahma Jñāna Saba under the presidency of Mr. A. Nilakaṇṭha Sāstrin; on 22nd and 23rd July, he delivered lectures on 'God' and 'தொண்டு ஞானவழிபடு' at Melaichivapuri Sanmārga Saba under the presidency of Mr. Kamesvara Aiyar and Mr. Sundaresvara Aiyar respectively.

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The tenth anniversery of the Colombo Vivekānanda Society was held on 28 July and we are in receipt of a copy of the Report. We are glad to note that there were 39 weekly meetings held during the year, 18 of which were devoted to lectures in Tamil and the rest to the study of Tiruvāthavūrār Purāṇam or other writings of religious teachers. We hope that the Managing Committee will soon procure a permanent building for the society and will work hard for the benefit of the world.

***

Under the auspices of the Literary Union, Chulai, a public meeting was held on Saturday 31st instant, when Mr Srīnivāsam Pillai delivered a lecture on "which is religion." Srīman Ashtāvadhānam Poovai Kalyānasundara Mudaliyar was in the chair. In the course of the address lasting over two hours, the lecturer quoted practical instances where the generality of mankind never care to know what religion is and much less which the proper one is. There were, he said, people who held different notions and who would not stoop to be convinced about the necessity of religion. Prejudices of persons and castes worked a great deal in the hearts of many, and that was a stumbling block to the progress in that direction. He referred to that verse in Tāyumānavar where the immortal saint described the true nature of a religious man, how he would get afraid of his own future while making enquiries and finding the truth, as to who man was, and what man should do, to attain bliss in the other world. He concluded that that was the true religion which was comprehensive of all the essential truths, only parts of which were the total doctrines of several religions of the world. In his concluding remarks, the chairman observed that viewed from every standpoint the Siddhānta religion comprised the truth of all religions and would thus be termed the universal one. People should go in for the study of such religious works. The generality of men at the present time, took delight more in abusing other faiths without caring to read the

several books explaining the thoughts of the schools. He exhorted the audience to study our "Agamic Review" and "Siddhāntam" published in English and Tamil respectively as they contain original and wise contributions pregnant with food for thought. Siddhantam meant the end of religion and nothing could be above it at any time. With the usual vote of thanks proposed by the Secretary of the Union, the meeting ended.

II. Current Literary Activities.

Kāḷamegam, the Anglo-Tamil fortnightly which was published at Singapore now hails us from Kārikal as a weekly. The talented editor Mr. V. Muthukumārasvāmi Mudaliyar, B.A., continues to be the editor and we are glad to observe that the paper will surely add to the literature of South India. Written in elegant and chaste Tamil, pregnant with high moral and spiritual teachings, the journal will ere long, we hope, stand prominent amongst the Journals of that sacred language existing in the Presidency. Many of the leading articles written by the editor himself expose very clearly the present sad pictures of the South Indians in their view towards the national and religious advances essential to the growth of the country and its people. Translations from the sacred hymns of the great saints of yore appear with their texts in Tamil invariably in every issue and the great social and highly adored history of Sāvitri is related in parts. We are glad also to observe that the editor finds place for local and foreign news—important informations of the week—to satisfy such of the readers who hanker after the worldly news while having a glance at papers of this kind. Begun with the best of interests, sincere at heart, patronised by such highly religious worthies as His Holiness Pandāra Sannady Svāmigaḷ of the ancient Thiruvāvaduthurai mutt, the journal is sure to be counted as one of the, if not the, best of the kind in Southern India. We wish the editor every success in his undertaking.

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We acknowledge with thanks the receipt of the following Tamil books from Srīman Kāñchi Nāgalinga Mudaliar Avargal: Kañchipurānam; Sivajñānabodam; Tāyumānavar; Oruba Uṇmai Upadesam; Devaram of St. Sundarar; and from Sriman C. M. Rāju Chettiyār: Jñānakanti; and from Sriman Royapet T. V. Kalyānasundara Mudaliyar Avargal: Tirumantiram of St Tirumūlar and Peria Purānam.

All these books can be had from our Book Depot. See advertisements for prices.

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COMPULSORY PRIMARY EDUCATION AT CONJEEVERAM.

Mr. C. Nagalingam, Fellow of the Madura Tamil Sangam, writes:— Since the introduction of the Hon'ble Mr. Gokhale's Elementary Education Bill, people have been talking generally of the benefits of such education, if it is made compulsory. In this connection the general public may be interested in knowing that the weaving community (Sengundars), who form the majority of the population of Conjeeveram, have resolved among themselves that every male child of five years of age should, as a matter of necessity, attend school until the completion of the tenth year; that if any parent neglects to do his duty in this behalf he should be excommunicated; and that, in case of poverty, every child should have all necessaries of life provided for it in the school itself at the cost of the school, for which every family should make some contribution. Perhaps other communities in the Presidency will adopt similar measures for securing the benefit of compulsory education for themselves. Foremost among the active workers for getting such a resolution passed with a view to spread education among the illiterate of the Sengundar community are Messrs. M. T. Swaminatha Mudaliar, P. Ponnuswami Mudaliar; and P. Murugesa Mudaliar, and to them the thanks of the public are due.

THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Āgamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva Siddhānta or Āgamānta.

VOL. XIII. MADRAS, SEPTEMBER, 1912. No. 3.

PANCHABRAHMA UPANISHAT.

Om. Next Paippalāda addressed (Mahādeva) 'What is That which came to exist at first'?

2. (He replied). Sadyojāta. 'What is that O Lord', ? 'Aghora'. What is that, O Lord? 'Vāmadeva.' What are those, O Lord? 'Tatpurusha.' What are these, O Lord? 'Iśāna, the instructor of all the Vidyās.'

3. He is the Iśāna (ruler) of the past and the future and of all the gods.

4. All the Secrets, whatever they have with colours, divisions and energies, the Lord Maheśa gave out to him (Paippalāda).

5. Adoration to Mahādeva, Mahārudra.

6. O Śākala, hear from me, whatever are the secrets of secrets in the world (a teacher says to his pupil).

7. Sadyojāta, which bestows all the desired objects, represents Earth, Pūsha (the sun), Lakshmi, Brahmā, Trivritsvara (sound), Rigveda, Gārhapatya fire, the mantras which have seven notes, yellow colour, and Kriyāśakti.

8. Aghora, which destroys all the multitude of sins, which pacifies evils, and which bestows all prosperities, represents

water, the moon, Gaurī, Yajurveda, cloud colour, Sāndrasvara, Dakshināgni, the mantras with fifty syllables, protection and Ichchāśakti.

9. Vāmadeva, which gives the great wisdom, represents Agni, Vidyākalā, Sāmaveda, Svara with eight notes, Dhīrasvara (majestic sound), Āhavanīya fire, knowledge and dissolution energies, and white colour mixed with darkness. He, whose brightness is equal to that of crores of suns, possesses full consciousness and is the leader of the three states (of consciousness). He distributes the fruits of all actions to men, who are in the three states of consciousness, and also bestows on them all the prosperities. He, whose mantra is Eight-syllabled one, resides in the centre of eight-petalled lotus (of the heart).

10. Tatpurusha is he, who possesses the air, the five fires, who is the leader of the mantra energies, and who has the fifty letters and their notes, and Atharvaveda. He is the head of crores of the Ganas (Elements) and whose body is the whole universe. His colour is Red-which gives the desired objects. He is the panacea for all kinds of diseases, the cause of the creation, preservation and destruction &c., and the possesser of all the Śaktis. He is above the three states of consciousness, the fourth (Turīya), and existence, consciousness and bliss himself, He is worshipped by Brahmā, Vishnu and others, and the Supreme Father of all.

11. Īśāna should be known as the Supreme Ruler and the witness of the intelligence. He is the Ether unmanifested, and to be worshipped by the 'Omkārasvara'. He is all the Devas, calm, and above the calmness, and beyond the 'Svara' (notes). He is the presiding deity of the letters 'A' and other Svaras, and whose body is the Ether itself. He is the cause of the five functions (creation &c.) in the great form of the five Brahmans (Sadyojāta &c). He remains (at the time of dissolution) involving the five Brahmans in himself, and also remains after absorbing all the manifestions of his own māyā in himself. He

shines by his own glory transcending the five Brahmans. He shines in himself in the past, present and future depending on none else.

12. All the Devas, do not realise him, bewildered by the māyā of Śambhu, the Mahadeva, the Guru of the universe and the Cause of all the causes.

13. His form will not stand before any. He is the highest of the highest, the support of the universe, the person, by whom the universe is manifested and in whom it is involved. He is the Supreme Brahman, calm, he is the Supreme abode and I am that Brahman itself.

14. One should understand the five Supreme Brahmans, Sadyojāta and others ; whatever we see and hear all are the five Brahmans. These five are, as it were, the divisions of one Brahman. Thus understanding the one as five he reaches Isāna (the fifth). The learned should absorb all, which are in the form of the five Brahmans, in his self and realise that 'I am they', and he reaches Brahman, becoming immortal. He who knows thus, becomes freed from the bondage ; there is no doubt in this.

15. Sambhu is in the form of the five-syllabled mantra (Pañchākshara). He is the Supreme Brahman. Knowing the Pañchākshara as consisting from the letter 'Na' to 'Ya', one should repeat the mantra.

16. One should realise the universe as Pañchākshara in the nature of the five Brahmans.

17. He, who studies this vidyā of the five Brahmans with devotion, attaining the state of the five Brahmans, shines himself in five forms.

18. Thus Mahādeva, addressing Gālava, the great Soul, blessing him and disappeared there.

19. By hearing which alone, the unheard things become heard, the unthought, O Sākala, and the unknown is known. Just as by knowing one lump of earth alone, O Gautama, all the Earth is known as the effect (pot &c.) is not separate from the

cause (Mother Earth); just as by knowing one jewel alone, all other metals one known; and just as by knowing one nail parer only, all other iron made things are known, as they are not in nature different from their cause, so is the effect (the universe) not separate from its cause (Isvara). The effect becomes always eternal in the form of its cause. The saying as different is indeed false. The cause is only one, and he is not separate (from the effects) nor with both forms (separateness and non-separateness). The idea of separateness is false, as it is impossible to find out the cause of difference. Therefore the cause is only one, the eternal and secondless. This secondless cause is, surely the Pure Consciousness itself.

20. In this city of Brahman (Body) there is, O Sage, a small lotus like house. In the centre of it, there is a subtle ether. He is Siva, Sat, Chit, and Ananda. He should be sought after by those desirous of Salvation. As He is residing in the heart as the witness of all, without differences, Śiva is called 'Hridaya' (resider in the heart), the liberator from the Samsara

Thus ends the upanishat.

R. A. S.

It is mentioned in Jābāla Upanishat that

"Brahmachāris said, tell us by repeating what, Amritatva will be for us? Upon which, Yājnāvalkya answered, By repeating *Satarudriya* these (contained in satarudriya) are the names of *Amrita*, by (repeating) which one will become *Amrita*."

So the names mentioned in Satarudriya are those of Šiva (Amrita) which are the means of producing Amritatva (Šivatva). The word *Amrita* is found in the following Upanishats as the name of eternal *Šiva*:—

Isavasya 11, 14.

Keṇa 2, Khānda 12, 13.

Katha 5, 8; 6. 1, 14, 15, 17.

Prasna 1. 10; 2. 5; 3. 11, 12; 5. 7; 6. 5.

Muṇḍaka 1. 2. 11; 2, 2. 2. 5, 7, 11; 3. 2. 9.

Aitaraya 4. 6; 5. 4.

Taittriya 1. 6, 1, 2; 3. 10. 3.

Chandogya 1. 4. 4, 5; 3. 12. 6; 4. 15. 1; 7. 24. 1; 8. 3. 4; 8. 7. 4; 8. 8. 3; 8. 10. 1; 8. 11. 1; 8. 12. 1; 8. 14. 1.

Brihadāraṇya 4. 4. 2; 4. 5, (1—14); 5. 7. (3—23); 6. 4. 7, 17; 7. 14. 8.

Kaushitaki 3, 2, 8.

Maitri 6. 22, 24, 35.

In Māṇḍūkya the word *Šiva* is found in 7, 12. Although the word *Amrita* means nectar, water, milk &c., in some other places, in the śrutis quoted above it denotes Šiva only. Therefore all the above twelve principal Upanishats belong to Šaivaism only.

Svetāsvatara, Mahānārayaṇa, Kaivalya, Kālāgnirudra, Atharvasiras, Atharvasikha &c., clearly shew that they are Šaiva Upanishats. It is said in 14th Adhyāya of Jñānayoga Khānda of Sûtasamhita,

"Some skilled in Vedasiras call the besmearing the whole body with sacred ashes as Pāsupata; others call it Sirovrata; others, Atyāsrama; others, Vrata and Sambhava."

That is: besmearing the body with the sacred ashes and repeating six mantras is called Pāšupata in Atharvasiras; in Muṇdaka (3. 2. 10) Sirovrata; in Svetasvatara (6. 2. 1) and Kaivalya, Atyāsrama; in Kālāgnirudra, Vrata and Sambhava.

Sivarahasya says "Those belong to Taittriya think, O Umā, that sacred ashes should not be neglected."

The word Bhuti (sacred ashes) is found in Taittriya 1, 11. 1.

Again the Sūtasamhita says (30th Adhyāya, Yajñavaibhava Khānda) "Besmearing the whole body with sacred ashes and wearing on the forehead and other limbs with three streaks of ashes form appendages to knowledge (Para Vidya).

The 17th mantra of Isāvāsya and Brihadāraṇya (7. 15. 1) enjoin "Besmear the body with ashes repeating "Agni is the ashes, Vāyu is the ashes, Jalam is the ashes" (i. e. adding the word Bhasma at the end of the words Anilam, Vāyu, Amrita as in the order mentioned in Atharvasiras). As besmearing the body with sacred ashes forms an appendage to the study of Upanishats and Brahma Sūtras, Brahmins should observe the Pāšupata Vrata. This is taught in the Pāšupata-Vrata Adhikarana (Saiva Bhāsya, III. 4. 48, 49), Kailāsa-Samhita, Liṅga-Purāṇa, Vāyu-Samhita, Mahā-Bhārata &c. By the reasons cited above, all the principal Upanishats and the Brahma Sūtras founded upon them are in favour of Šaivism and define the attributes of Śiva-Brahma Parasakti, Jīvātma, &c.

Brihadāraṇya (4. 4. 10; 6. 1. 2; 6. 5. 11) says that Vedas Itihāsas Purāṇas &c. are the breathing of Brahma. Again Vāyusamhita (I Part 1. 24) says that Šiva is the Author of 18 Vidyas. Upon this, if one contends and says that "Nārāyaṇa alone existed not Brahma nor Šiva," and He was the author of all Vedas, Puranas &c. (according to Subala Upanishat), we answer as follows. In certain Kalpa, Brahma was the creator of Vishṇu, Rudra &c; in another Kalpa, Rudra created Vishṇu

Rudra &c; in another, Vishnu created Brahma, Rudra, creatures, Vidyas &c. (Vāyu Samhita Part I. 11). Beyond these three, was Šiva Para-Brahma. Therefore what is mentioned in Subala-Upanishat belongs to the intermediate time of creation only.

It is further known from Mahā-Bhārata and Šaiva-Purāṇa that the meanings of Vedas should be expounded by the aid of Itihāsaṣ and Purāṇas; Vāyu-Samhita again says that Purāṇas construe the Vedic meanings with great effort, whereas the Saivagamas expound them with great perfectness. Therefore Upanishats, Puranas, and Šivagamas are respectively entitled to be called as šutras, annotations, and vast commentaries. As Vedas and Āgamas stand in relation as Sūtra and Bhāshya, Vedas are called sāmānya sruti and Āgamas the special šruti in *Moha-srokta*.

The word *Adhva* (Katha 3. 9) is expounded in Vāyusamhita (Part I. 25, Part II, 15) as six Adhvas i.e. *Mantra, Varna, Pada, Bhuvana, Tatva* and *Kala Adhvas*. In Tatva-Adhva only, there are thirty six principles or Tatvas (which contain twenty four Ātma Tatvas of Prasna (4. 8,) Seven Vidya Tatvas of Svetāsvatara (1. 2,) and five Šiva Tatvas of Brihat-Jābāla (4.19.)

Šiva, Maheśvara, Rudra, Vishṇu, Pitāmaha, Samsāra-Vaidya, Sarvajña, and Paramatma are the eight names of Šiva; as He pervades all from Šiva-Tatva to Earth (numbering thirty six Tatvas), He (Šiva) is called *Vishṇu* (Vāyusamhita Part I. 28. 36). Therefore the name *Vishṇu* found in Rig-Veda (1. 22. 20) and in Katha (3. 9) is only to be appplied to *Šiva*, and not to Nārāyaṇa who pervades only twenty-four Ātma Tatvas. The Dahara Ākāsa Upāsana (திருச்சிற்றம்பல உபாசனை) taught in the 8th Prapathaka of Chandogya is found in almost all the other Upanishats.

Uma, Haimavati (found in Keṇa) is the name of Parāsakti of Šiva only, who is neither Lakshmi of Narayaṇa, nor the Anirvachaniya-māyā-sakti of Ekāmmavāda. Kūrma-Purāṇa

says that "Akāsa" and "Vyoma" do mean the Parāsakti of Śiva. Therefore Gargi-Ākāsa of Brihadaraṇya, Ākāśa of Chāndogya, and Vyoma of Taittriya &c. denote Parāsakti (Svetāsvatara 6. 18) of Śiva Brahma. By the reasons quoted above, we easily come to understand that all the principal upanishats belong to Śaivaism only, and those who worship the Vedic Śiva according to the prescribed Śaiva rules are called Vaidika-saivas. As Upanishats teach up to Jñānayoga (Vāyusamhita Part I. 28, 6), principal upanishats treat of Path of Light, Brahmaloka (Śivaloka &c.) The Jñāna-Pāda or Siddhānta, the essence of Upanishats is taught in Sarva-Jñānottra, Devikalottara, Śivajñāna-Bodha &c.

The whole Kailāsa-samhita treats of Śivādvaita; this was taught by Subramaṇya to Rishi Vāma-Deva, whose name is found in Aitareya 4. 5, and Brihadaranya 3. 4. 10. The name Śivādvaita is seen in Kailāsa-samhita 10, 96. Śaiva Siddhānta was taught by Śiva first to Vijñānakalas, Prajñyākalas, Sanakas &c. The word Siddhānta is seen in Sivarahasya Khanda, Sambhava Khānda, 3. 51. Siddhānta was also taught by Vāyu to Rishis, and by Upamanyu, the son of Vyagrapāda to Ḳrishṇa, who taught Bhagavad Gita to Arjuna. The name of Siddhānta is found in Vāyusamhita Part I. 28. 72. The word Saiva Siddhānta is found in Vāyusamhita Part II. 24. 177.

Agita-Āgama says,

"Sa eva sarvagas sadbhir Brahma sabdena Sabditah" that Śiva is called Brahma. Therefore Śrikhaṇṭha-Achārya is right in interpreting Brahma as Śiva according to Srutis, Puranas and Āgamas. Neither Meykaṇḍār nor Śivajñāna-Munivar introduced either Śivādvaita or Siddhanta newly.

S. S.

CAMEOS.

SOME RARE SANGAM VERSES.

These verses were supplied to us by Sriman Tirikuta-rajappan Kavirajar Avargal of the famous Kavirajar family of Melagaram near Tenkasi, from a cadjan manuscript of about 100 verses. The kavirajar explained that many of the verses out of this collection could not deciphered and some were unintelligible to him also. The verses now printed with my translation look like the verses in *Kalitogai* and belong to *Pālai Tinai*. They are very beautiful and the imagery very apt and nice:

I.

நோமே நெஞ்சே நோமே நெஞ்சே !
புண் புலத்த பர்ந்த சிறிலை நெறிஞ்சில்
கட்கினிய மலர் பூத்து முட்பயந்தாங்கு
இனியசெய்த காதலர் இன்னுச் செய்யில் நோமே நெஞ்சே.

It pains me, Oh my heart ! It pains !
The small-leaved Nerinji on wayside found
Yields lovely flowers and fruits with spine.
So if my beloved who was once so fond
Is cruel now to me and makes me pine
It pains me Oh my heart ! It pains.

II.

(1) உள்ளார் கொல்லோ தோழி ! உள்ளார் கொல்லோ தோழி !
முள்ளுடை அலங்குலை ஈந்தின் சிலம்பிபொதி செங்காய்
துகில்பொதி பவள மேய்க்கும்—அகில்படு
கள்ளியங் காடறைந் தோர்க்கே.

(1) Will he not think of me, My dear, will he not
My Lord while crossing the Forest of kalli,
which yields the sweet Agil,
When he sees the bunches of the spiny date,
with spider's web covered,
Resemble the coral beads below muslin cloths
Will he not think of me, my dear.

(2) உள்ளார் கொல்லோ தோழி !
இலவமேறிய கலபமஞ்ஞை
எரிபடு மகளிர் வய்க்கும்—அரிபடு
கள்ளியங் காடுறைந் தோர்க்கே.

(2) Will he not think of me, My dear will he not,
My Lord while crossing the forest of kalli,
where lions do roam so free,
When he sees the peacock on the Bombax tree,
with colours rich and gay
Resemble the bereaved women sad,
Entering the flaming pyre.
Will he not think of me, Oh Dear.

(3) உள்ளார் கொல்லோ தோழி !
பருந்து வீழ்ந்தெடுத்த பைந்தலை யரவம்
காதறுகவண தேய்க்கும்—சீதுறு
கள்ளியங்க காடுறைந் தோர்க்கே.

(3) Will he not think of me, My dear, will he not
My Lord while crossing the forest of Kalli,
full of so much evil
When he sees the Venomous serpent so fine,
on the hawk's.talons poised,
Resemble the sling which had become torn.
Will he not think of me, Oh dear.

(4) உள்ளார் கொல்லோ தோழி !
வெள்ளாப முக்கநெல்லின் பொரிவீழ்த்தன்ன
நுட்கால் புற்றில் மட்காலீயல்
கோல்பிடி குருடேய்க்கும்—மால்படு
கள்ளியங் காடுறைந் தோர்க்கே.

(4) Will he not think of me, My dear.
My Lord while crossing the forest of Kalli,
so fearfully dark,
When he sees the ants flying out of the ant-hill
like white fried rice
Resemble the blind with stick being led
Will he not think of me, Oh Dear!

NOTE.

The idea is this. The husband has left his home in search of wealth or education. In the course of his journey he has to

cross the fearful forest where grow the prickly plants and milk hedges and where the lions do roam. While crossing the forest, he sees certain sights, and the Nāyaki who sits at home sad, imagines that her beloved might see the likeness of these sights to certain familiar things nearer at home, and thus think of the fond wife left at home. In the first verse, the date-fruits covered fully with the white web of the spider * is compared to the coral beads worn by herself and covered over by her white muslin dress. †

In the second verse, the peacocks resting on the branches of the wild cotton tree laden with flaming red flowers are aptly compared to women committing Suttee. The lover would naturally be led to fear that his beloved left at home might be led to commit such a deed.

In the third verse, the sling is being used by the bereaved wife while watching her millet field. It had become torn and is hanging from her hands, and she sits on sad in her thoughts without noticing the tornsling; and bag of the sling is compared to the head of the cobra and the strings to its body.

In the fourth verse, the imagery is even much deeper. The boiled rice is fried and jumps out of the fire. The husk is still attached; the fried portion is white and is mottled with red. This is very aptly compared to the breeding ants coming out of the ant-hills, with their head and mottled abdomen. After the wings had been cast off, it will be seen that each female ant is being chased by a male ant and the chase is more like the stutter of the blind than a regular walk and hence the comparison. The further thought is that when a blind husband or wife has his or her partner so faithful though life, the Nayakan had left the side of his beloved wife for the sake of such empty things like gold.

J. M. N.

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* This can only be realised by people who have visited the forests as to what huge webs the spiders can wave fully covering sometimes whole trees.

† White was the colour of the dress of both men and women of the ancient Tamilians, and we see this custom still persist in ma'alar yet).

POETRY OF ST. APPAR.

II.

Certain Aspects of St. Appar's Personality as revealed by his poems.

Before entering into this part of the subject, it is very essential to state that an excellent work in English is now available to the public, which treats about the life and personality of St. Appar. It is the work of Śrimān J. M. Nallasvāmi Pillai Avargal, B.A., B.L. President of the Śaiva Siddhānta Mahā Samājam—a reprint from the *Siddhānta Dīpikā* wherein it appeared some time ago as one of its articles. The life, teachings, and the philosophy of St. Appar have been dealt with therein in a masterly way, and it saves one the labour of going through Sekkiḷār's Periyapurāṇam for understanding the same. As he had exhaustively analysed the subject, a treatment of the same in the present essay cannot avoid the repetition of at least some points noted down by the learned author.

The very first thing that startles us in viewing the personality of St. Appar is his extreme modesty and humility of expression. This many sided genius addresses us like our friend or fellow-sufferer. He never wears the garb of a priest or a prophet. To borrow the words of the said learned author, St. Appar's "life of extreme simplicity and purity must have won for him more hearts than all his miracles". In spite of such a simplicity, his expressions, if thought over, are very deep in meaning and we are constrained to feel that every word in his *Devāram* is the outcome of vast worldly experience. Then the following questions necessarily arise viz.,

(i) Was St. Appar a mere youth or was he tolerably advanced in years at the time of his re-conversion to Śaivaism ?

(ii) For how many years was St. Appar a Jain ?

(iii) Was St. Appar a celebate throughout his life as is suggested by Sekkiḷār?

If these questions can be answered, the approximate age of St. Appar when he sang "கற்குடமா மலைக்கிழவி" may be easily arrived at.

(a) *The Age of St. Appar during the time of the Devāram Composition.*

Sekkiḷār, like Shakespeare, consciously or unconsciously depicted certain facts in Periyapurāṇam which give rise to a double set of indications as to the age of St. Appar at the time of his re-conversion to the Śaiva religion. According to one set of indications, his age could not then have been more than nineteen years. According to the other set of indications, he could not have been then less than forty. It is very probable that Sekkiḷār found some conflicts between the then accepted version of St. Appar's biography, and some portions of his *Devāram* wherein St. Appar gives an account of his antecedents. Perhaps this is the reason why Tilagavatiyār's history ends rather abruptly in Periyapurāṇam. And in examining the age, extracts have been taken from "St. Appar, His life and teachings" above referred to.

The first set of age indications may be summarised thus:— Tilagavathiyār, the elder sister of St. Appar was betrothed to Kalippagaiyār (king Pallava's general) at about twelve years of age.....Before the marriage a war broke out and he died in the battlefield. Though she resolved to follow her love, she consented to live, but to a life consecrated to the service of God and to the loving care of her brother. The boy grew.....with the advancement of his knowledge his adhesion to Jains grew apace and he finally.....joined their Saṅgam.....This secession .....troubled.....Tilagavatiyār.....She sent up earnest prayers for the conversion of her beloved brother and this was soon answered.

These facts would make one believe that *Vāgīśar* hardly passed the age of majority when he was converted to Samaṇam,

and that within a few months he was reconverted. These combined with the episode of the heavenly damsels appearing before him shortly before the termination of his (worldly) life suggest that St. Appar was a young Šaiva Sanyāsi when he was relieved from the painful colic. This suggestion is to some extent proved by the allusion on the surface of his fifth stanza "காத்தான்பவர் காலனிழந்தமைபாற் கரைகின்றவர் கண்டுகொனென் றுசொலி, நீத்தாய் etc."

Let us now examine the second set of age-indications:— St. Appar "soon became a great figure among them (Samaṇas) and they named him *Dharmasena*. His reversion to his ancestral faith could not remain long a secret, and the news spread to the Jain monastery, and it galled them to the quick; and they apprehended that *the cure and reversion of our saint would strike a death-blow to their own power and influence.* Filled with hate and such misgivings, they fled to their Pallava king and prayed him to bring Tirunāvukkarasu to justice. *He became greatly incensed* at this act of treachery on Dharmasena's part as it was represented to him..... "

To become a Samaṇa priest should have been a matter of at least some years. Samaṇas who were intellectual giants would not have chosen St. Appar as one of their leaders but for their long standing confidence in his Samaṇa orthodoxy, and their appreciation of his knowledge and vast experience in life. If St. Appar were a mere youth converted to Samaṇam in a fit of religious frenzy and re-converted within a short period by an apparently superstitious cause, Samaṇas would have taken no notice of it, and the matter would have been so important as to make them apprehend that it would strike a death blow to their unlimited power and influence. Besides would it be reasonable to suppose that the Pallava king who was no tyrant would have ordered extreme torture against St. Appar unless specific acts of treachery other than his mere reconversion were alleged at least, against him.

These difficulties throw doubt upon the suggestion that St. Appar was a youth at the time of his re-conversion, and

make us suspect that he ought to have then been a person some what advanced in age. In vain do we look into Periyapurāṇam for a solution. But we find one fact therein which strengthens our doubt, the name 'Appar itself was given by Jñānasambandar. The word is equivalent to the modern colloquial "அண்ணே" (which is not exactly equivalent to 'Papa') in addressing any of our respectable elderly friends. If St. Appar was a young man, certainly Jñānasambandar would not used that appellation, but something else. So we have as the last resource the internal evidence furnished by St. Appar's Devaram itself. St. Appar makes many statements which are clearly autobiographical which throw light on this question as well as those regarding his celebacy, and the approximate period of his career as a Samaṇa.

The life of St. Appar subsequent to his reconversion was undoubtedly one of strict ascetic celibacy. The version of Sekkiḷār is supported in this respect by the following stanzas of *Devāram* :—

"வினைவறிவிலாமையாலே வேதனைக்குழியிலாழ்ந்து
கனைகளுமில்லே னெந்தாய் காமரங்கற்றுமில்லேன்
நனையவிழ் கோதை நல்லார் தங்களோடிசைபமெய்த
இனையனுமல்லே னெந்தா யென்செய்வான் றோன்றினேனே."

—குறைந்த திருநேரிசை Stanza 9.

"விளக்கின்ற வினையைநோக்கி வெண்மையீர் விரவி மேலு
முளக்கின்ற வினையைப் போகமுயல்கிலேனியல வெள்ளந்
தெளக்கின்ற முடியினன்றன் திருவடி பரவமாட்டா
தினக்கின்றே னிருமியூற்றி யென்செய்வான் றோன்றினேனே."

—Ibid. Stanza 8.

From these we see only a figure in grey hairs. What was his previous life? Though St. Appar is apt to exaggerate his own supposed faults, can we say that the following is the utterance of one who was a bachelor throughout his life? We cannot deny the sincerity of the following statements :—

"இலவிளர் மாதர்பாலே யிசைந்து நானிருந்து பின்னு
நிலவுநாள் பலவென்றெண்ணி நீதனேயாதியுன்னை

புலவி காணுங்கமட்டே னுன்னடி பாவுளானஞ்
செலவிலேன் செய்வதென்னே திருப்புகலூரனீரே."

—திருப்புகலூர் திருநேரிசை Stanza 6.

"பாலனுய்க்கழிந்தாளும் பனிமலர்கோதை மார்தம்
மேலனுய்க்கழிந்த காளை மெலிவொடு மூப்புவந்து
கோலனுக் கழிந்தாளுங் குறிகொளிலாதகெட்டேன்
சேலுலாம் பழனவேலித் திருக்கொண்டீச்சரத்துளானே."

—திருக்கொண்டீச்சரம் திருநேரிசை Stanza 9.

Again the following short stanza he puts forth in a climax of the various grades of pleasures:—

"கனியிலுங் கட்டிப்பட்ட கரும்பிலும்
பனிமலர் குழற் பாவை கல்லாரிலும்
தனிமுடிக்கருத்தாரூ மரசிலு
மினியன் றன்னடைந்தார்க்கிடை மருதனே."

—திருவிடைமருது திருக்குறுந்தொகை Stanza 10.

These can never be the stanzas of one who was unknown to woman. Then was he a *Grahastha* before he became a *Sanyasi*? If we do not twist any esoteric meaning or constrnction to the following stanzas, the fact seems patent though it is difficult to guarantee that these stanzas can have only one meaning:—

"சுற்றமுந்துணை நன்மடவாளோடு
பெற்றமுக்களும் பேணலொழிந்தனர்
குற்ற மில்புகழ் கொண்டீச் சுரவனூர்
பற்ற லாலொரு பற்றுமற் றில்லையே."

—திருக்கொண்டீச்சரம் திருக்குறுந்தொகை Stanza

"மக்களே மனைத்த தார மவ்வயிற்றவரை யோம்பும்
சிக்குளே யழந்தி யீசன் நிறம்படேன் றவமதோரேன்
கொப்புளே போலத் தோன்றி யதனுளே மறையக்கண்டு
மிக்களே பரத்தை யோம்ப வென்செய்வான் மூண்டினேனே."

—குறைந்த திருநேரிசை Stanza 2.

The theory that St. Appar once lead a married life and had children and grandchildren thereby is consonant with the incident in Periapuranam about St. Appar's demanding the presence of Appudi's children at the time of his dinner, and consequently detecting the death of Appudi 's son by a serpent's poison. The autobiographical hints in his Devaram taken with

the peculiar conduct of king Pallava and Samaṇas, lead us to conjecture that he was probably married to a good lady in the Samaṇa royal family having some close relationship with king Pallava, and during the married life which appears to be somewhat a long period he was a Samaṇa bigot, and was hating Śaivaism.* Perhaps after some domestic calamities¶ and finally with the colic disease, he came out‡ as a Śaiva Sanyāsi and was then imprisoned§ by Samaṇas under various unknown charges and was made subject to inhuman tortures. The chapter திருவிலக்குடி—திருக்குறுந்தொகை in the second Tirumurai seems to be one continuous address to his family circle. In it the stanzas 1, 6 and 7 (put together) are the *summa* of his arguments :—

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* Vide the third Tirumurai திருவீரட்டானம்—எழுத்திருக்கண்டகம்.

¶ The following stanza is not devoid of reference to himself :—

"பாதி நாவினால் மக்களுஞ் சுற்றமும்
பேதமாகிப் பிரிவதன் முன்னமே
நாதன் பேயிய நல்லநற் சுண்ணமே
போது மின் எனப் போகலாகுமே."

—திருநல்லம், திருக்குறுந்தொகை Stanza 7.

‡ "கேட்டிலேன் இனம்பிரியேன் கேட்குமா கேட்டியாகில்
நாட்டினேன் நின்றனபாத நடுப்பட நேர்சினுள்ளே
மாட்டினீர் வாளைபாயு மல்கு நிற்றம்பலத்தே
கூட்டமங்குவி முலையாள் கூடலீ யாயமாறே."

—கோயிற்றிருநேரிசை Stanza 3.

§ "அஞ்சைக்களத்துள்ளா யையாற்றுள்ளா
நாருரார் பேரூரழுந்தூருள்ளார்
தஞ்சத்தனிக்குளத்தார் தக்கலூரார்
சாந்தைய யவந்திக் தங்கினர்சா
நஞ்சைத் தமக்கமுதாவுண்ட நம்பர்
நாகேச்சரத்துள்ளார் நாரையூரார்
வெஞ்சொற் சமண் சிறையிலேயிட்டார்
வீழ்மிழலையே மேவினரே."

—திருவீழிமிழலை, திருத்தாண்டகம் Stanza 8.

"வைத்த மாடு மனைவியு மக்களீர்
செத்த போது செறியார் பிறிவதே
பித்த நீலக் குடியர னேந்தினே
சித்த மாதிற் சிவகதி சேர்திரே."

* * * *

"கொண்றை குழலைக் குன்றமகளொடு
நின்ற நீலக்குடியானே யெனீர்
என்றும் வாழ்வுகந் தேயிறு மாக்குநீர்
பொன்றும்போது துமக்களிவாண் ணுமோ."

"கல்லினேடனைப் பூட்டிய மண்கையர்
ஒல்லைநீர்புக நூக்க வென்வாக்கினல்
நெல்லுநீள்வயல் நீலக்குடியான்
நல்லநாம நவிற்றியுந் தேனன்றே."

Anyhow it is not an easy affair to assign any definite interpretation as the correct one to any required text of St. Appar's Devāram. So his antecedents prior to his reconversion to Śaivam is a matter which demands considerable research, and I leave this task to the Tamil scholars interested in the same. But there is one thing which can be stated with a great degree of probability, namely, that St. Appar sang his "கூற்றுயினவாறு etc" when he was in his grey hairs, not before his fortieth year, and he seems to have continued to sing his beautiful hymns for nearly four decades* till he became very ripe in years.

(To be continued.)

E. N. T.

IS THE SOUL IMMORTAL.

(Continued from page 200 of No. 5 Vol. XI.)

To the argument which Psychology affords in favour of immortality can be added another equally strong one from Evolution. Evolution regards man as the final product of long and mighty cosmic changes, and finds in him, in addition to the

* cf. "பத்திமையாற் பணிந்தடியேன் றன்னைப் பன்னாட்
பாமாலை பாடப் பயில்வித்தானே etc."
—Stanza 3. திருப்புன்னிருக்கும் வேளூர் திருத்தாண்டகம்.

action of *Natural Selection* whereby the physical frame of man has come to be what it is, the beginning of what may be termed *Ethical Selection* or selection by man of the true, the good, and the beautiful. According to this theory, man is not miraculously flung into the world as a finished product with such features of the body and mind, as we find described in the third chapter of Genesis, but is the slow outcome of innumerable births or stages of existence. He began the long and tedious journey of life as a 'protoplasm', and has, by his own exertions, his hard struggle for æons, made himself "the roof and crown of things." To trace this slow and subtle process would take me outside the subject and demand volumes. But suffice it to say here that man is the rarest and highest product of Evolution, that his body presents the most beautiful form possible in the nature of things, and that his mind contains the rudiments of becoming as perfect as even God himself. Avvai recognises this importance when she says :—

"அரிதரிது மானிடராவ தரிது
மானிடராயினுங் கூன் குருடு செவிடு
பேடீரின்றிப் பிறத்த லரிது ;
பேடீரின்றிப் பிறந்தகாலையும்
ஞானமுங் கல்வியுங் கயத்தலரிது ;
ஞானமுங் கல்வியுங் கயந்தகாலையுங்
தானமுந் தவமுந் தாஞ்செயலரிது ;
தானமுந் தவமுந் தாஞ்செய்வராயின்
வானவர்நாடு வழிதிறந்திடுமே."

And Svāmi Tāyumānavar echoes the same sentiments in the following lines :—

"எண்ணரிய பிறவிதனின் மானுடப் பிறவிதா
னிபாதிணும் மரிதரிதுகா
ணிப்பிறவி தப்பினுலப் பிறவிவாய்க்குமோ
வேதுவருமோ வறிகிலேன்
* * * * * * *

These sages understood the term 'man' to mean not the body which turns to a handful of ash (பிடிசாம்பல்), but the 'inner man' the soul which is incorruptible and everlasting ; and when they

speak of the birth of man as a rare phenomenon, they mean that only by being born a man with the power of deciding the right from wrong, it is possible for one to attain *Mukti*. That their opinions are well-founded is evident from the following words of John Fiske. Arguing that on the earth there will never be a higher creature than man, he says:—

"No fact in nature is fraught with deeper meaning than this two sided fact of the extreme physical similarity and enormous physical divergence between man and the group of animals to which he traces his pedigree. It shows that when humanity began to be evolved an entirely new chapter in the history of the universe was opened. Henceforth, the life of the nascent soul came to be first in importance, and the bodily life became subordinated to it." In the subsequent paragraph, he adds "According to Darwinism the creation of man is still the goal toward which nature tended from the beginning. Not the production of any higher creature, but the perfecting of humanity, is to be the glorious consummation of Nature's long and tedious work. Thus we suddenly arrive at the conclusion that man seems now, much more clearly than ever, the chief among God's creatures.

In his book on "The Destiny of Man" from which the above words are quoted, the author proves to the hilt that a higher creature than man will never appear on earth, and shows that the evolution of man lies not in the physical, but in the psychological and ethical plane. This is no doubt true. For Natural Selection, after it has produced in man a symmetrical shape and form, and endowed him with the potentialities of becoming humane, wise, and philosophic, has resigned its post in honour of Ethical Selection or selection by man. Hence we no longer see the action of Natural Selection in the highest product of Evolution, but only in the lower regions of organic life. But the process by which this elimination was effected was very slow and gradual. It has taken ages for man to throw off his brute-inheritance. In spite of all that the Church and the State have done towards his moral and spiritual

advancement, there still lurks in him "the ape and the tiger," and it is difficult to say whether in this world or the world to come he will throw off the last vestige of his ancestry, and become "the lamb" of God to live with Him for ever and ever. That man must at one time or other throw off his brute-inheritance is a strong inferrence that follows from the theory of Evolution. He has in himself, as we have said before, the potentialities of making himself perfect in every way. And this is the meaning of that authoritative and inspiring command of Christ: "Be ye therefore perfect, even as your Father which is in heaven is perfect." The progress man has made during the last thirty centuries has been immense indeed. From that naked state of ignorance and barbarism, when he behaved like the beasts of the field, and had no higher standard of morality than that of the kennel or poultry yard, he has gradually developed himself in intelligence and morality, so as to learn the secrets of nature, to master its various and discordant elements, and to build such institutions as a family, state or church. This progress is destined to go on in the future as it has done in the past till man completely realises in himself his oneness with God. The creative energy that has been at work during the past will not fall asleep tomorrow, but will continue till it accomplishes its purpose. And it is in the way, this energy works, that we find a strong argument in favour of immortality.

This energy works principally in two ways—Natural Selection and Ethical Selection or Selection by man. Of these, the first is blind, is confined to the lower regions of life and works through death; the second is intelligent, is found in the highest forms of life, and works through life. The former regards might as right and is the governing principle in the animal world, while the latter recognises temperance, justice, righteousness, sympathy, love, and such qualities as the cardinal virtues of life, and builds on them the foundation of a complete and perfect life. Though these two *Selections* are diametrically opposed to each other, yet they are indispensable to the formation of the highest types of Evolution. The one

lays the foundation and ends where the other bəgins. We shall briefly show here how they work.

In the course of Organic Evolution it has been observed that certain functions are indispensable to the birth of higher functions, though in themselves they are not so, and become extinct after they have served the purpose required, and that there are certain functions, which remain ever useful, and are worthy of being fostered and cultivated. The first man, who in the formation of his body and the development of his mind resembled the orang-outang of the Malay Peninsula, had in him more of animal nature than human or divine. And it was but necessary that it should have been so. Else it would have been difficult for him to get on in the world—nay even to live in it. For, if his animal nature had not been equal to that of his fellows, if he had been slow, soft or mild, he would have been kicked out of his place by the stout and the strong, and left in the lurch to die of starvation and want. On the other hand, if he had been as shrewd and strong as his fellows, he would have held his ground, and demanded "an eye for an eye, or a tooth for a tooth". Hence, for the mere sustenance of life, it was necessary that the first man should have had a good deal of animal nature in him. But with the gradual formation of the family, the tribe, the state, and the church, the animal nature in man became transformed into human or divine, and such qualities as courage, tenacity of purpose and love evolved out of selfishness, jealousy and self-love. Our purpose here is not to trace the origin and development of morality and religion, but only to show the line in which Evolution works, and point out whither it tends and what message it gives us as to a future life.

The conditions that prevailed during the primitive periods, when man wandered from place to place in search of food and shelter were such that he had to keep up a continual struggle for his existence. And his animal nature, as we have said before, was then indispensablb to him. But as the conditions of living changed with the progress of society, peace and order

became more useful than strife and confusion. Accordingly that man became healthy, active and prosperous, who settled down, cultivated his grounds and established a home, while his brother, who boasted of his physical strength, craftiness and pugnacity went to the wall. Natural Selection thus parts company with man, when he has risen above his animal nature, and Ethical selection takes its place. It is at this parting of ways that we rightly understand the words of Christ, "Blessed are the meek for they shall inherit the earth." At the primitive state of mankind, this beautiful and meaningful statement would have been regarded as nothing but stuff and nonsense, even as it is regarded to-day by him whose spirit is overcloyed with materialism and worldliness. But he, who understands it rightly finds in it the goal towards which Evolution has been tending from the very first. The aim of Evolution has been not to produce Herculean stature and strength, selfishness, jealousy and hatred, though these were indispensable at its early stages, but to bring forth a sweetness of disposition, mildness, meekness, and love and make man enjoy perpetual joy and peace with his Maker. Prof. Henry Drummond puts it clearly in the following words:—"What is evolution? A method of creation. What is its object? To make more perfect living beings. What is Christianity? A method of creation. What is its object? To make more perfect living beings. Through what does Evolution work? Through love.* Through what does Christianity work? Through love. Evolution and Christianity have the same author." The same might be said of the other religions also. This, then, is the message of Evolution—"*To make more perfect living beings.*"

* It might not appear on the surface that Evolution works "through love." At early stages, one cannot fail to observe destruction, slaughter and death on all sides. But though apparently it destroys, its purpose is to build. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." That Evolution works "through love" becomes evident when we look to its goal, which is the perfecting of humanity.

But in this planet of ours, we find no man who has reached the final goal of Evolution. Though here and there we see glimpses of partial perfection, yet such ideal perfection as is expected from Evolution no where do we find. Even the greatest Jñānis and sages to testify to their weakness and imperfection. Are we, then, to regard Evolution as having failed in its purpose? Has all the work it has done for *yugas* been done for nothing? Is the man, whom it has developed through innumerable stages of growth, to disappear like a bubble that bursts? To these questions the answer comes from John Fisk. He says that "he who regards man as the consummate fruition of creative energy, and the chief object of divine care, is almost irresistibility driven to the belief that the soul's career is not completed with the present life upon the earth". This is a logical inference from Evolution which no one can gainsay. True it is that man cannot realise a complete perfection of his spiritual nature in this life as long as his soul is enshrouded by the perishable body, which Svāmi Tāyumānavar calls அவம் பாண்டம், the pot of filth. But, if it leaves the world after it has attained, the required spiritual development, it is bound to live with its father in heaven, and enjoy "that peace which passeth understanding."

"Life is real, life is earnest,
And the grave is not its goal.
'Dust thou art, to dust returnest'
Was not spoken of the soul".

The argument I have given in this essay from the theory of "the Subliminal consciousness" and Evolution are the two strongest arguments in support of Immortality. To these might be added the forcible, but oft repeated, arguments from theology. And I leave them to the priests and the clergy.

In my next essay I shall endeavour to prove that the animals also have souls.

R. R. G.

XIX.

இமிழ்கடல் வளைஇய வீண்டகன் கிடக்கைத்
தமிழ்தலை மயங்கிய தலையலாங் கானத்து
மன்னுயிர்ப் பன்மையும் கூற்றத் தொருமையு
நின்னெஞ் சூக்கிய வென்வேற் செழிய
விரும்புலி வேட்டுவன் பொறியறிந் தமாட்டிய
பெருங்கல் லடாரும் போன்மெனை விரும்பி
முயங்கினை னல்லனை யானே மயங்கிக்
குன்றத் திறுத்த குரீஇயினம் போல
வம்புசென் றிறுத்த வரும்புண் யானைத்
தூம்புடைத் தடக்கை வாயொடு துமிந்து
காஞ்சி லொப்ப நிலஞிசைப்புரள
வெறிந்துகளம் படுத்த வேந்துவாள் வலத்த
செந்தையொடு கிடந்தோரெம் புன்றலைப் புதல்வ
ரின்ன விறலு முளகொ னபக்கென
மூநிற் பெண்டிர் வெரிந்தழ நாவிக்
கூற்றுக் கண்ணேய்த்த வெருவரு பறந்தலை
யெழுவர் கல்வலங் கடந்தோய்நின்
கழுஉளிளங்காரங் கவைஇய மார்பே.

On the broad land composed of gathered atoms surrounded by the sounding sea, at Talai Alangānam, where Tamil armies were co-mingled,—thou didst ponder with thyself the multiplicity of human existences and the oneness of Death.—Victorious spear-hurling *Chĕliyan*! I have embraced thy breast adorned by circling garlands of chaste pearls, have I not? It is like the strong stone-projecting engine, with which the hunter skilfully traps the great tiger; while bewildered like the race of birds that abide in the hills, the elephant wounded sorely by the arrow, lacerated in mouth and hollow trunk, rolls like a plough-share its trunk along the ground! Together with my sire the

youthful heads of my children have been laid low ! Is such the victory we share ? While thus the matrons of the old warlike homes mingle tears with joyous exultation, and death ashamed feels pity at the sights of the dreadful battlefields, where the valiant seven fell vanquished.

NOTE.

[The *Turai* of this ode is Vāgai, which consists in the Victor crowning himself with the flower of the Vāgai tree. The *Turai* is Arasa Vāgai in which the glory of the Victorious King is praised. The poet who sang this Ode is the same as the author of No. 18, named *Kuda Pulavjarar* and nothing more is known about him. Not so however is the subject of the ode itself. He is called Pandiyan *Talaiyalankānattu Cheru Venra* Nedunchelliyan, i.e. Pāndiyan Nedunchelliyan who won the battle of Talaialaṅkānam. He seems to have ascended the throne at an young age, and there was a combination of the Tamil Kings Cheran and Cholan and their feudatories Tithian, Elini, Erumaiyūran, Irumbo Veṇman, and Porunan. He conquered Miḻalaikūṟṟam of Vel Evvi, and Muttūṟṟu Kūṟṟam of old Velir. There are no historical or epigraphical records of the battle of Talaialankānam but that it was a decisive one and which marked a new era there can be no doubt. Says Professor Sundaram Pillai, (pp. 70, 71 No. 5. The Tamilian Antiquary.) "It is impossible to doubt, with these facts before us, that Talaialankānam was the scene of a decisive victory, which at once raised the prestige of the Madura Country and stirred up the literary activity of its people. In all probability, Alankānam bore the same relation to the age of Narkirar and his College, that the defeat of the Armada bore to the Elizabethan era of English letters. When more of the real history of these ancient times comes to be known, Alankānam and the Madura College will be found to afford but another illustration of the well-established induction that links the literary progress of a nation with its political pre eminence. But whether more of the history of the age is likely to be known or not, this much is beyond question, that the hero of Ālankānam was a restless warrior of the times, and that he had certainly more stern duties to perform than offering prizes for poems on the tresses of his lady-love, as the *Stala Purana* would have it." Mr. S. Krishnasvāmi Iyengar observes that with this battle, the Chera ascende passed away. As regards his identity there is some doubt. Professor Sundaram Pillai would identify him with Ugra Peru Vaḻuthi of Tiruvilayādal Purāṇam and who was

connected with the third Saṅgam. The learned Editor says that Mr. Krishnasvāmi Iyengar also makes out the same. But in his '*Ancient India*', (pp. 350 to 351), he makes this Nedum Cheliyan of Talaialaṅkānam fame grandson of Ugra Peru Vaḻuthi called also Nedumcheliyan. We also think there were two such, and Ugra Pāndiyan Nedumcheliyan is the subject of Narkirar's Nedunal Vādai, though Nachchinārkiniyar would have it that it referred to our Hero.

To the laurels he won in the battle field, he added the laurels of Peace and performed several sacrifices and was a great patron of the fine arts. He himself was a poet of no mean order (No. 72 of this collection is ascribed to him.) *Mathurai Kanji*, one of the Pattu Pāttu (Ten Idylls) contains the best eulogium of the King and was composed by Mangudi Maruthanār (referred to in No. 72), *Nedunal Vādai*, also of the Ten Idylls which Professor thinks was the best of the collection was also composed in his honour by Narkirar according to Nachinārkiniar in his praise. As many as 12 of the odes in this collection were composed by a number of poets in his praise. Ed.]

XX.

இருமுந்நீர்க் குட்டமும்
வியன்ஞாலத் தகலமும்
வளிவழங்கு திசையும்
வறிது நிலைபதிகாயமும், என்றூழ்
கனையெரிக் கதிர்தின மளத்தற்கரியை
பறிவு மீரமும் பெருங்க ணூட்டமுஞ்
சோ பு படுக்குந் தீயோடு
செஞ்ஞாயிற்றுத் தெறலல்லது
பிறிதுதெற லறியார் நின்னிழல்வாழ் வோரே
திருவில் வல்லது கொலைவில் லறியார்
காஞ்சி லல்லது படையு மறியார்
திறனறி வயவரொடு தெவ்வர் தேயவப்
பிறர்மண் ணுண்ணுஞ் செம்மலின் னுட்டு
வயவு று மகளிர் வேட்டிணி னல்லது
பகைவருண்ணு வருமண் ணிலையே
யம்புதுஞ்சுங் கடியரணு
லறந்துஞ்சுஞ் செங்கோலையே

புதுப்புன் வரிணும் பழம்புட் போகிணும்
விதுப்பூ வுறியா வேமக் காப்பிணை
யிணையை யாகன் மாறே
மன்னுயி ரெல்லா நின்னஞ் சும்மே.

PEACE AFTER WAR.

The depths of the mighty sea with its triple waters;—the extent of the wide earth;—the amplitude of the sky where the winds career;—the etherial regions of the formless space:—though we may measure these, thou art not to be measured; and as to wisdom, beneficence and benevolence, no heat, but that of the fire which cooks the rice, and that of the crimson sun do those who dwell beneath thy shadow know! The Bow of Heaven these know, but not the bow whose arrow slays! Thy ploughshare they know, but other weapon none! Mighty warriors and foes against whom they fight are gone and thou, O prince, dost enjoy the fruit of those alien lands! Thou dost enjoy with those thou lovest this happy land! And thy foes know not its enjoyment. Thou wieldest a sceptre guarded by well defended fort, which arrows protect, and virtues make secure. Though new fates await us and the old fates fail, thou guardest thy realm with strength that wavers not. Such art thou, and for reasons such as these, all living creatures venerate thy name.

G. U. P.

NOTE.

[The *Tinai* and *Turai* are the same as in the preceeding ode; though Nachchinārkiniar takes it as an instance of *Ombadai* of *Pādāntinai* in which the might, and glory, liberality and benevolence of one has to be set forth.

The Singer was Kurumkoḻiyurkiḻar and the patron addressed was Cheraman Yānaikkat Chei Māntharan Cheral Irumpoṟai. He was the grandson of the Cheraman Senguttuvan the great, and was unfortunate enough to be defeated and imprisoned by Neduncheḻiyan of Talaialankānam fame. ED.]

VĪRAŠAIVA RELIGION—STUDY III.

Antiquity :—Some people think that the Vīrašaiva Religion was newly founded by Basavešvara of Kalyan. It must be understood that Basavešvara is only a reformer of the Vīrašaiva Religion and not the founder. It is nowhere said either in Basavapurāṇa or in any of the Vīrašaiva works that Basavešvara founded the Vīrašaiva Religion. On the other hand, according to Āgamas, the origin of the Vīrasaiva Religion is thus given. It is said that Brahma wanted to create the world. He could not do it as he did not know how to do it. He asked Šiva to show him the way of creating the world. Then Šiva created out of his *chit* the five Acharyas viz: Renuka, Dāruka, Gantakarna, Gajakarṇa and Visvakarna. The descendants of these Acharyas and all those that have been converted by them and their descendants are called the Vīrašaivas or the Aprākritas. After this, Brahma created, out of Prakriti i. e. matter, the four castes and other living things. They are called Prākritas. This is, of course, a story. But this serves to show that the belief among the Vīrašaivas is not that Basavešvara founded their religion, but that their religion is existing from the beginning. There is also the evidence of the Vedas, Upanishads, Smritis, Puraṇas, Ithihasas and Āgamas to show that the Vīrašaiva Religion existed at the time of their compilation, because they suggest and treat of Liṅgadhārana which is the distinctive charactestic of the Vīrašaiva Religion. Besides these, there is some extraneous evidence to show unequivocally that the Vīrašaiva Religion is a very ancient religion, that it was reformed by Basavešvara of Kalyan, but not founded by him and that it existed at the time Šrī Šaṅkarāchārya and prior to him. Professor H. H. Wilson, in his Religions of of India, says that Šaṅkara Digvijaya was written by one Ānandagiri, an immediate discriple of Šrī Saṅkarāchārya, and

this was a work of the time of Šaṅkarâchârya. In this work, he says, that five divisions of Šaivas are mentioned with whom Šaṅkara disputed. They are Šaivas, Raudras, Ugras, Bhaktas and Jaṅgamas. Their respective characteristics are also given. The characteristic of Jaṅgamas according to the work, was the carrying of the figure of Liṅga on the head. Professor. H. H. Wilson says that while all the other divisions have now disappeared, the Jaṅgamas only continue, showing that the present day Jaṅgamas are the same as the Jangamas of the time of Šri Šaṅkarâchârya. This shows that the Vîrašaiva Religion existed at the time of Śri Šaṅkarâchârya. In this connection there is another important thing to be noted. Professor H. H. Wilson says that the works that were used as scriptural authorities by the abovenamed divisions of Šaivas were Šiva Rahasya, Rudrayāmala Tantra and other works showing that the said works were in existence at the time of Šaṅkarâchârya. Šivarahasya treats of Liṅgadhārana and other matters kindred to it. This also shows that Vîrašaiva Religion existed at the time of Šri Šaṅkarâchârya. It is known that the 63 *Purāthanas* were prior to Śri Šaṅkarāchārya. According to Chennabasavapurāṇa, a work of 14th Century A. D., some of these 63 *Purāthanas* were Vîrašaivas. They are:—

(1) Ahappageyaru (In Tamil—Iyarpagai Nāyanār).
(2) Chirutoneyandaru (In Tamil—Sirutonda Nāyanār).
(3) Kaliganatharu (In Tamil—Gananatha Nāyanār).
(4) Murkhanaianaru (In Tamil – Murkha Nāyanār).
(5) Perumalugaru (In Tamil—Idangudi Nāyanār).
(6) Mārabhaktaru (In Tamil—Ilayangudi Māra Nāyanār).
(7) Chendakesigalu (In Tamil—Chendeswara Nāyanār).
(8) Siriyala Setti (In Tamil—Sirutonda Nāyanār).

This shows that the Virasaiva Religion existed at the time of the *Purāthanas*. According to Vrishabhendra Vijaya, in Kannada, an old work, some of the *Purāthanas* are described as giving alms to *Jaṅgamas*. A I have already shown above, the word Jaṅgama is applied to the Šaivas who carry the figure of Liṅga

on the head. This also shows the existence of the Vīrašaivas at the time of the *Purāthanas*. I hear that the word Jaṅgama is also used in one or two places in Peria Purāṇa. If it be so, it will add strength to my remark. Saint Tirumūlar who is one of the 63 *Purāthanas* treats of Shatsthala in his works. Shatsthala is a tenet of the Vīrašaivas. This also shows that the Vīrašaiva Religion existed at the time of the *Purāthanas*. Tāyumānavar Svāmigaḷ makes use of the worlds Guru, Liṅga and Jaṅgama in his works. But, as he is a recent personage, he will not be of avail to prove the antiquity of the Vīrašaiva Religion. On a consideration of all the circumstances mentioned above, I am somewhat forced to think that the birth-place of Vīrašaiva Religion is the Tamil country, that the members of the Vīrašaiva Religion first developed it in the Tamil Country. Be this as it may, what is it that makes some people think that the Liṅgadhāraṇa Religion is a recent religion and it was founded by Basavešvara of Kalyan, in spite of the existence of Vedas, Smritis, &c., which treat of Liṅgadhāraṇa. People seem to have been dazzled by the suddenness and brilliancy of Basavešvara's grand work of reform. They think that the system of Liṅgadhāraṇa is an innovation introduced by him. This is a great mistake. It may be that Basavešvara introduced many reforms into the existing Liṅgadhāraṇa religion, or he might have put into practice many things that existed in theory prior to him, such as regarding all men who were Šivabhaktas as equals, kindness to all living things &c. But it cannot be that he invented the wearing of Liṅga on the body. It exists from the early times. This mistaken idea about the time of the Vīrašaiva Religion is due to want of study of Vīrašaiva Literature as well as other works on the snbject. The present day English educated Vīrašaivas also have not taken trouble to translate Vīrašaiva works into English and many of them have not studied the works in original even. This is a great misfortune of the Vīrašaiva Religion. Much activity is going on among the Vīrašaivas of the Karnataca country. Vīrašaiva Conferences are held every year. Vīrašaiva Boarding

houses are established. Grand Funds for the promotion of the English education of the Virašaivas are started. But of what avail are all these? Things are not done with right earnestness. The only substantial and good works that may be considered to have been done with real love for the religion are those executed by the late Varad Mallappa of Sholapur, the late Lingappa gayappa Sirsinge, the late Virasangappa of Mysore, the living Kumaraswami of Hunagal and the publication of the old Vira Šaiva classic works by the living Mr. N. R. Karibasava Sastri of Mysore. The only useful work that the English educated Virašaiva can do for the religion is printing grand works such as Sreekara Bashya and other works and translating excellent books such as Siddhānta Sikāmani. To do this agreat amount of labour and self sacrifice is necessary.

J. B.

NOTE.

[The expression Guru, Linga, Jangama is a technical one. They are the forms of God, worshipping which God shows his grace. Guru is one's Acharya, and Jangama are Sivabhaktas and they have to be worshipped as God Himself. These both form the Jangama or moveable Form. The Stavara or immoveable Form in the Sivalinga which has to be worshipped also as Siva Himself. This is the subject of the 12 sutra of Sivajñānabodham.

cf. தாவர சங்கமமெனறிவி முருவினின்று
மாபரன் பூசைசொணடி மன்னுயிர் கருணாலவப்பன்.—Ed].

NAMMĀLVĀR'S TIRUVIRUTTAM.

(*Continued from page 539 of No. 12, Vol. XII.*)

Verse 21, (Sutta'nan-mālai-kal).

Heading.—The Bridegroom—set to prove his strength of arm,
Bull taming feat chivalrous doth perform.

Text.—While, in Heav'n, Angels, holding up wreaths pure
And fine—fit for Thy wearing, (2) had bathed Thee,
[After performing, duly, Worship's (1) Morn-Hymn Stage*]
And (3) were presenting incense good to Thee,
Thou, by th' pow'r of Thy magic will unique,
Cam'st here to take and taste the butter which
Cowherdesses, by churning, made and stored;
And, that Thou might'st wed the val'rous cowherds' girl—
Whose frame 's fair as flow'r-creeper, didst
Dance 'mid the strong-bent-horns of th' high-protub'ranced bulls
(And prove true th' say'ng—"Beauty can miracles inspire"†)

Explanation.—To soothe our Seer, 'fore his mind's eye the Lord appeared
And seemed t' assure him in the manner following:—
"While all the hosts of Heav'n 's e'er worshipping Our Feet,
We 've, on the same earth *you* dwell on, incarnate come,
That we may like the same things that are liked by you,
And that, removing all bars, we may you enjoy!"
"Quite so, O Lord!" our Seer replies, and pondering
His Latest Incarnation, adds the follow'ng praise:—

1. Angels offer "wreaths pure and fine," their off'rings be'ng
"Quite *un*polluted by (1) worms, (2) hair and (3) thorns be'ng mixt;—

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* In Mantrāsana or "the Council holding Seat."

† *Wit and Wisdom* of the Earl of Beaconsfield—Benjamin Disraeli, Longman, 1886, p. 4.

"(1) *I* agent am, (2) this is *my* act, (3) this *boon* I want,"
Angels ne'er say, free as they are from th' van'ties Three:—
(1) Vain pride of agency, (2) vain sense of ownership,
(3) Vain seeking selfish boons, 'thout be'ng resigned to Thee!
(Gīta, 18. 4. = "Tyagohi...tri-vidhah," and see Bhāshya thereon.)

2. Angels stand—"*holding up* wreaths pure," till, at
Thy own good pleasure, Thou acceptest them.
Angels thus show their be'ng resigned to Thee

3. Angels bathe Thee with knowledge—ever ripe as love.

4. While Angels' Worship of Thee in Heav'n, as far as
The (2) bathing and (3) adorning stages * had advanced,
Worship's (4) food-off'ring stage,‡ Thou, come on Earth, receivedst.

5. "While...Angels...were presenting incense," Thou "cam'st here"
"By th' pow'r of Thy...magic" as if hid in the smoke,
And didst perform feats and wed Thy Cowherdess-Queen!
Worship's (5) *last* on bed-off'ring stage§ too here thus hadst!

6. Thus, half in Heav'n, and half on Earth, Thou worshipped wast!
The food—Earth gave Thee, 's "butter" called, because,
'Tween (1) milk and (3) ghee, 'tis (2) intermediate,
And typifies (2) the pondering of Thee
By souls—Know'ng their relationship with Thee
(1) From sinners parted, (3) not arrived in Heav'n. (Cp. the Vedic description of the Dikshita's condition: (1) "Prachyuto vā asmāl lokād, (3) a-gato deva-lokam." – Taitt. Samhita, Kānda 6, Prapāthaka 1, Anu 1, opening of Panchāsat 1.)

7. The bulls' horns, dancing 'midst which Thou tamedst them,
Are strayers' sins—done in lust-stirring frames.

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* = Snānāsanālankārāsane.

‡ = Bhojyāsanam.

§ Sayyasanam.

8. In all the earth, the guileless cowherdess Thou didst
Choose for Thy Queen, that souls, their own works may distrust
And learn to trust Thee as their Sole Salvation Means,
[*Vide* Psalm 3, *v.* 28. = "Karavai-kaḷ-pin..." = Pope's lines "O...teach vain wits a science little known, To admire superior sense and doubt their own." – *Essay on Criticism* = "Thou hast hid these things from the wise...
And hast revealed them unto babes." (Christ' speech See Matt. 11. 25.)

Verse 22, (Komb'-âr-thaḷai).

Heading. – The Bridegroom's taunted by the Bride's Girl-friend
[Souls—for conversion fit, though *now* vain, are th' "Bridegroom
Here (See the next Verse' Explanation, Para One).
That is, souls whom our Seer felt sure he could convert,
He doth, with pow'er of forecaste, "Bridegroom" designate
Para-kāla's spouse—Kumud'-valli,
Him did thus (1) mark out, then (2) convert,
And, in all glory, (3) wed at last!
Thus Clive's friends, "Captain" called him ere he Captain grew. Grammarians Sam-skrit, thus "Grammarian" name –
(1) Him who in Grammar's novice, as him who 's adept.
Vide Pānini's Ashta-dyayi, 4. 2. 59. = (1) "Tad adhite, (2) tad veda."]

Text.—All that this gentleman hath in his hand
Is the leaf of a plant. Of th' small bow-string's
Sound, we hear nought (—for he doesn't bear a bow).
have none
Hunting 's what he *doth boast of* as his forte.
An el'phant—by an arrow pierced, is what
He makes the subject of enquiry here.
His acts and words are such, that th' like thereof
Have ne'er been known in th' world of th' lurking Lord

Who on the Kerub rides, and which,
With one another, don't consist!
Is it to answer questions strange
That we 've been placed in this great field?

Explanation.—1. Souls with conceit of learning, coming to our Seer
tell their state, our Seer's Friends them rebuke, saying,—boast
"Your conduct, mutually inconsistent is!"

2. What he "hath in his hand is the leaf of a plant."
"Sense-objects—leaf like spread,"* haven't still, dropped from his hands.

3. "Of th' small bow-string's sound, we hear nought."—Not e'en the *sound*
Of th' bow-like Pra-nav, th' Holy Monosyllable
Pronounced to dart souls, arrow-like, t' wards God their Aim
From this man comes; hence, it seems, he its sense doesn't grasp

4. "Hunting 's what he doth boast..." In straying's wilderness
He boasts he 's bent on hunting th' beasts—Desire and Hate
Av'rice and Stupefaction, and the like of these.

5. "An el'phant—by an arrow pierced" he now pursues
Sense-organs are the elephant,
Which, though by subtle knowledge pierced
And sought to be brought 'neath control,
Have run into sense objects' wilds,
And this man 's still pursuing them!
[" What I should do I know, yet do I won't;
What I should shun I know, yet shun I won't!"
Thus one confesses in th' Mahā-bhārat. (="Jānāmi dharmam" &c).
Thus speaks our Seer himself in his (=third work! See Psalm 20, v. 3.=Ivai-y-anr'-ē nal-l-a".)]
"I'd rather teach twenty the way to live, than be

* "Visbaya pravalah" Gitā 15. 2.

One of the twenty to follow mine own teaching."

6. The phrase—"this gentleman", hints he 's
A "fool...wise in his own conceit." (—Prov., 26, 5.)

7. Who on the Kerub rides", shows that—
(1) Ved-Doctrine and (2) Ved-Discipline
Are op'rative as be'ng God's will. (="Sruti-Smriti Mamaivajma" &c.)

8. By "th' Lurking Lord" is meant that He souls guards, unseen. (="Yam ātmā na veda. Bri. Up. 5, 7, 22 or 3, 7, 22 per jacob's concordance and according to the Mādhandina Recension.)

9. "In the world" or earth "of th'...Lord".—The "Earth" as be'ng hard shows—
The Lord's will 's indefeas'ble, uncontrollable.

10. "That we've been placed in this great field" means that our Seer's
Sphere 's marked off by th' Lord as His chosen—weeded—ground
For be'ng enjoyed by Him as much as Heav'n itself,
Our Seer and His Friends be'ng guardians made thereof.
["I thank Thee, Father!" Christ doth say,
Thou hast hid these things from the wise...
And hast revealed them unto babes."—Matt. 21, 25; Luke, 10, 21.]

Verse 23. (Punam o puna-tt'-ayal e.)

Heading.—Seeing the Bride and her Friends while they watch their field,
The Bridegroom Humbly—feelingly—reveals states His love,
[(1) Tiru-kovai, (2) Vānan-kovai, (3) Tanikai-p-Purāṇam,
Each of the book—a like expression doth contain.]
Say'ng—" you appropriate my heart and watch o'er it
Excluding others all, as in th' case of your field!"

Text.—Womanhood's Types! say—Is't (1) the *field*,
(2) or else the *heart* of me—sinful—

Who, by the field, have chanced to pass
That forms the object of your watch?
Transcending as ye do the host of Angels who
Dwell in the Heav'n of Krishna—the All present Lord
Whose eye transcends the host of fine-hued lot'uses red,
Are *these* (heart robbing feats and th' like,) your proper marks?

Explanation.—1. "Wise" men (see v. 22, Explanation paras I and VI)—whom counsel, as in th' last verses, converts made,
As follows speak in admiration of our seer.

2. "Say—Is't (1) the field...?"—Is't *that* part of this world which you
Have taught to trust God as the Sole Salvation-Means
(—That 's, souls—whose characters you've "moulded" and "matures")? [See "Vintage Gleanings" gathered from the Rev. J. H. Evans 's sermons, 2nd Edn., 1850, p. vii]

3. "(2) Or else" is it th' heart of ourselves—who take the Path
Of Works which, in the neighbourhood of your sphere, lies?

4. "Of me—sinful."—"*Sin*" here, 's the pain cause or th' strong love
Whence e'en the *thought* of parting is impossible.

5. "Womanhood's Types!"—Ye who obedience' Models are,
And souls' Best Guides in their Essential Virtue o'er!
Tell me, please, *what* 'tis that 's controllable by you!
High'r as ye are than e'en th' Angels—whose lordly host
To join, all Saints aspire, and who dwell th' Highest Heav'n
Of Krishṇa—who, doth, by His very lotus-eye,
His (1) lordship, (2) love and (3) pleasantry unique, e'er show,
You watch *here*, that e'en strayed souls may to th' Path be brought!

[Thus, praise, in th' form of blame, to our Seer is conveyed!

"Ganga!—thou Heavenly Stream! hast thou the least good sense?

Lo! thou dost even *sinners* elevate to Heav'n!"—Jayadeva's Chandra-loka, under the figure of speech entitled "Vyaja-Stuti" or "Blame-shaped Praise" and its converse.)—"Kas Svar-dhuni!" &c. See Sir Raja Rathakanta-Deva Bahadur's Sabda-kalpa druma 2nd edition Calcutta, under "Alankara", figure No. 101.]

Verse 24, (Iyalv'ā-y-in-a.)

Heading.—Noting the parted Bride's great pain,
The Mother of the Bride laments

Text.—With pain—caused by love natural and hid,
My girl of bracelets fine, casts tearful eyes
Whereof each is wide as the human palm,
And, as do fishes in tanks—water-filled,
'Mid tear-floods moves in all directions here
(From unrest—by her loved-one's absence caused)!
She longs to have the honeyed—new-plucked—Tul'si-flower
Of Him—who on the Kerub rides, and erst,
With Mount Go-vardhan, saved cows' herds from rain!
I know not, ah! *what* this girl will befall
(O'er and above th' confusion of her eyes and heart)!

Explanation—1. The ground of Saints' thus praising our Seer, be'ng his love
Unique for God, and yet, denied enjoyment due,
As he grief-shattered was, Friends, sympathising, cry:—

2. "(1) His charming *outward organs*—moved by
Love natural (to th' feeler only known)*,
In pain-caused tear-floods wander to and fro
So as to make Saints even long to hold
And scan them in the hollow of their hand;

* *Vide* the Brahma-Sutras, 3. 4. 49.="An-avish-keervan," &c.="Without parade of love," &c.

"(2) His *inward organ* 's eager for enjoy'ng
Th' sweet wreath of Him who can save souls distressed,
Performing, unto this end, th' greatest feats,.
And moving so fast as t' inspire the psalm
'The speed wherewith the Lord began to ride
To the lake where the el'phant cried to Him,
As one 'mong many a blest trait, we adore!' (= Bhagavatas tvarāyai namah! Sage Bhattārya's Hymn to the Lord as manifest in Sri-rangam, Centum II, v. 57.)
"(3) From such a Seer's hand is't poss'ble the status of
The soul resigned, the basis of our hope, should slip?"

Verse 25. (Ent-gol-vaļai muthal a.)

Heading.—The Bride, desiring th' Bridegroom's wreath,
Out of impatience makes complaint.

Text.—The Tul'si, worn with zeal* by Krishna—Lord
Of (1) th' lord of th' pow'rful gods, and (2) Angels all,
And (3) us—inhab'tants of this lower sphere;
(Intoxicated by th' favour He shows,)
Doth loose my bracelets fine and spoil His rule—
Famed for be'ng guardian alike of Earth and Heav'n!
What other harm won't it work, after this, on earth
In ev'ry part thereof, be't (1) wood, (2) hill, (3) field, or (4) beach?

Explanation.—Our Seer—who such impression made on all his Friends,
Cries, in the rage of love—"Th' Lord's sweetness, mischief works!
We 're entities—dependent on the Lord. The best
Jewel in our 's to live, say'ng—'Lord! Thy will be done.' Cp. Matt., 6, 10; Luke, 11, 2; and Matt., 26, 42.)
Sent Resignation Status in me is be'ng spoiled
By reason of the Tul'si-wreath's inflaming me
With such intense love as makes me brook no delay,

* *Vide* Psalm 24 I. ix 7.

Not knowing—'they serve Him best, who best bear His mild yoke,' (Milton's Sonnet on His Blindness.)
Protecting o'er as it does *Heav'n* as well as Earth!
This wrath, exciting treason thus, His rule would spoil
[For, treason is the sum of every offence]!
(1) Primordial Matter, (2) unfreed Souls, (3) their Bodies Gross,
(4) Time (—whence the Law of Periodicity is known*),
All these Four Parts of This Lower Sphere, confounded seem!"

(To be continued.)

A. G.

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* *Vide* Brande's Scientific Dictionary, which pronounces this Law to be one of the Greatest Discoveries of Modern Science. One form of this Law is the Law of Heredity, which Mr. Skrine (in his biography of Dr. S. Chunder Mookerji) gives equally high praise.

THE AGAMIC BUREAU" NOTES.

The system of the Vedanta by Dr. Paul Deussen Translated into English by Charles Johnston B.C.S., The Open Court Publishing Co., Chicago, 1912.

This invaluable work of Dr. Deussen was published long long ago in German, and before his translation of the Sankara Bashya itself, and Mr. Charles Johnston who is familiar to Madras readers by his learned contributions to the "Madras Mail' has translated this book into English, thus affording an opportunity for non-Germans to get an insight into the rich researches of the German Vedantist. And we remember requesting a friend of ours to translate for us a few of the chapters at least of the learned work. So far as the translator's task is concerned, we are glad to acknowledge that it is done in the best English style, and the translator has also brought out the meaning of the author clearly.

With regard to the subject matter of the book, it is a summary of the Bashya of Sri Sankaracharya on the Brahma Sutras arranged under different heads in five parts, (1) Theology or the doctrine of Brahman, (2) Cosmology or the doctrine of the Soul, (4) Samsara or the doctrine of the Transmigration of the Soul (5) Moksha or the teaching of the Liberation, comprising nearly 34 chapters, besides an introduction of 6 chapters containing literary notes &c., which contain the Doctor's own researches into the field of the Vedanta. There is also an appendix containing a short survey of the Vedanta System, indexes, glossary, &c. The Vedanta expounded here strictly follows the interpretation of Sankara, as the author himself has clearly expressed and he did not propose to go into the question whether Sankara's interpretation was borne out by the text of the Sutras themselves; and which as we now know has been done by Dr. Thibaut in the introduction to his translation of Sankara Bashya into English and was on the main question

concurred in by the profound scholar Max Muller. So that any criticism we have to offer on the subject matter will have to deal with Sankara's views on Vedanta, and this we do not propose to do at present. We would however note that the learned Doctor is not himself oblivious to the defects of the system, which he notes *inpassant*, and his proud boast, that the true explanation was alone offered by Kant. As we noted long ago, in our study of this system, the entire mischief, and a fruitful source of error and fallacy consist in shifting the ground as it suits their purpose from Pāramārthika to Vyavahāra and from Vyavahāra to Pāramārthika. "The extension of the world and and the plurality of wandering souls, this hybrid which is neither Being nor non-Being (tattva anyatvābhyām anirvacaniyam) and comparable to a hallucination or a dream is produced by ignorance by virtue of the upadhis, the limitations, (literally the ascription, with the secondary idea of the unpermitted) by means of which, we 'ascribe' to Brahman what does not naturally belong to him, and though as we shall show in detail, he becomes (1) a personal God, (2) the world, (3) the individual soul. All this depends on the *Upadhis*, and *Upadhis* on *Avidya*. Avidya is alone the cause of the origin of the *Upadhis*, (they are *avidyā Krita*, *avidyā-nimitta*, *avidyā-pratya pasthapita*) and is the cause of their persistence, so far as the essence of Avidyā is the non-descrimination of Brahman from the upadhis (*upadhi-aviveka*). Brahman himself is not in the least affected or changed by the upadhis. just as little in fact as the crystal by the red colour with which it is painted. It is in this sense a contact of the upadhis (upadhi-samparka), and a contamination by them is spoken of. Brahman is merged in the upadhis (upadhi-antarbhava) and thereby his nature is hidden (Svarūpa Tirobhāvā) and his natural omniscience (in his external form as soul) suffers a limitation (the knowledge of the soul is *upadhi parichchinna*)" (pp. 304 and 305).

There was Brahman alone, one without a second. Somehow Avidya and its products (upadhis) intervened, and the Brahman became, the Personal God, souls, and the world, but

the upadhis and Avidya, not covering Brahman, covers Its Products. But how did the one become three without the one being covered by Avidya? This is a juggle, and our learned Doctor himself sees this absurdity and says, (p. 302) 'In reality (Paramārthatas) there is nothing else besides Brahman alone. If we imagine we perceive a transformation (Vihāra) of Him into the world, a division (*bheda*) of Him into a plurality of individual souls, this depends on *Avidyā*. But how does this happen? How do we manage to deceive ourselves into seeing a transformation and a plurality, where in reality Brahma alone is? *On this question our authors give no information*".

The italics are ours, and the sentence is pregnant with the impotency of the system to explain the origination of the world &c. unless Avidya itself should surely cover and constrain Brahman.

We take leave to cite even another passage where this absurdity is pointed out (p. 281) " Brahman is omniscient and omnipotent everlasting, pure, wise, free. Because he is free, he can do what he wills; for him there is neither command nor prohibition, and therefore neither good nor evil. The individual soul, on the contrary is affected by good and evil, and of it, we do not at all maintain that it is the creator of the world—without committing himself to the question, *unavoidable from this standpoint, 'whence then springs the individual soul with its good and evil?'* our author at once passes on to the metaphysical question 'But how is this? Are not God and the soul the same according to the words *tattvamasi*?" " When by the teaching of non-separatenesss through sentences like *tattvamasi*, the consciousness is awakened, then the wanderings of the soul and the creative function of Brahman cease" &c. The remedy given here is all right but so long as the cause of the separation is not explained, the remedy will be of no use; and the disease will again sprout up. We quote another sentence before we close this review. (p. 278).

"That empirical Theism (for which the world is real and different from God) is untenable appears nowhere so clearly as

in the region of morals. For however the matter be turned, in a real creation, which is seriously taken, the responsibility for evil, for the sin of the world finally falls on God." So the only go for the Vedantists to avoid this catastroph is to deny the reality of the world and the souls and the existence of evil &c. But even then, the final question, 'How did this illusion arise, and in whom' still remains, and without an explanation, this illusion itself will be visited on the devoted Head of the Brahman, Free and wise and pure. There are others like Professor K. Sundararaman who do not agree with the exposition of the learned Doctor's, about the unreality of the world &c. but we may point out that in the book before us each statement is supported by quoting chapter and verse from Sankara and in most instances with long quotations from the Bashya itself. The learned Doctor may or may not be right in his identifying Sankara's system with that of Kant and of claiming greater credit for the German system, but so far as the exposition of Sankara's system is concerned, it is mostly accurate. And the reader of this volume would certainly get an easy and more comprehensive view of the system than by reading any translation of the Bashya itself.

Only one thing more. Regarding the illustration quoted from p. 302, that of crystal and colours, the readers attention may be usefully called to the explanation of the Siddhanta School of this very simile. The mischief in the use of this illustration consists in taking the crystal to stand for God. The crystal however pure in itself has the demerit of being covered fully by the colours painted on it, and the crystal vanishes altogether and the colours alone are seen. Who painted these colours on the crystal. Did the crystal itself seek the imposition? Did Brahman cover himself with *avidyā*? If he did once, could he not do it once more? But if he could be covered by darkness, could he still be called Brahman? On the other hand, read the siddhānti's explanation. The crystal is not God but the soul. The soul though pure in itself has the demerit of becoming one with whatever It is asssciated with (

ஆசை) like the crystal, and its own individuality disappears, and by its identity with the body and the world, first caused by Avidya, all the evil ensues. And its release consists when it will perceive that it is not the body and will turn its back on it and seek its rest in God. This bhanda and moksha of the crystal or soul is not possible except in the Presence of the Sun, Siva-sat, as in darkness, no one could distinguish the crystal or the colours, Pasa or Upadhis, and the Sun is God. The crystal does not receive the Light of God on account of the covering by the colours. The colours could not in any way be said to affect the Sun. So the ascription of avidya to Brahman is avoided and the portulate of an unreal world, unreal good and evil and unreal ignorance is all avoided, and a sane explanation of the whole-world's phenomena is given. Om Tat Sat.

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A controversy.

A little heated controversy has been going on between the Vice-President and Secretary of the Saiva Siddhānta Sabha Tuticorin, for some time. From what we see from their pamphlets, the matter had been talked over between them, before it saw the light in print. As both parties have appealed to us for our opinion, we venture to give it, though we do not presume to possess the great erudition which these learned pundits possess. In the first place, we must take leave to observe that the parties would have done better to have treated one another with greater respect. None are too learned that he might not learn some thing fresh from a person comparatively less learned. We should not even deny to our very opponents learning and honesty. Differences arise from varying points of view, and the different planes they dwell in; and it may be both may be wrong and both may be right. Saiva Siddhantis always pride themselves on holding to the postulate of Saint Arul Nandi Sivachariar that the true religion ought not to possess the fault of calling this right and that wrong but should try to see the means of justly reconciling conflicting views. Our friends, as ardent Saiva Siddhantis and belonging to the same sabha

should bear with each other in kindliness and love. And then alone the real truth will flash out. We would again say that we are not for discouraging controversies. Healthy controversies and discussions always stimulate thought and greater mental improvement. It is our experience that whenever we discussed a point with a friend, we found a new thought always strike us as in a flash, which would not have arisen but for the particular pressure of the moment. But the one condition requisite is that we ought not intrude too much of our own self.

The present controversy has arisen out of certain views expressed by Pandit P. M. Muttiah Pillai Avergal in his learned work '*Dasakarya vilakkam*'. We welcomed the work as it appeared as it was the first connected exposition of the subject in prose; and we had listened to his oral discourses on the same subject also with great pleasure. But the principal points at issue seem to be two only, which are not material to the subject of *Dasakāryam*; and they relate to the questions whether all souls will attain to final release at some time or other altogether, and whether God's Form is formed out of Suddha Māyā. Mr. Muttiah Pillai holds on a text from Siddhiar that all the souls will not attain moksha even though ages might pass and that God's form is out of Suddha māyā. Mr. Subramania Pillai in his pamphlet controverts these propositions. It is a cardinal doctrine of Saivism that each soul will in the end attain salvation, though the time depends on each one's own development, and there is absolutely no return for such freed souls. This is not denied by either party. What is asserted by Mr. Muttiah Pillai is that there will be souls for ever and ever other than those who had attained release; and he bases it on a text in Siddhiar (xi. 6) which by the way establishes our previous proposition. The whole verse is as follows.

"Though the husk and bran is associated with the rice without beginning (anādi), tell me how they stand after separation from the rice. Hear! They are not attached to the rice perfectly polished of all dirt. There will be no attachment as no new paddy seed will rise from the polished rice. The

separation is absolute. Similarly also in the final release in union with the good Siva, āṇava, maya and karma will surely leave the soul; *As they will be attached to bound souls, we may say they are not destroyed.*" As Mr. Muttiah Pillai observes the question is not a new one, and St. Umapathi Sivachariar's answer in his Tiruvarutpayan is "The number of those who have attained to Release and those who are yet to attain it, is in proportion to the days that are past and the days that are yet to pass. And Srí la Sri Somasundara Nayagar observed that when time is destroyed, then will be destroyed the sins of all the souls. And to the question when Time will cease, he referred the questioner to his guru, which really means that this is not a matter to be considered by us. In regard to the verse from Siddhiar, the verse was chiefly intended to establish the annihilation of all Pasa though it was called *anādi*, so far as regards each individual soul, and it is only by way of explaining the expression further it is incidently observed that in as much as there are other bound souls, it may still be said to be not destroyed. But there is nowhere stated that there will be no time when all the existing souls will not have obtained final release, and of course, this will be possible when Time itself is annihilated. This may or may not be possible, but it is not a matter on which we need vex ourselves. As far as we could see before us, there seems to be no near future when such a consummation seems possible, and we would request our friends to cease to wrangle about it.

As regards the other question, we think Mr. Muttiah is wrong in his interpretation of verse 41 of Sutra I. The verse is as follows

மாயையான் மலத்தைப்பற்றி வருவோன் வடிவமாகும்
மாயையான்மல மற்றவிடை யொழிவோனாகும்
தூயவுடம்பை ஞானத்தொழிற்படுத்தல் சுவையாகவே
சாயுச மாயையுள்ள காலமது கத்திதல்லவே.

"The bodies formed of maya are obtained by the souls in consequence of their being covered by *ānava mala*. The Supreme One is free from maya and *ānava mala*, and is pure absolute

intelligence, and imparts both knowledge and power to souls, His body cannot be formed out of maya but is formed of His Sakti." Mr. Muttiah Pillai says that maya here means asuddha maya and sakti means suddha maya, and he further goes on to say that this body formed of suddha maya is indispensable to God to perform the five functions. No doubt maya is also called his sakti and Mr. Muttiah Pillai admits, even suddha maya is only God's Parigraha Sakti and not his Chit-Sakti; and we are quite sure he won't confuse the Chit-sakti called Uma &c. and which is above all the 36 Tattvas formed out of Suddha maya, and Suddha maya itself, with the latter. And he would admit it is this Chit-sakti of the Lord which is called Ichcha, Jñana, and Kriya, and Arūl Saktis, (vide invocation in Siddhiar). This sakti is called Abhinna and Samavaya Sakti as distinguished from maya which is called Bhinna Sakti, and the various commentators on verse 41, quoted above clearly make out that the sakti referred to in the verse is this Samavaya and Abhinna Chit Sakti. Sivagra Yogi interprets it as chit sakti, Jñānapragasar as Siva's Samaveda (Samavāya) Sakti, Sivajñānayogi as Sakti which shines forth as Vyapaka Jñāna, and Niramba Valagiar as Arūl Sakti. And Mr. Muttiah Pillai's question whether the author himself would not have used the words chit-sakti if he meant so is pointless. This is further made clear by verse 55 in which Rūpa, Arūpa and Rūpā-rūpa forms are called God's Karuṇa Form or Arūl forms. And in verse 45, it is shown how He assumes any Form He likes out of His Grace (Arūl) and the various parts of His Form are said to be all grace in V 47, with which is to be compared the text from taitriya up. ii. 5. (His Head is surely love; Joy His right wing; delight His left; Bliss is His self. Brahman wherein He rests.) And it is further shown in V. 46, that the reason for his assuming these different forms is the salvation of mankind, by revealing the Vedas, by imparting instruction in the form of the guru to gods, men &c. And in other verses (V 54) it is clearly shown that it is Siva with His Chit-Sakti that carries all the Panchakrityas &c. and not any other Gods. Mr. Muttiah Pillai however refers to verse 1-66 in which Suddha Māya Tatvas are also called Siva's Svatantra forms. Not only

this, but the six adhvas are also called His bodies, (V. 56) and in verse 60, the gods Vishnu and Brahma are also His forms, and the nine forms Sivam Sakti to Vishnu and Brahma are also called Siva Himself. The reason given in v. 56 will apply to all these cases, and it is because God is eternal and omnipresent and inseparable for all these bodies, and he actuates both chit (souls) and achit (maya), that the Vedas call him *adhva* mūrti; and the five Suddha Tatvas are comprised under the six *adhvas*. The whole *chetana* and *achetana* Prapancha constitute His Body, and in it He dwells and works. But His glory and power is more and more manifest as these bodies are purer and purer and more subtle; and the reason also why the bodies formed of the Suddha maya Tatvas are called His svatantra is because these bodies are the purest and most translucent, that the Light of the Lord, God's Parasakti shines in Its purest ray serene, and the bodies are altogether merged in the Pure Light; and this is exactly the reason given in v. 67. And it seems not to be well known that in these 5 Suddha Tatvas dwell some of the *Navam Tharu Betham*, Nādamūrti &c., who are souls of the order of Vijñanakalars and these also are not distinguished from the Supreme Siva for the same reasom. Sivajñana Yogi says that even Rudra of the Trinity other than the guni Rudra is a Pralayakalar, with body in Asuddha Maya and yet He gets the same names and forms as the Supreme Siva, because on account of his purer body, Supreme Siva shines in him also and shows grace in that Form. And it will be unnecessary to refer to v. 62, where the Form of sakti is said to be தூயஞானம், Pure Intelliggence. Of course, there are others who identify the Lord's Chit sakti itself with *suddha māyā or kudilai*, or *kundalini* and we are quite sure that Mr. Muthiah Pillai does not belong to this school. As we have written this only in the interest of Truth and at Mr. Muthia Pilldi's invitation, we hope he would not raise any further controversy on the subject, but would continue to labour for the sake of Siddhānta, as he is now wholeheartedly doing.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

VOL. XIII. MADRAS, OCTOBER, 1912. No. 4.

SOUTH INDIAN DEVOTIONAL WRITERS
II.
THE MOTHER OF KĀRAIKĀL.

The title of the serial was suggested to us by a request of a missionary friend of ours, who asked us if we could give him any connected account of the South Indian Devotional Writers, and we had to confess there was no such account, though there were a host of such writers ancient and modern. Moreover, though we have preserved some of their writings, the accounts we possess of their lives are very meagre indeed. However in this serial, we hope to collect such materials as are available and give such texts from their works which will illustrate their life, faith and philosophy. We would invite our friends to collaborate with us, and gather such materials as are available to them and contribute to this serial. We have numbered this paper as II., as the Life and Writings of the First Poet of the famous Third Sangam has already been summarised in these pages, and it will form the introductory paper of this series. We would suggest to our friends who would help us, to take up the authors of the ninth and eleventh Tirumurai to begin with, who are all very ancient writers and whose periods date from the first to the tenth century A. D.

Fortunately for us, the life and incidents of Kāraikāl Ammaiyār is given in the *Periyapurāṇa* of St. Sekkilar; and we follow the account as far as it goes. In the famous seaport Town of *Kāraikāl* * inhabited by merchants noted for their virtue and veracity and wealth, there lived once a merchant by the name of Danadatta. As the result of his great tapas, he was blessed with a daughter who was named *Punitavadiyār* (the immaculate). From her earliest years, she developed instinctively a love of God and was given to the study of religious literature and the service of God's devotees. After she attained her proper age, the parents were casting about for a suitable match, and they had an offer from the neighbouring town of Negapatam. This was approved, and *Punitavadiyār* was married in great pomp to Paramadattan at Kāraikāl. The parents were not willing to part with their only daughter, and they assigned a separate house and large property to the son-in-law, who agreed to live in Kāraikāl. Whileso, one day, Paramadattan received a couple of mangoes from his friends, and he sent them on to his wife. At home, a devotee of the Lord came and asked for food. Punitavadiyār had only cooked rice, and the vegetables were not ready, but she remembered she had the mango fruits, and thinking that nothing was too precious to be bestowed on God's bhaktas, she served him with one of the two fruits, and appeased his hunger. The bhakta left, and later, the husband returned about noon from his business, bathed and sat down for dinner, and Punitavadiyar served him with the other mango fruit. He found it sweet and asked to be served with the other. She went inside as though to bring it, and felt distressed and prayed to God who always succours those who think on him forgetting their self, and lo! a mango was placed in her hands. She took it to her husband, who eating it, wondered and said that this fruit surpassed anything in the three worlds and asked her where she had got it. On hearing this, she was unwilling to declare the truth, as she felt that the manifestation of God's mercy was not fit to be disclosed, and

* This is now a French possession, and at some distance from Negapatam.

she felt at the same time, that it was not right to tell an untruth to her husband. She then related what had actually occurred Paramadattan did not feel convinced, and asked her to procure another such fruit, if what was obtained previously was by the Grace of God. She went aside and petitioned to God that if He did not grant her another fruit, her words would be found to be untrue, and another fruit was surely in her hands. She presented it to her husband, and it vanished from his hands the moment after he held it. He was at once struck with fear and trembling, and he felt that his wife was no ordinary woman and she must be divine and secretly determined to leave her at the earliest opportunity. With this object in view, he fitted up a ship for trading and took all his wealth in it and left abroad, and after exchanging his merchandise, he arrived at a port in the Pāṇḍiyan Territory and settled there, and soon after married a suitable girl, and he got a female child by her whom he named after *Punitavadiyār*. The relations of Punitavadiyār heard about his whereabouts in course of time, and they determined to take his first wife to him, and they did so carrying her in a palanquin, and arriving in Paramadattan's town, sent word to him of their arrival and mission. Greatly perturbed, he however determined to face the matter and taking his wife and child approached Punitavadiyār's presence and fell prostrate at her feet. The relations wondered and asked how he could worship his wife. Paramadattan related all that took place before and how he named his own daughter after her, and they should all worship her also. Our Lady then prayed to God that that being her husband's view, she conld no more bear the flesh and the beauty of her person which was solely for her husband, and she should be given the form of a demoness (பேய்) who could stand by God ever in prayer. She shed her flesh at once and bearing the bones alone became a demoness, by the grace of God. The gods showered flowers and the music of the heavens sounded ; Devas and Rishis burst forth in praise, and the relations and others who stood there fell at her feet and worshipped and left.

She then composed her first poem called *arpuda-thiru-andādi*, the wonderful *Antādi* of 100 verses, and any one reading it could not but feel the wonderful beauty and pathos and love that permeates those verses. We have cried over them when reading in private, and even in public company, tears have gushed to our eyes when others recited them. Our civilized notions prevent us from doing any such effeminate thing, as shedding tears, at the recitation of some devotional poetry. But if this is civilization, let us part company from it at once. True Religion and Love is cast in a different mould. To the God-over-powered, there is no caste and company, shame and pride of etiquette.* They roll in a world of their own, loving God, delighting in God, revelling in God, and rejoicing in God and really attain to Svaraj† and not they who roll under the feet of their worldly rulers. They become mad of God and the world accounts them also mad. They become God-possessed and the world accounts them as Demon-possessed. Says Saint Tāyumānavar,

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*cf. மலமில்லை மாசில்லை மானபிமானம்
குலமில்லை கொள்ளுங் குணங்களுமில்லை
கலமில்லை நந்திலை ஞானத்தினுலே
பலபன்னி யன்பிற் பதித்து வைப்போர்க்கே.

No sin, no dross, no shame, no pride,
No caste no qualities nor good is possessed
By those through Jñāna by repeated praise
Embed in their Love our Blissful One.

அன்புள்ளுருகி அழுவன் அரற்றுவன்
என்பு முருக இராப்பகல் ஏத்துவன்
என்பொன் மணியை யிறைவனே சிவனே
தின்பன் கடிப்பன் திருத்துவன் தானே.

Melting in Love will I cry and loudly sing
Even my bones to melt, will I pray night and day
My ornament of Gold, My God and My Lord
Him will I prepare, eat and masticate.

—*Tirumantra* of Tirumūlar.

† Chāndogya Up. VII, 7, 25, 2.

பாலரொடு பேயர் பித்தர் பான்மையென நிற்பதுவே
சீலமிகு ஞானியர்தஞ் செய்கைபராபரமே.
Like babes and demon-possessed and mad men
Do the great Jñānis behave, Oh Lord of Lords.

And truly enough, as our mother, moved about in her Demoness-form, the world fled from her presence, but what did she reck how she appeared to the truth-less world if she was accepted by the Lord of the worlds. She proposed to visit Kailās and travelled through many regions and approaching the out-skirts of the silver mountain, she was afraid to walk with her feet and travelled on her head. From where our Parents (Bhuvanesa Pitaram) were seated, our Mother Umā observed the lady and wondered what great love should have been possessed by her who was approaching on her head and with the bare bones for the body. Our Lord said that this mother was His devotee and had obtained this form purposedly. And when she approached the Lord, He called out to her 'Mother' and she fell prostrate at His feet calling 'Father.' The poet exclaims here that the Lord uttered this one good word, so that the whole world may be saved. But how many do really understand all that is implied in this one word! all that love, and loving sacrifice and the love that finds no fault and beareth all faults, that love that would save from all harm and would redeem from all sin, that Love in fact that is more typical of Divinity than humanity. Is not all this synonymous with this one word 'mother'? And when the prodigal son returns and is received into the bosom of the mother, the response 'mother!' how much does it not imply. It is the acknowledgment of this all-love, and one's own worthlessness and sense of joy and bliss which this acknowledgment brings about!

She rose up and when asked what special prayer she had, she said she desired undying love, and deathlessness, and if she should be born, she should never forget Him, and she should ever dwell under His Dancing Foot ever singing His praise. The Lord granted her prayer and told her she would see His Ānanda Tāṇḍava at Tiruvālaṅkāḍu. She accordingly re-

traced her way to Tiruvāḷaṅkāḍu in the same way, and sojourned there singing many Hymns, waiting for the day when God would fulfil her wish. She sang her last hymn and she saw the Lord's Dance and she was taken under His anklet-sounding Foot, with her own song ringing in the ear of the Lord. Such is the narrative as given by Sekkiḻār and it is replete with many lessons. It teaches us many domestic virtues, and above all that the worship of the flesh and beauty is of no use; and even if the world should reject us for our faith in God, this is alone what would land us in everlasting Bliss. We give below a selection from her verses, which would show their worth and beauty.

பிறந்து மொழி பயின்ற பின்னெல்லாங்காதல்
சிறந்து நின் சேவடியே சேர்ந்தேன்—நிறந்திகழும்
மைஞ்ஞான்ற கண்டத்துவானோர் பெருமானே
எஞ்ஞான்று தீர்ப்பதிடர்.

Ever since I learnt to lisp after my birth
My love to Thee increased, I reached Thy foot.
Oh God of Gods with throat of shining blue
When wilt Thou rid me of my pain?

இடர்களையா ரேனு மெமக்கிரங்காரேனும்
படருநெறி பணியா ரேனும்—சுடருருவி
லெண்பருக் கோலத் தெரியாடு மெம்மானுர்க்
கன்பரு தென்னஞ்சவர்க்கு.

Even though He frees me not from pain nor show
Me pity nor the path to go, my heart shall never
Cease loving Him whose flaming Person is
Adorned with skulls and who midst fire doth dance.

அவர்க்கே யெழுபிறப்பு மாளாவே மென்று
மவர்க்கே நாமன்பாவதல்லாற்—பவர்ச்சடைமேற்
பாகாப் போழ்சூடு மவர்க்கல்லான் மற்றெருவர்க்
காகாப்போ மெஞ்ஞான்றுமாள்.

Even to seven births am I His slave
Ever my love is fixed on him, naught else.
To Him whose coral braids are covered with buds
And to none else my service sh... be due.

இறைவனே யெவ்வுயிருந் தோற்று வித்தான்றோற்றி
யிறைவனே யீண்டிறத்தஞ் செய்வா—னிறைவனே
யெந்தா யெனவிரற்கு மெங்கள் மேல்வெந்துயரம்
வந்தாலது மாற்றுவான்.
The Lord creates all life and creating
He destroys all in this here world. The same
Lord when we cry to Him 'Oh my mother'
Will rid us sure of our mortal sorrow.

வானத்தா னென்பாரு மென்க மற்றும்பர்கோன்
ரூனத்தா னென்பாருந் தாமென்க—ஞானத்தான்
முன்னஞ்சத்தாலிருண்ட மொய்யொளி சேர்கண்டத்தா
னென்னெஞ்சத்தா னென்பன்யான்.
'He dwells in Heaven' 'He dwells in Indra's World'
They are pleased to declare, I will let them do.
Wisdom Lord whose throat is with poison dark
Dwells in my heart I do declare.

அருளே யுலகெலா மாள்விப் பதிச
னருளே பிறப்பறுப்ப தாரு—மருளாலே
மெய்ப்பொருளா நோக்கும் விதியுடையே னெஞ்ஞான்று
மெய்ப்பொருளு மாக தெனக்கு.
'Tis Īśa's grace that rules the world,
'Tis Īśa's grace that destroys birth,
'Tis with such grace I look at truth,
Let me be merged e'er in such Truth.

எனக்கினிய வெம்மானே யீசனேயா வென்று
மனக்கினிய வைப்பாக வைத்தே—னெனக்கவனைக்
கொண்டேன் பிராளுக் கொள்வதுமே யின்புற்றே
னுண்டே யெனக்கரிய தொன்று.
My Father own so sweet to me, My Lord
Him I treasured sweet in my heart always
Him as My Lord I owned and owning Him
My heart rejoiced. What is then rare to me?

இனியோ முய்ந்தோ மிறைவன்ரூள் சேர்ந்தோ
மினியோ நிடரில்லோ மெஞ்சே—யினியோர்
வினைக்கடலை யாக்குவிக்கு மீனாப் பிறவிக்
கனைக்கடலை நீந்திலேஞ் காண்.

Henceforth we have been saved, we reached God's Feet
Henceforth no more pain Oh my heart! Henceforth
The endless sea of births whence rise karma
We have crossed without doubt

காண்பார்க்குங் காணலாங் தன்மையனே கைதொழுது
காண்பார்க்குங் காணலாங் காதலாற் – காண்பார்க்குச்
சோதியாய்க் சிந்தையுளே தோன்றுமே தொல்லுலகுக்
காதியாய் நின்றவரன்.

Him visible to Seers, He can be seen
By those who worship Him. If seen with Love,
He will appear within thy heart as Light,
Hara who stands as the old world's First cause.

அறிவானுங் தானே யறிவிப்டான் முனே
யறிவா யறிகின்றன் முனே—யறிகின்ற
மெய்ப்பொருளுங் தானே விரிசுடர்பா ராகாச
மப்பொருளுந் தானே யவன்.

He knows all future and He intuits everyone,
He the Intelligence that knows the present,
He is the Truth that knows. And he is all
This Earth and Ākāš and effulgent sun.

அவனே யிருசுடர்தீ யாகாச மாவா
னவனே புவிபுனல்காற் றுவா—னவனே
யியமா னனையட்ட மூர்த்தியுமாய் ஞான
மயனாகி நின்றனும் வந்து.

He is the fire, Ālāš, and the twin lights,
The earth and air and the water is He,
He is Ejamān and Ashṭha-mūrti
And the Intelligence that transcends all.

நூலறிவு பேசிநுழை விலாதார் நிரித
நீலமணி மிடற்று னீர்மையே—மேலுலந்த
தெக்கோலத்தெவ்வுருவா யெத்தவங்கள் செய்வார்க்கு
மக்கோலத் தவ்வுருவேயாம்.

Let alone what fools with bookish lore declare
About the Nature of our blue-necked God
In whatever form and figure one worships
In that same form and figure He shows grace.

பிரானவனே கோக்கும் பெருநெறியே பேணிப்
பிரானவன்றன் பேரருளே வேண்டிப்—பிரானவனே
யெல்குற்ற னென்பீர்க ளென்போல் வார்சிந்தையினு
மிக்குற்றன் காண்பார்க் கெளிது.

If one desires the path leading to God
And wishes to deserve His grace and asks
Where He dwells sure—Even in the heart of those
Like my poor self, It is easy to find.

அன்றுந் திருவுரு வங்காணு தேயாட்பட்டே
னின்றுந் திருவுருவங் காண்கிலே—னென்றுந்தா
னெவ்வுருவோனும்பிரானென்பார் கட்கென்னுரைக்கே
னெவ்வுருவோ னின்னுருவமேது.

I did not know thy form the day I was Thy own,
Nor do I know it now. Of what form is Thy Lord,
They ask. To them what reply shall I give?
Which is Thy form, what is It, Oh my Lord!

எதொக்குமே தொவ்வாமே தாகுமே தாகா
தேதொக்கு மென்பதனை யாரறிவார்—பூதப்பால்
வில்வேடனுமி விசயனே டேற்றகான்
வல்வேடனன வடிவு.

What form will fit and what will not
What It will be, what It will not
Who will know? That form that became
The bowman strong whom Arjun met.

கண்டெக்தை யென்றிறைஞ் சிக்கைப் பணியான் செய்யேனே
லண்டம் பெறினுமது வேண்டேன் – தண்டஞ்சேர்
விண்ணுளுந் திங்களாய் மிக்குலக மேழினுக்குங்
கண்ணுளா வீதென் கருத்து.

If I cannot see Thee and serve and pray
I will not care to dwell even in Heaven
Oh Moon, Lord of skies and the seven worlds
Oh my dear! This is my sole desire.

பணிந்தும் படர் சடையான் பாதங்கள் போதா
லணிந்து மணிந்தவரை யேத்தத்—துணிந்தென்னு
மெக்தையார்க்காட் செய்யப்பெற்ற விதிகொலோ
சிக்தையார்க் குள்ள செருக்கு.

Bowing, adorning with flowers the Feet
Of the Lord with spreading braids and uttering His praise
With constant devotion fixed on my Father true
Is this not what makes His devotees proud?

காலனையும் வெண்ரேங்கடு நரகங்கை கழன்ரே
மேலையிரு வினையும் வேரறுத்தோங்—கோல
வரணர விந்தழிய வெங்கியம் பெய்தான்
சரணர விந்தங்கள் சார்ந்து.

We conquered death. We lost our hold on Hell.
The roots of Twin karma we did tear up
When we did reach the lotus Feet of Him
Who with fiery dart the Triple forts did shoot.

காமாலை சூடியுநம் மீசன் பொன்னடிக்கே
பூமாலை கொண்டு புனைந்தன்பாய்—நாமோ
ற்றிவினையே பற்றிஞலெற்றே தடுமே
யெறிவினையே யெண்ணுமிருள்.

With garlands of words and flowers
If we adorn the golden Feet
Of our Īsa with love and one mind
How will the karmic darkness afflict?

அவன் கண்டாய் வானேர் பிரானுவானென்று
மவன் கண்டா யம்பவளவண்ணை — னவன் கண்டாய்
மைத்தமர்ந்த கண்டத்தான் மற்றவன் பாணன்னெஞ்சே
மெய்த்தமர்ந்தன்பாய் நீ விரும்பு.

Behold He is the God of Gods
Behold He is the coral-Hued
Behold He is the Blue-necked One
Desire Him Oh mind with True Love!

J. M. N

POETRY OF ST. APPAR.

(Continued from page 118 of No. 3, Vol. XIII.)

(b) St. Appar and the external World.

St. Appar was an ideal ascetic; and as such he was not wanting in sympathy with anything innocent in the outer world. The pleasures of the lower animals, the spriteliness of birds, and even the play of boys are incidentally described by him with a kind of loving appreciation. But when he begins to analyse the higher plane of human civilisation, he looks at many of its elements more with horror than with pleasure. His view is concisely shown in the following lines, the part of a stanza not known to us in full, which was fortunately saved from the marauding white ants :—

" மண்ணுளே திரியும்போது வருவனபலவுங் குற்றம்
புண்ணுளே புரைபுரையன் புழுப்பொதி பொன்னுகாக்கை."

—திருநனிபள்ளி திருகேரிசை Stanza 8, 9.

This is no pessimistic mood of St. Appar. For his mind is made thoroughly optimistic by the utterance of Pañchāk-sharam*. The worldly sorrows did not afflict him as they would have in the case of any other individual. His experience had been infinitely vast, and he paid no regard to the so called learning.† He was an expert in agriculture, and so was able to judge the quality of cultivable lands by mere sight.¶ Those

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*"தஞ்சிருள் காலமாலை தோடர்ச்சியை மறந்திட்டே
யஞ்செழுத்தோதினாரு மரனடிக்கன்பதாகும்
வஞ்சனேப்பாற் சோருகின் வழக்கிலாவுமணர்தக்த
கஞ்சமுதாக்கி வித்தார் நனிபள்ளியடிகளாரே."

—திருநனிபள்ளி திருகேரிசை Stanza 5.

†"கற்றதே லொன்றுமில்லைக் காரிகையாரோடாடிப்
பெற்றதேற் பெரிதுந்தண்பம் பேழையேன் பிழைப்பினூலே
முற்றினூலவர்வந்து முறைமுறை தயாஞ்செய்ய
வற்றுணலைந்து போனே ஞரூர் மூலட்டனீரே."

—திருவாரூர் திருகேரிசை Stanza 8.

¶"விட்டவெள்ளம் விரிந்தெழு காவிரி
யிட்ட கீடல யலேவி லோவயல்
கொட்டமாமுழ வோங்கும் குரக்குக்கா
இட்டமாயிருப் பார்க்கிட நில்லையே."

திருக்குரக்குக்கா திருக்குறுந்தொகை Stanza 5.

lands which he pronounced to be the best for cultivation are not void of their quality even to-day. Agriculture was his caste occupation, and so he is thoroughly acquainted with the tactics of cultivators. When we see the following stanzas, we are spell-bound in our astonishment to note that the things which transpire in modern cattle trade before our eyes, occurred even in those golden days :—

"மாட்டைத்தேடி மகிழ்ந்துநீர் தும்மூளே
நாட்டுப் பொய்யெலாம் பேசிடு நாணிலீர்
கூட்டை விட்டுயிர் போவதன் முன்னமே
காட்டுப் பள்ளியு ளாண்கழல் சேர்மினே."

—திருக்காட்டுப்பள்ளி திருக்குறுந்தொகை Stanza 2.

"மாடுதேடி மயக்கினில் வீழ்ந்துநீர்
ஓடி யெய்த்தும் பயனிலை யூமர்காள்
சேடர் வாழ் சேறைசெந்நெறிமேவிய
ஆடலான்றன் னடியடைந்துய்மினே."

—திருச்சேறை—திருக்குறுந் தொகை, Stanza 4.

St. Appar's partiality to his caste occupation is evidenced from the large number of beautiful agricultural metephors* and similes* in his Devaram. As no man can get out of his own personality, we can pass them over.

Contrast

* "மெய்ம்மை யாமுழவைச்செய்து விடுப்பெனும் வித்தைவித்திப்
பொய்ம்மை யாங்களையை வாங்கிப் பொறையெனு நீரைப்பாய்ச்சித்
தம்மையு நோக்கிக்கண்டு தகவெனும் வேலியிட்டுச்
செம்மையுணிற்பராகிற் சிவகதிவிளையுமன்றே"

தனித் திருநேரிசை Stanza 2.

with

"உயிர்நிலை யுடம்பே காலா யுள்ளமே தாழியாகத்
தயரமே யேற்றமாகத் தன்பக்கோலதனேப்பற்றிப்
பயிர்தனைச்சுழிய விட்டு பாழ்க்கு நீரிரைத்துழிக்க
வயர்வினுலேவர்க்காற்றே ஞருர் மூலட்டனீரே"

—திருவாரூர், திருநேரிசை Stanza 7.

Vide also the following

"புள்ளுவரைவர்கள் வர்புனத்திடைப்புகுந்துநின்று
துள்ளுவர் சூறைகொள்வர் தூநெறிவிளாபலொட்டார்
முள்ளுடையவர்கடம்மை முக்களுன் பாதமீழ
லுள்ளுடைமறைந்து நின்றருளுர் விளமிலெய்யலாமே

—தனித் திருநேரிசை Stanza 5.

Besides his knowledge in Agriculture and its kindred occupations, St. Appar seems to have had some acquaintance with the art of Navigation. He understood and felt the burden and responsibilities of the captain of a ship.* In his days no voyage had the advantage of any modern safe-guard. At any moment a merchantman may be dashed against a rock † and end its career with its crew. Such maritime accidents were then quite common, and only those merchants that had ambition to amass immense wealth ventured sea-trade. It is very probable that St. Appar was at least once on the sea on some expedition when he was a Samana, and then underwent the difficulties‡ incidental to a voyage, namely, narrow escapes from

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* "ஞானப்பெருங் கடற்கோர் நாதர் போலும்"

† cf. "மனமெனுந் தோணிபற்றி மதியெனுங்கோலூன்றிச்
சினமெனுஞ் சரக்கை யேற்றிச்செறிகடலோடும்போது
மதனெனும் பாறைதாக்கி மறியும்போதறியவொண்ணா
தனையனுமுணர்வைநல் காயொற்றி யூருடையகோவே"
—திருவெற்றியூர், திருவேரிசை Stanza 2.

‡ cf." இழிவுடைத்தாய்வாழ்க் கையையவரால்லெக்கப்பட்டு
கழியிடைத்தோணி போன்றேன் கடவூர்வீரட்டனூரே"
—திருக்கடவூர், திருவேரிசை Stanza 6, lines 3 and 4.

Again

துன்பக்கடலிடைத்தோணித்தொழில்பூண்ட தொண்டர்தம்மை
யின்பக்கரை முகந்தேற்றுந் திறத்தன மாற்றயலே
பொன்பட்டொழுகப் பொருந்தொளி செய்யுமப் பொய்பொருந்தா
வன்பர்கணியண காண்கவையாறனடித்தலமே"
—திருவையாறு, திருவிருத்தம் Stanza 6.

"பொய்ம்மாயப் பெருங்கடலிற் புலம்பாநின்ற
புண்ணியங்காடவினே காடிருவே நீங்க
ளிம்மாயப் பெருங்கடலே யரித்துத் தின்பீர்க்
கில்லையே யிடந்து தான்யானேல்வாளேர்
தம்மானைத் தலைமகனைத் தண்ணலாரூர்த்
தடங்கடலைத் தொடர்ந்தோரை யடங்கச்செய்யு
மெம்மான்ற னடித்தொடர்வானுழிதந்தின்றே
னிடையிலே கெடுவீர்கா ளிடறேன் மின்னே"
—திருவாரூர், திருத்தாண்டகம் Stanza 1.

Note.—Perhaps the heavenly damsels to whom this is alleged to have been addressed were allegoric personages (?)

whirlpools, exhaustion of food and the consequent starvation or dependence upon the products of the sea for sustenance etc. Though we have no direct admission from him on these points, his mode of expression gives us sufficient ground to presume that it was not the outcome of mere bookish study. His nautical parallels drawn about the sea of life, when eliminated from the philosophy and allegory, give but a picture of a ship in trouble.

St. Appar's experience is not confined to merchandise and agriculture alone. During his age when wars were not unfrequent, it is probable that he had a view of the military march*. Whether he served any compaign in the capacity of a docter†, or a warrior is a matter which needs investigation. The anatomical dicta regarding the human body found in some of his philosophical poems, seem to be the outcome of a visit to a gory battle field. Its time and the occasion are now unknown.

St. Appar seems to have been a perfect householder.‡ Several chapters and verses of his Devaram which describe allegorically the pangs of maiden love—excellent specimens of the different elements of *அகப்பெருள்*, show the lofty nature of his ideals of beauty and love. They conclusively show that St. Appar was not one who had not enjoyed the ideal kind of family love. Yet St. Appar reminds us that the greatest snare

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* படைகள்போல் வினைகள்வந்து பற்றியென்பக்கனின்றும்
விடைகிலாவாதலாலே விகிர்தனே விரும்பியேத்தும்
இடையிலே னென்செய் கேனினிரப்பவர்தங்கட்கென்றும்
கொடையிலேன் கொள்வதேகான் கோவல்வீரட்டனீரே "
—திருவேரிசை திருக்கோவலவீரட்டானம் Stanza 7.

† Some medical technical terms are found appropriately used in the Devaram.

‡ " நிணத்திடை யாக்கை பேணி நியமஞ்செய்திருக்க மாட்டேன்
மனத்திடை யாட்டம்பேசி மக்களே சுற்றமென்னுங்
கணத்திடை யாட்டப்பட்டு காதலாலுன்னைப்பேணுங்
குணத்திடை வாழமாட்டேன் கோவல்வீரட்டனீரே "
—திருவேரிசை திருக்கோவலவீரட்டானம் Stanza 9.

for mankind is the weaker sex*. His reasonings and philosophy directly touch our heart, at least for a second and rouse us for the moment from our spiritual slumber. In analysing our household pleasures, he brings home to our mind by his clearest and simplest language the perishable nature of this † body, the resposibility for our actions in this life, even in our life beyond the so called death, the all-merciful nature of the Almighty, our too much attention to the worldly affairs and to the luxuries for the corporeal cover, ‡ and the consequent neglect to do the most important duty ¶ of our life in concentrating our attention for the salvation of our individual soul. These topics occupy more than forty per cent of his hymns.

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* " மையரிமதர்த்த வொண்கண் மாதரார் வலையிற்பட்டு
கையெரி சூல மேந்துங்கடவுளே நினையமாட்டேன் "
—திருப்புகலூர் திருநேரிசை 2, II, 1-2.

† " நினைத்தனையோர் பொறையிலா வுயிர் போங்கூட்டைப்
பொருளென்று மிகவுன்னி மதியாலிந்த
வினைத்தலை மானலா மென்று பேச
மாங்காரம் தவிர்கெஞ்சே....."
—திருநெய்த்தானம், திருத்தாண்டகம் Stanza 5, lli 1-2.

‡ *cf.*" பிணமுடையுடலுக்காப் பித்தராய்த் திருத்துகீங்கள்
புணர்வெனும் போகம் வேண்டா போக்கொடம்பொய்யைகீங்க
நிணமுடை நெஞ்சினுள்ளானினைக்குமா நினைக்கின்றக்கு
உணர்வினெடிருப்பார்மோலு மொற்றியூருடையகோவே "
—திருவொற்றியூர் திருநேரிசை Stanza 7.

also " அருமையிவ்வுலகு தன்னையாமெண்ணக்கருதிநின்று
வெறுமையின் மனைகள் வாழ்ந்து வினைகளானவிவுணுதே
சிறுமதியரவங் கொன்றைநிகழ்தரு சடையுள்வைத்து
மறுமையுமிம்மையாவர் மாமறைக்காடனுரே "
—திருமறைக்காடு. திருநேரிசை Stanza 3.

¶ *cf.*" சுட்டுமோநிதி சாலவிழக்கினும்
வீட்டுங் காலன் விரையவழைக்கினும்
காட்டுமோநாட மாவெவாய் காவெனில்
வாட்டந்தீர்க்கவும் வல்லர்மாற் பேறரே "
—திருமாற்பேறு, திருக்குறுந்தொகை Stanza 6.

Next to woman, the avarice of man and its collateral vices are placed before us with all their hideousness by our Saint. Of those that are referred to, are falsehood, backbiting, cheating and the like, which are committed by man to attain trivial ends. Why should the human intellect be thus perverted and be not employed in seeking the eternal bliss, is the keynote of St. Appar's practical philosophy. Man's attempt to progress in the direction of luxuries and pleasures, is naturally counteracted by forces on which he has the least control. His attempts to attain far-fetched ambitious ends have as a necessary concomitant an unconscious downfall or retrogression. His continuous attempts in the system of things in which he is a part, make his misfortunes practically recur. Such recurrence of mishap is compared by St. Appar with the playing of the Indian rural *ūnjal** wherein the stronger the attempt of the player to go forward the longer is the fall and the backward motion.

Though St. Appar sees more the vices than the virtues of man, he is no misanthropist. He was a parent-like critic, and his sympathy with his fellow creatures for their sufferings was in no way little. He never believed in fatalism‡, and he

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* Note the grandeur of St. Appar's art in the following stanzas :—

" ஆசைவன்பாச மெய்திடக் குற்றேனிங் குற்றேனு
ணுசலாட்டுண்டு வாளாவுழந்து நானுழிதராமே
தேசனே தேசமூர்த்தி திருமறைக்காடுமேய
வீசனே யுன்றன்பாத மேத்துமாறருளெம்மானே "

—தனித் திருநேரிசை Stanza 8,

" உறுகயிறூசல் போலவொன்று விட்டொன்றுபற்றி
மறுகயிறூசல் போல வந்துவந்தலவுநெஞ்சம்
பெறுகயிறூசல் போலப் பிறைபுல்கு சடையாய்பாதத்
தறுகயிறூசலானே னதிகை வீரட்டனரே "

திருவதிகை வீரட்டானம், திருநேரிசை Stanza 6.

‡ " ஈண்டாவிரும்பிறவிதுறவா வாக்கை
யிதுதீக்கலாம் விதியுண்டென்று சொல்ல
வேண்டாவே நெஞ்சமே விளம்பக்கேணீ
விண்ணவர்தம் பெருமானர் மண்ணிலென்னே
யாண்டர்னன் றருவரையாற் புரமூன் றெய்த
வம்மானே யரியயனுங் காணவண்ண
ரீண்டா னுறைதுறை நெய்த் தானமென்று
நினையுமா நினைத்தக்காலுய்யலாமே "

—திருநெய்த்தானம், திருத்தாண்டகம் Stanza 2.

advised others not to be led away by that illusion. His idea of the relation between man and the external world is inseparable from his idea of the relation between man and God*, and so he urges us not to believe in superstitions. His experience as a sanyasin was one highly evolved in all respects, and many of his opinions will never be out of date. In the mildest tone he passed severe criticisms on shams. For he knew that in the religious circles there was more hypocrisy † and external show than sincerity. Hence he condemned in the following stanzas the paraphernalia of asceticism and emphasised that the true hermitage ought to be constructed in the inner world :—

" சோறும் புல்ல மொருகையிற் கூச்சமும்
சோலம் பூண்டு துயரமுற் றென்பயன்
நீல மாமயி லாடுது றையனே
ஆறும் வேண்டுபோ நாண்ணூர்ந் தோர்க்கட்கே "

—திருமயிலாடுதுறை, திருக்குறுந்தொகை Stanza 8.

" சனைதனைச்செய்தி வாழ்வான் சமத்துளே யாழ்ந்துநின்ற
வினையமொரு பொருளுமல்ல விறைவனினையேத்து மின்னே
வலைய புரமூன்று மெய்து மடியவர்க் கருளிச்செய்த
சலைய மினைத்திருத் தியானைதொண்டனேன் கண்டவாறே"

—திருத்தருத்தி, திருநேரிசை Stanza 2.

(To be continued.)

E. N. T.

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* " தானலாதுலகமில்லைச் சகமிலாதடிமையில்லை "

—திருவையாறு பண் திருநேரிசை Stanza 1, 6, 1.

" சகமலாதடிமையில்லைத் தானலாற்றுணையுமில்லை "

—திருவையாறு பண் திருநேரிசை Stanza 8, 6, 1.

† " முன்குவார் போகம் வேண்டி முயற்றியாவிடர்கள்வந்தால்
என்குவாரென்னி நின்றஞ் சிதுவொருபாய மென்பார்
பன்குவார் பத்தராயிப் பாடியுமாடிநின்று
முன்குவாருள்ளத்துள்ளா ரொற்றியூருடையகோவே "

—திருவெற்றியூர் திருநேரிசை Stanza 9.

EXPERIENCE.*

The casual reader may find the term "Experience" rather vague. In other words an apparent want of clearness exists in the bald title "Experience". To definitely indicate the lines in which it is proposed to consider the subject this evening it must be mentioned that it will receive the attention from the stand-point of "Mother of knowledge". According to Western Scientists knowledge is derivable in three ways, viz., by observation, experiment and reasoning. The Hindu system of Philosophy also lays down three methods for determining a truth, viz, *Prathyaksham, Anumānam and Āgamam.* Prathyaksham means direct perception which inclues observation and experiment; Anumānam means reasoning; and Āgamam means Sruti or Revelation.

Again Knowledge may be broadly classified into two parts, viz., knowledge relating to matters temporal or secular knowledge and Spiritual knowledge.

To closely examine the life of a person in its various walks first, with reference to temporal matters, I can do no better than quote Herbert Spencer's remarks on human activities. His classification in the order of the importance of the leading kinds of activities which constitute human happiness runs as follows:—

"First, those activities which directly minister to self-preservation, Socondly, those activities which by securing the necessaries of life indirectly minister to self-preservation. Thirdly, those activities which have for their ends the rearing and discipline of offspring. Fourthly, these activities which are involved in the maintenance of proper social and political relations. Fifthly, those miscellaneous activities which fill up the leisure part of life devoted to the gratification of tastes and feelings.

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* Read before the Vivekananda Society, Colombo on June 6, 1912.

When we have carefully observed the various activities as classified above, we may be said to have made a complete study of what actually takes place in every-day life. However much a person may be informed in other matters if he be ignorant of the surrounding objects and movements or how to conduct himself among them he might lose his life the first time he gets into the street. A knowledge of this sort relates to the safety of one's person and property and may be said to be the result of experience gained by exercising those activities which directly minister tn self-preservation (No. I on Herbert Spencer's classsification of human activities referred to above).

Similarly by exercising each of the other activities there accrues a certain amount of experience which, as it were opens the door of correct secular knowledge. Stress must be laid on the mode of exercising these powers for the consequences are either good or bad according as they are well or ill exercised.

Again in the dominion of physical science, experimental knowledge is said to take a prominent place over mere reasoning. David Hume in his essay on "An enquiry concerning the human understanding" expresses himself in the following manner in regard to the value of experience, viz., "Present two smooth marbles to a man who has no tincture of natural philosophy he will never discover that they will adhere together in such a manner as to require great force to separate them in a direct line, while they make so small a resistance to a lateral pressure. Such events as bear little analogy to the common course of nature are also readily confessed to be known only by experience. Nor does any man imagine that the explosion of gunpowder or the attraction of a loadstone could ever be discovered by arguments *a priori*: In like manner when an effect is supposed to depend upon an intricate machinery or secret structure of parts, we make no difficulty in attributing all our knowledge of it to experience. Who will assert that he can give the ultimate reason why milk or bread is proper nourishment for a man, not for a lion or tiger?"

Having considered the part played by experience in regard to secular knowledge, we shall next examine how far it influences the life of the spiritual man or the extent to which the Spiritual man receives help from "Experience" in the matter of his salvation. That the universe and its environments are subject to decay is admitted on all hands. The impermanent and fleeting nature of the things of the world and the ups and and downs of life are too well known to need any elaborate comments here. There is something in every man who has any claim to ordinary sense that most emphatically admonishes him of the unreality of this universe. The world and its environments are by virtue of their fleeting nature said to be unreal, and knowledge that does not extend beyond the region of of matter or worldly interests is hence said to be unreal while that knowledge which forms the silver key to the gate of "Moksha" is said to be the real or true knowledge.

In the spiritual world experience is all important. In the spiritual plane, apart from "Sruti" the truth determined through experience is more convincing than that determined by reasoning. The mere possession of any amount of book-knowledge is but of little worth. It will not profit the possessor any more than the waters that flowed from beneath the lips on Tantalus appeased his thirst. It is of paramount importance that spiritual knowledge in its abstract form must find free play in practice in daily life. An ounce of practice is said to be worth more than tons of tall talk.

கற்றக்கடறக் கற்பவைகற்றபி
னிற்றவதற்குத்தக.

says Saint Tiruvalluvar. The religious aspirant has many a formidable foe to face in his upward march. First and foremost are the five senses. The antagonistic nature of the senses comes prominently to notice when the spiritual aspirant sets himself to live religion in every little act of his daily life. The more spiritual the life turns, the more does he realize the mischievous nature of the promptings of the senses in the opposite direction. The five sense-traitors are ever on the

From this water, Rudrāksha trees were born. If one names these Rudrākshas, he will get the Phala of giving one lakh of cows as alms. If he sees them, he will get double that Phala. If he wears them, he will become Rudra himself. If he wears, according to prescribed rules, Rudrakshas of various kinds from Rudraksha of one face to Rudraksha of fourteen faces, he will get great rewards.

(6) Pādodaka :—If Pādodaka of Guru, Linga and Jangama is worn on the body, Prārabdhas of previous births such as Sanchita, Āgāmya &c., will be destroyed. If it is worn on the head, all the catastrophes will be removed. If it is drunk, immediate salvation will be obtained.

(7) Prasāda :—A Siva Bhakta should offer all things to Guru, Linga and Jangama and then eat their Sesha. He should not, even out of carelessness, give the said Sesha to place, beasts, water, &c. This Prasāda destroys all sins. It is like the Badabanala (inner fire) to the Sea of Sorrow. It burns up poverty. It gives the four kinds of Purushārthas. It gives Sujnāna (spiritual knowledge).

(8) Panchākshari :—By uttering Panchākshari, all sins will be destroyed. Death, disease and other things will be destroyed. One will get salvation. One will be free from the fear of Yaksha, Rākshasa, Pisācha, Graha and Ugrasarpas. When one is on bare ground, when he is on bed, when he walks, when he is on cot, he should not utter Sivamanthra, but should only meditate upon it remaining silent without uttering any words.

Thus, I have stated, in brief, some account regarding the greatness of Ashtāvarana. I pray that Almighty God Siva will bless all mankind and all living things and will ever continue to give to our promoters of the Saiva Siddhanta Movement the same firmness of will, vigour of purpose, and undiminishing energy to plod on with their work of Siva Cause. With this. I close my lecture.

J. B.

WHAT IS GOD.

Certainly no man, and in our opinion no invisible spirit of whatever rank, can so fathom a mystery as to fully describe, define and comprehend God. Mortals can describe and comprehend only what is inferior to themselves: and so, functioning upon the finite plane of existence, they can never grasp and define the infinite. In the conic sections, two mathematical lines may eternally approach and yet never meet.

But every man and woman has some opinion of God; and the inalienable right, also, to express that opinion. Hence the following:

"God is absolute Causation."—Proclus. "God is the Great Positive Mind—A. J. Davis. "God is the Supreme Power of the Universe."—A. R. Wallace. "God is love."—The Apostle John. "God is our Loving Father in Heaven."—Channing. "God is our Father-Mother."—Ann Lee. "God is the Infinite and Eternal Energy from which all things proceed."—Spencer. "God is that power, not ourselves, which makes for righteousness."—Arnold. "God is Absolute Being manifest throughout all nature as Energy, Life, and the Consciousness, as Love, Purpose and Will."—Peebles. "God is the Infinite Oversoul."—Emerson. "God the Supreme Being, is not God apart from the universe, but immanent and actually incarnate in it as Life and Will."—Lodge. "God, the intramundane and transcendant potency, and life of all things that were and are."—Sankhya.

The conceptions of Proclus, Jesus and A. J. Davis, relating to the divine presence, are taken as the foundation of reasoning among Spiritualists because they are the most concise.

While there is everywhere manifest an infinite and eternal energy—God, pure spirit,—there is something that is not God. For the want of a better descriptive word we will term it

substance, the negative side of Being. If all is God, as the enthusiast sometimes states, then cause and effect are one, which negates all logic. This inconceivable realm of substance, that is, nebula, monads, atoms, electrons, fire, dust and infinitesimal entities when manipulated and moved upon by spirit force, become matter, a temporary appearance, cognized by the sense perceptions; we say temporary, because granite itself, submitted to a very intense degree of heat, melts, becoming a liquid, a gas, vanishing into the invisible. Every appearance however, must have a corresponding base—a reality. None will contend that the thing moved, moved itself, or that the thing developed, developed itself, or that the thing evolved, evolved itself, independent of some causative propelling power. Never a machine manufactured a machine of itself. Life springing into conscious existence from non-life, is as irrational and as unthinkable as the derivation of something from nothing. Neither man nor ennobling religious emotions originated from the chance force friction of atoms, nor from any blind, polarized interblending of unreasoning molecules. These of themselves could never produce such desirable and magnificent fruitage as morality and religion,—that religion of love and truth that characterizes Spiritualism.

J. M. P.

"THE SPLENDID SHRINE".

The following note was sent to "The Indian Patriot" and the "Hindu" for publication by Mr. J. M. Nallaswami Pillai.

You have been good enough to extract a contribution of one Rev. Mr. Horton to the *Daily Chronicle* in your issue of last evening. I do not know what there is excellent in it which induced you to reproduce it. The glories of the ancient Temple are so well-known that it does not require the praise of this globe-trotter. The worries of a cart journey have been experienced by most of us and this does not require several paragraphs for itself. But it is in the veiled strictures

on Hinduism and in proclaiming the shame of India that the article embodies, lies the venom. Hitherto we were familiar with the crude notions of a certain class of orientalists that the conception of Rudra-Siva was derived from the South Indian Aborigines. But this Mr. Horton has a new theory. It is the conception of the goddess Minākshi that is South Indian and which is united to the Āryan conception of Siva. Then he exhibits also what Professor H. H. Wilson calls his impure fancy,' in stigmatizing the Siva worship as "the worship of the reproduction of the species; and the representation of the unseen God in forms sometimes grotesque, and sometimes indecent, never beautiful" I cannot offer anything better than one or two passages from Professor Wilson's works in repudiation of this vile calumny.

"There is nothing like the phallic orgies of antiquity; it is all mystical and spiritual. The Linga is two-fold, external and internal. The ignorant who needs a visible sign, worship Siva as a "Mark" or "type"—which is the proper meaning of the word "Linga",—of wood or stone; but the wise look upon this outward emblem as nothing, and contemplate, in their minds, the invisible, inscrutable type, (Alinga) which is Siva himself. Whatever may have been the origin of this form of worship in India, the notion upon which it was founded, according to the impure fancies of European writers, are not to be traced in even the Śaiva Purāṇas." (H. H. Wilson on the Purāṇas, p. 72.)

"The worship of Śiva, under the type of the Liṅga, it has been observed, is almost the only form in which that Deity is reverenced. It is also perhaps the most ancient object of homage adopted in India subsequently to the ritual of the Vedas which was chiefly, if not wholly, addressed to the elements and particularly to Fire. How far the worship of the Liṅga is authorised by the Vedas, is doubtful, but it is the main purport of several of the Purāṇas. There can be no doubt of its universality at the period of the Mahommedan invasion of India." (H. H. Wilson, M.A., F.R.S. in "Hindu Religions" p. 139.

As regards the grotesqueness of the Hindu deities, I would leave Dr. A. K. Kumaraswami to answer. After quoting the following text from *Sukracharya*,

"It is always commendable for the artist to draw the images of gods. To make human figures is wrong, or even unholy. Even a misshapen image of God is always better than an image of man, however beautiful," he proceeds :–

"The doctrine here so sternly stated means in other words, that imitation and portraiture are lesser aims than the representation of ideal and symbolic forms : the aim of the highest art must always be the imitation of the Divinity behind all form, rather than the imitation of the form itself. One may for instance, depict the sport of Krishna with the Gopis, but it must be in a spirit of religious idealism, not for the mere sake of the sensuous imagery itself. In terms of European art, it would have been wrong for Giotto or Botticelli who could give to the world an ideal conception of the Madonna, to have been content to portray obviously earthly persons posing as the Madonna, as was done in later times, when art had passed downwards from spiritual idealism to naturalism. So also Millai's later work has a lower aim than his earlier. In India also, the work of Ravi Varma whose gods and heroes are but men cast in a very common mould is "unholy" compared with the ideal pictures of Tagore." *(Aims of Indian Art.)*

If missioneries in India are respected and loved it is because of their own goodness and self-less work and not on account of their religion. And if anybody brings discredit on the religion, they are missionaries of the type of Mr. Horton.

J. M. N.

NAMMĀLVĀR'S TIRUVIRUTTAM.

(*Continued from page 285 of No. 6, Vol. XIII.*)

Verse 29. (*I-nn-anna-tûthu.*)

Heading.—The Bride rebukes unserving swans.

Text.—*That* greatness which high birth brings, these swans lack, alas!
That, "here, a fair one, lacking other messenger,
Thus humbly prays us as her messengers to go,"
They do not feel; hence, they my message have not borne,
But, with these females, roam; Could it their *nature* be,
To bear no females' errands to the world of th' Lord—
Whose hue is like that of a blue-streaked lightning flash?

Explanation.—Our Seer, in his distress, through mediators longs
The news of his distress to send the Lord, but finds,
Though he in many a quarter application made,
None would such mediatorial office undertake
Vexed by this, he cries:—"While these for their own ends stir,
Unwilling they 're, alas! to spend a thought on ours!
They will not thus reflect:—The Goal he'd send us to,
Transcends all other goals. Ken ripened into love
And sim'lar fitting qual'ties, he thinks we possess.
Other resource he lacks. Hence 'tis, he ventures us
To ask; thus, e'en forgetful of his status as
A soul resigned, takes his work into his own hands!'
That they reflect in any such mode, they don't show,
By me vouchsafing in reply a single word!
They, on the contrary, roam in the company
Of those who 're dear to them and with these please themselves!
Could it be natural to them to think—they shouldn't,
Dependents such as I am, introduce into

The Heaven of the Lord of all—whose Form shows He 's
The object (1) of thought here and (2) of enjoy'ng in Heav'n ?
Them, high birth hasn't unselfish made ! Of no use are
Their pureness natural and other excellence ! "

Verse 30. (Annam-jel-vir-um.)

Heading.—The Bride, by her Lord's absence grieved, entreats (1) swans and (2) Vandānam birds, to bear her message to her Lord.

Text.—(1) Ye flying swans ! (2) Ye fly'ng vandānam birds !
Bowing to you, I beg of you this boon :—
Whichever of you might reach first,
My bus'ness please forget ye not* ;

---

* (I) Cp. the following passage of Sri Harsha's Naishadha-Kavya, where the Empress Damayanti sends a swan as her messenger to her Lord—the Emperor Nala :—

" Tava vartmani " &c., which I translate as follows :—

" (1) Blessings attend thy journey's ev'ry stage !
(2) God be pleased us to soon unite again !
(3) Thy journey's aim completely be achieved !
(4) Bird (—fly'ng with Wisdom's and Devotion's wings) !
Remember us when comes the nick of time !

(II) Cp. too Psalm 24, Decade 51, *v.* 5, which I translate thus :—

" This servant's Benediction too, convey the Lord ! " (= " Adi-y-en-a-k-k'um porru-min-e ! ")

The " Hamsa-san-desa " or " Message conveyed through a swan " is a classic poem of two cantos by our Holy Sage Vedāntachārya. It has been prescribed by the University of Madras as a Sam-skrit Textbook and is possessed of masterly commentaries by (1) Pandit Appaiya Dikshitar, (2) His Holiness Parakala-svami, and (3) another author.

The " Megha-Duta " or Cloud-Messenger " is a masterpiece of our master-poet, Kāli-dāsa, rendered into English verse by Professor Wilson, and possessed of the masterly Sam-skrit commentary of Pandit Mallinātha.

In th' company of th' Lord of Heav'n—
Who, as Kṛishṇa, incarnate came,
If you should meet my foregone heart,
'fore gone
Please to the latter me describe,
And of that grandee thus enquire :—
" Sir, won't you still go back to her ?
Is this conduct worthy of you ? "

Explanation :—Our Seer at last finds Friends who would his message bear,
And thus tells them the bus'ness he wants them to do :—
" Your walk and speech and inward pureness make you great !
Thus qualified you start to reach the Goal Desired !
Follow'ng your lead, others too t'wards the same Goal go !†
Adoring you I pray ; *Goal*-like, I honour you,
The Lord Himself—who is the Goal, Having declared—
' My Servant shall be, like Myself, ever adored.' (=' Sa cha pujyo yatha hy Aham' ?)
' Whichever of you might reach first,
My bus'ness please forget ye not ; '
No technical precedence-rules
'Mong you, be made to cause the least delay !
My heart, which I sent after Kṛishṇa, with Him stays ;
And, by His Stooping won, in Heav'nly Bliss is steeped !
Please try to bring it back to me ;
Better than pond'ring 'thout enjoy'ng,
I take non-pondering to be !
I'd, by *forgetting*, 'scape my grief ! "

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† When question of going to Rome arose, Dante
Said : Who 'd go if I stay ? who would stay if I go ?

Verse 31. (Isai-min-gaḻ-tīdhu.)

Heading.—The bride's grieved that the clouds her message don't convey.*

Text.—Towards the strong-based peak of Vem-kat-Mount Blest —where

(1) Fine gold and (2) precious gems, in all directions, rays,
Like lightning, flash, their journey, lightning-clouds begin.
Though asked to bear my message, these seem not to heed;
If I pray, say'ng—"Sit on my head!" they 'd go perhaps!

Explanation.—I. The Friends who undertook our Seer's message to bear
And bring his heart back, changed their mind, reflecting thus :—
"From th' Lord, our Seers heart can't be torn e'en by Himself, (*Vide* Psalm 24, Decade 7, *v.* 3. = "Tan-um-gil-l-an.)"
Almighty as He is; How then can *we* do this?"
On this, our Seer, seeing some gen'rous souls set out
As pilgrims to th' Blest Vem-kat-Mount, applies to them
Say'ng—"I pray you, bear ye my message to the Lord!"
II. The Lord Himself bids: "Bow to those who lead to Me!" (= "Tad viddhi pranipatena" &c.—Gītā, 4, 34.)
Know'ng this, shunning familiar speech, our Seer doth pray :—

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* Cp. the corresponding sentiment in Kāli-dāsa's Megha-Duta (see the end of the asterisk-note to the last-preceding verse in this Hymn), Canto I, *v.* 5, which I translate as follows :

"Aren't souls—suff'ring from love-brought pain,
By nature apt to beg th' aid of
Both $\frac{\text{reas'ning}}{\text{knowing}}$ and $\frac{\text{unreas'ning}}{\text{unknowing}}$ things?
All things—be they rational or not?

Cp. too the following passage of the Rāmāyana "Striys viddhas, taranyascha" &c., which I translate as follows :—

"Famed ladies, old and young, at morn as well as eve,
Devoutly worship *ev'ry god* for Rāma's sake!"

" In ev'ry part of th' Vem-kat-Mount abound souls—whose
Essence and qual'ties, bright as gold and gems do shine!
The Lord as manifest in this Mount, kindly bids:—
' Under My Feet well entering, ye servants thrive!'
" The Lord of Hosts—whose Feet are all souls' Refuge Firm,' (Psalm 24, Decade 2, v. 10. (=" Naraṇan-Tiṇ-Kaḷal.")
Thus dwells in th' Vem-kat Mount – named too th' Collyrium Mount.
To *this*, ye gen'rous—shining—souls! as pilgrims go!
To you, hence, I my message humbly would entrust!"

Verse 32. (*Mekam-gal o vuraiyīr.*)

Heading. The Bride, her Lord's resemblance notes and it describes. (Cp. *v.* 38.)

Text. Clouds! say *how* you 've found means to gain for you th' likeness
Of the Blest Body of the Lord of Bliss....Is it
Because, to save souls, you bear waters pure and through
The heavens range and work your bodies till they 're pained
Like souls who practise Saintly Discipline, that God
This boon (of be'ng like Him) to grant you hath been pleased?

Explanation. I. (1) Arrived at that devotion's height
Which makes souls, Mediators seek,
(2) Having sent his heart after th' Lord
Of th' All-transcendent Heav'n itself;
(3) And pond'ring with impatience those
Who perfect as the Lord have grown,
Our Seer, in waking vision, $\frac{\text{sees}}{\text{sights}}$
Souls who have God's resemblance gained (*Vide* the texts: (1) " Paramam sāmyam upaiti." Mund. Up. 3. 1. 3; (2) " Mama sadharmyam a-gatah." Gita, 14. 2; &c.)
And them addresses th' follow'ng speech,
His query 'bout goal-reaching's means,

Having gained no reply from them :
"' Whoe'er God's people serves, doth best serve God '.*
Saints range.
All through the earth, show'ng souls this Flawless Blessed
Path ! (Psalm 5, Decade 2, *v.* 6).
Thus, ev'rywhere, you too range, with the water of
Grace and th' like Attributes being completely filled!
For others' sake, your own fatigue you do not heed.
Hath you, this Highest Discipline, God's likeness giv'n ?"



* *Vide* the text :—"Tadiyārādhanam param "
"Higher than e'en the service of the Lord,
Serving His servants Ho is pleased to deem !"

IRUPA-IRU-PAHTU

OF

Sr. ARUṆANDI ŠIVĀCHĀRYAR.

(Continued from page 202, Vol. XIII, No. 5.)

Before Thy Grace this darkness cannot stand.
I Have no eye; how did I know this then.
Oh Father, crowned with garlands fine, Oh king
Of Veṇṇai Town, deign to remove my doubts.

NOTES.

The soul has no intelligence of its own; *i.e.*, it is not self-luminous, like the eye itself, which can see in the light of the Sun or in lamp light, and is covered by darkness also; no darkness can dim the self-luminousness of the Lord. Though the Pāñcharātra system insists on the aṇutvam of the soul, yet it is surprising it calls the soul and God self-luminous (svayam-prakāša) at the same time, and attempt is made to prove it by a syllogism. (Vide *Yatīndra Mata Dipikā*, p. 120, A. Govindāchārya Svāmin's translation).- If so, we should have to seek for another definition of *Svayamprakāśa*.

"It is by nature blissful (or essentially joyous); but infected by environment (upādhi), falls into migration," (vide *Yatīndra Mata Dipikā*, p. 120) and yet this is self-luminousness.

The answer to the riddle propounded in the text is that the soul does not perceive its bondage so long it is in bondage. It is only when it get rids of it, it understands by way of inference. As Saint Umāpati beautifully puts it in his *Tiruvarutpayan* (Light of Grace) that the earthly darkness though it veils our eye shows itself, but *Āṇava* when covering us does not even show itself.

With thy consort Whose face is like the moon
To grant me bliss, In Veṇṇai Thou didst rise
And fill my heart and make it bright and show
To me Thy endless Nature and mine own.
And so, if my own truth and greatness 'am.
To state, Oh Lord, to the ends of this earth,
I did stand as the all of what I knew.

And yet, Oh Chief, my whole in senses low
Was merged; and sore confused five states I gained.
Leaving, I died, and gained new birth, weigh well.
If my presence in all, or my being merged
In body, or sojourns in hell or Heaven
Which of these three is my true state, say Lord.
If out of nothing nothing comes is true
Then same cannot be small and great at once.
If this to souls in dwelling in elephant
And ant be compared, this of body is
True, not of intelligent soul. If said
The soul doth cognize as per body it gained
This can't be, as then I should know from where
I left in long long succession from yore.
Being the least of least and greatest of great
Is privilege Thine and not mine, Oh Lord
Ever sweet to me, be pleased to answer me.

NOTES.

The truth is as stated by the author himself in his other work, the soul is neither Aṇu nor Vibhu in the true sense of these words, but its omnipresence extends to the whole of the particular thing it is united to at the time, on account of its nature of becoming one with whatever it is united to, which doctrine is no where set forth in any of the ordinary schools. In union with the body, though limited by the body, it is all over it, and its intelligence though perfect of its kind and pure finds play only so far as allowed by the particular body it dwells in. In union with God also, it becomes one with God, as a drop of ink dropped into a tumbler of water spreads through and through the whole body of water in the tumbler, and would even spread and spread in the whole body of the ocean water when dropped in it. The intelligence (Chaitanyam) of the soul and intelligence of God, though called by the same name, have nothing in common and belong altogether to different planes or centres. The author of Yatındramata Dipikā and his forbears have been evidently misled by this verbal resemblance in propounding the syllogism, and in making the Intelligence of God and that of man the same and self-luminous. But if the theory of Šaivties as to the nature of the Deity of Yatindramāta Dipikā be accepted, then it will stand to reason that the intelligence of this Deity and the soul should be the same. The

difficulties of the Vaishṇava philosophy and system often lie connected with the particular Personality of God which they have set up as their Ideal, as for instance for their fondness for the term *Saguṇa*.

Being Pure Chit, God knows no limitation and obstruction and His full and undivided Presence is felt in the least of the least and the greatest of the great. (Vide my Śivajñānabodham, pp. 30 to 32.)

The five states are Jāgra, Svapna, Sushupti, Turiyam and Turiyātitam, and the next verse has reference to this.

Of these five states when I stand in the first
The other four I do forget and could
Not know even when I try to recollect.
Oh Meykaṇḍadeva, how then these states?

NOTES.

These states are endured by the soul owing to the change effected in the physical body itself, and the passage could not be understood directly but only by inference.

What proof is there that I exist, O Truth
Of Veṇṇai girt by Peṇṇār That didst show
In Human form to make my sinful self
Thy slave, Oh Rudra Pašupatiḥ
If by going through avasthas, I am known
I do not know each and get rid of it.
If this change be due to Time and the rest,
Then I need not the help of Māl and Brahm
One organ does not know the other one.
If truth is known, one organ knows not the rest.
"Jaḍa, They are; To self is action due."
If so, I must know how I act on them
Enjoy and with the organs I do join.
Even when the organs are all joined, I can
Perceive through only one sense at a time.
Nor do I know how they cease in union.
If said, I have no self-intelligence
And understood with Thine, Thou hast become
My organ, and Thy greatness will be lost
Then I am Brahm, I need no Lord like Thee.

Hear me Oh Father Oh my King,
As in my presence, my own sense is nought
I could know neither myself nor Thyself.
Nor could I know in union with Thee
Oh my rare Help; my Eye, The God of Gods
Ocean of grace, how did I know myself?

NOTES.

What proof is there that I subsist? In union with the senses and higher organs in Bandha I become merged in them, identify myself with them, and lose my sense of identity. In union with God itself, I cannot be conscious of myself nor of God. Is it not because of this that Buddhists and agnostics, and crypto-Buddhists and idealists have denied the separate existence of the soul. Neither in Bandha nor in Moksha, can the soul perceive itself or God with object consciousness, and it is only when this consciousness is lost and God-consciousness is obtained, the Sivānubhavam can be gained. In any state of object consciousness there is duality, and with duality, God-consciousness cannot be attained.

Oh Sea of Bliss, Sugarcane of Veṇṇai
My Eye! when I was merged in Mūlādār
In body, which are tatvas which gave light?
And united to which did I gain light?

NOTES.

See for detailed explanation in Siddhiyār, as to how the tatvas are united to the soul and how they influence the soul's progress at all stages. But for its evolution through this body composed of the tatvas, Pāsatchaya cannot be secured, and they act like the fuller's earth, itself dirt, in cleansing dirt.

The Hindu idealists pursue the same steps as the Siddhāntis in distinguishing a spirit or soul or chaitanyam from the body and other material environments, and proceed straitaway to identify it with the supreme spirit, simply because similar names are used here and there without noting the decided way in which they are distinguished by the use of such terms as Īsa and Anīsa, Ātmā and Paramātmā, and Purusha and Paramapurusha, and Jiva and Deva; and they are spoken of as two dwelling in the same cave.

(To be continued.)

J. M. N.

INDIA—A PEEP INTO HER PAST.*

The science of Geometry is thought to have been the invention of the ancient Egyptians, and the occasion of it the annual inundations of the Nile. A similar argument may be urged with far greater plausibility in favour of its having originated in India, since many parts of this extensive region are annually overflowed, not only by the Ganges, but by many other considerable rivers far more rapid and desolating than the river of Egypt. It was a custom of very ancient date, and of almost universal prevalence in Asia, for great monarchs and commanders of armies to carry in their train certain persons, whose office it was to measure the roads and describe the provinces through which they passed. These itinerants proved afterwards of the utmost importance to the geographer and the historian; and hence Abul Fazel, the secretary of Akbar the Great, was enabled to give so accurate an account as he has afforded us of the geography of the Indian *Subahs* in the celebrated book which bears the name of that emperor. The old Indians themselves seem to have been more than usually attentive to geographical accuracy, for, according to Strabo, the Geographer, they erected Columns, inscribed with directions for travellers, and marked with the distances of the several cities one from the other. But, however the Indians might have been acquainted with the geography of their own country, it will presently appear that they were miserably deficient in the knowledge of the other parts of the globe.

INDIA was a term applied with the greatest latitude by the ancient writers of Greece and Rome, whose ideas of the geographical divisions of this portion of the globe were exceedingly confused and inaccurate. Not only a considerable part of Scythia, by the denomination of Indo-Scythia, was comprehended under that title, but the appellation was extended to countries still more remote and unconnected; even to Ethiopia

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hunt for objects of the most enticing sort and the possession of an iron will is indispensable to completely subjugate them. A complete subjugation of the five senses is essential to successfully climb the ladder of spirituality. பட்டினத்தடிகள் (Paṭṭaṇattaḍigaḷ) in one of his hymns emphasises the absolute necessity of a complete control over the senses before one could make any useful progress in one's religious practices, viz :—

"கையொன்று செய்ய விழியொன்றுகாடக்கருத் தொன்றெண்ணப்
பொய்யொன்று வஞ்சகாவென்று பேசப்புலான்கமழும்,
மெய்யொன்று சாரச் செவியொன்று கேட்கவிரும்புமியான்,
செய்கின்ற பூசையெவ்வாறு கொள்வாய் வினைதீர்த்தலனே."

"உரனென்னுந் தோட்டி யாரைந்துங்காப்பான்,
வரனென்னும் வைப்பிற்கோர்வித்து,"

writes the Eastern moralist.

Different saints have made use of more than one fine simile in describing the five senses :—

"ஐம்புலவேடரினையர்ந்தனைவளர்ந்தென",
"மாறிநின்றெனை மயக்கிலும் வஞ்சகப்புலனைந்தின் வழியடைத்தமுதே"

and so forth.

The senses subjugated, there remains the arch-enemy, the mind. The conquest of the mind entails a contest severer than the one with the five senses. The experience gained in the recent battle against the five senses stands the aspirant in good stead in the present mightier war against the arch-fiend.

From the mind proceeds every one of our thoughts which has its influence (good or bad) to shed on its possessor and the world outside. Each word of ours giving expression to some thoughts of the mind results in deeds good or bad. The mind is the seat of thoughts, words and deeds. Hence it is of utmost importance that the mind should be trained carefully and in the proper direction. It is a power for good as well as for bad. Milton one of England's greatest poets says, "the mind is its own place, it makes a hell of heaven and a heaven of hell." Allow it to run out freely in pursuit of worldly enjoyments and the inevitable result of the wildest excesses is impossible to withstand. Turn it inward on topics spiritual and thenceforth

you carry with you a power not so easy to gain, a power which the most powerful of Potentates must bow down before a power which, in the end, is inconquerable even by the strongest or worst of worldly allurements.

The commenest of the evils of the mind that is not properly trained are selfishness, envy, pride, and avarice on the one hand, and disappointment and sorrow on the other. Caught in the thunderstorm of selfishness and dashed on the rocks of envy, pride and avarice, the mind is tossed hither and thither in the ocean of Samsara. It engages in matters that do not in the least concern its possessor. Ever active in the invention of implements of self destruction, it sets itself up in judgment over the conduct of others, passes strictures on this man's character and encomiums on that man's, little remembering that its possessor, isin no way benefitted thereby but on the contrary his ruin alone is hastened. In an instant it builds palatial mansions of more than one description and again pulls them down wfth equal facility and haste. It hastens to pluck the mote in another man's eye while the eyes of its own possessor is full of it. It actively engages in all sorts of idle gossip and becomes supremely neglectful of the higher nature in man. Most appropriately is it said that "an idle man's brain is the devil's work-shop." The mere sight of an earnest seeker of truth it hates while the company of merry-makers and pleasure seekers it relishes. The veil of deception it has been weaving from the immortal past it carefully draws over itself, should the spiritual eye happen to detect any of its evil doings. It endeavours to present a pleasant exterior, an appearance of what it is not in reality. Practising deception on others, it begins to deceive itself gradually. Self deception is the worst of weapons one wields in self destruction. If by some good fortune there should occur some good thoughts at any time, the mind immediately withdraws from them and in an instant reverts to its wonted ways of iniquity. It turns a deaf ear to every word of caution. Addressing the mind Saint Manickavacaga swamigal says,

" வாழ்கின்றும் வாழாத நெஞ்சமே வல்வினைப்பட்
டாழ்கின்ற யாழாமற்காப்பானையேத்தாதே,
சூழ்கின்றும் கேனைக்குப் பல்காலும் சொல்கின்றேன்
வீழ்கின்றும் நீயலக்கடாய் வெள்ளத்தே."

Every undue desire freely indulged in either increases or begets many a kindred desire of a far worse type. Such is the force of habit that man has been called a "a bundle of habits" by one writer while another compares habit to a string of pearls " untie the knot and pearls fall on themselves." Allow one bad habit to take root in you and the whole character becomes polluted in the end.

The importance of keeping the mind under control is indeed beyond all dispute. The longer the mind is left unchecked the harder becomes the task of reclaiming it. The necessity there fore of setting about to purify an evil mind is no doubt pressing. The most successful method for purification of the mind is to closely watch its work every moment. Invariably put yourself the question " what is my mind doing now " Should you find it occupied in a profitless task, chastise it and bring it back to the path of virtue. Let the purification be gradual. Let there be no dismay, however slow the progress may be. Let there be no fear that a habit once acquired cannot be given up : In his ode on "Habit" James Allen writes

"How shall I a habit break
As you did a habit make:"

Closely watch every little thought as it arises. Daily during the calm hours of the morning or the quiet twilight of the evening review the past day's events of your life and severely chastise the mind for its evil doings. Assiduous application in this direction will soon bring about a total anihilation of all evil thoughts and inclinations. Now that the mind is firmly established in the path of wisdom and its vagaries dispelled, it becomes the centre of light from which shoot forth rays in all directions. Now there rises in it the endless fountain of universal love of which every living being can freely drink. Kindness, humility and contentment take the place of envy, pride

TURIYA—THE THEORY OF GOD.

(*Continued from page 158, No. 4, Vol. XII.*)

In the Vedic expressions "Nearing the Annamayatman nearing the Pranamayatman etc" we see the term Ātman, which denotes the Chetana or the principle possessing will, consciousness, discrimination, employed along with the material sheaths Annamaya, Pranamaya, Manomaya, and here this term applies to the particular class of souls who are reckoned as the Adhishtatrins or the Presiding Deities having sway over the Annamaya and other kosas,—viz., Brahma, Vishnu, Rudra, Īśvara and Sadāśiva. The Mumukshu, the ardent soul bent upon the attainment of the Final Beatitude is forbidden to commence with any other being than the Sole creator of the Universe, and therefore Brahma, Vishnu, Rudra, and Sadāśiva, however exalted their positions may be, are not fit objects for communion, which is ordained with reference to God and God alone. Thus says the *Atharva Śikha* "Siva, the Sole Lord and Dispenser of Good, is to be contemplated upon. Abandon all else" Thus the communion with anyone except Siva is prohibited.

In the very next adhikarana, that is, the Ātmagrahityādhikarana, Master Srikanta, observes thus

अन्नमयादीनामप्यात्म शब्दान्वयात्—परमात्मत्वेन तेषामप्यनुसंधान विरुद्धमितिचेत्, अन्योन्तर आत्मानन्दमयः इत्यानन्दमयस्य परमात्मनः शिवस्य अन्नमयादिभ्यो भिन्नत्वावगमात् "शिवएकोध्येयः शिवंकरः सर्वमन्यपरित्यज्य" इति सकलेतरपरित्यागपूर्वकं शिवस्यैकस्य व ध्येयत्वावधारणात्."

If it is argued that the term "Ātman" being applied to each of the five kosas Annamaya, prānamaya, etc., the meditation of Brahma. Vishnu, Rudra, Īsvara and Sadasiva, either as forms of God, or as positions of Him, does not in any way, conflict with the worship of The 'ONE GOD,' we say that it does conflict, they being neither forms of God nor portions of Him, for, in such expressions as "the Ānandamayātman is other than this", we learn that the Lord, the Paramātman, the Śiva of the

form of Bliss is distinct form the Annamayātman, Prāṇamayātman i. e. from Brahma, Vishnu, Rudra etc; and we further learn from the text "Siva, the Sole Lord, the Dispenser of good, is to be meditated upon—all else to be abandoned" that we should shun the worship of any being and should have recourse only to the silent communion with the Only Lord Siva.

In the Daharādhikaraṇa I. i. (5) 14 the Great Master Śrīkantayogin observes,

"तदिह हरिविरिंचादि प्रपंचोत्तीर्णस्यापि साधकानुग्रहाय परीशयानतयापुरुषस्य परम शक्तिरूपोमा शबलितस्य विरूपाक्षस्य परब्रह्मणःसाक्षात्कारः .....निरूपितम्."

Here Brahma, Vishnu and other beings are said to be comprised in what is called Prapancha or the Universe, while the Lord the dweller in the hearts of all, is said to transcend the universe. Elsewhere he also says,

"नारायणारब्ध हिरण्यगर्भादि सकलकार्यप्रपंचया परमशक्त्यु मयाशबलित रूपान्निर्विकारं त्रिलोचनं परं ब्रह्मसर्वोत्तरमितिनिरूपितं विश्वाधिकोरुद्रइति."

Narayana; Hiranya-garbha and others like them are included among karya prapancha, or manifested universe, while the Lord who possesses His form *made of His chit-šakti called Uma* (unlike the Trimurtis Brahma, Vishnu, Rudra who possess forms of Satva, Rajas and Tamas, and unlike also Isvara and Sadasiva possessing bodies of formed Suddha-maya), is called Visvādhika. He also says in another place,

"अर्चिरादि मार्गेण हिरण्यगर्भनारायण पदातीतं परब्रह्मणः शिवस्यपदंप्राप्यम्."

In the path of the Archiradi (Devayana)—the path of light—lie the worlds of Hiranyagarbha and Nārāyaṇa and the position of the Parabrahman, the Lord Siva, in the goal thereof. In describing the prapancha itself the sage observes,

पृथ्वीतिब्रह्माण्डरूपं प्राकृतंपदं—अन्तरिक्षमितिद्वितीयं मायापदं—द्यौरितितृतीयं परमाकाशाख्य शुद्धशक्तिरूपम."

By Prithvi is meant the Prākruta pada, by Anthreksha is meant the second Māyā pada and by Dhyau, the position of the third pada of *kutila* or *kuṇḍaliui* sakti. It is well-known that the Prākruta pada includes the 24 Ātmatatvas, the Māyāpada the 7 Vidyātatvas, and Kundalinipada 7 suddha tatvas. It

thus bocomes plain that by Prapancha, he means the region of the 36 Material tatvas. It is these three kinds of gross, subtle and finer material planes that form what is called the "Shadadhvans", and the Lord's Position transcends them and Master Srikanta explicitly says in his Bhashya

"परमाकाशाख्यं शिवस्थानं षड्विधस्याध्वनः पारंतदतीतमुच्यते."

(vide commentary on the last sutra—whence there is no return —there is no return). And what transcends these "Shadadhvans" is the Thurya "अध्वातीतं तुरीयाख्यं निर्वाणं परमंपदम्."

We thus see that Srikanta defines God as transcending all known things, known not only to us but also to the inner age of the deep adepts in godly-wisdom. Sometimes he defines Him as transcending the universe, sometimes as transcending the Devas, as transcending Brahma, as transcending Brahma and Vishnu, and sometimes as transcending Brahma, Vishnu and Rudra, and sometimes as transcending Brahma, Vishnu, Rudra, Mahesvara and Sadasiva—In all these expressions he points only to the One Lord, the Pati, that Supreme spirit in whom all things live, move and have their being. According to him, the Devas, or the Trimurtis or the Pancha-kartas are within the range of known thing, being generated along with the material planes, resting in the material plane and resolving at the time of pancha-pralayas into matter. This is what the Saiva bhashyakāra Srikanta concedes regarding God, the Souls and Matter.

No less an authority among the Saivas is the Great Saint, the illustrious Haradatta of undying fame. Hailing from amidst the ranks of the Vaishnavites, at an age anterior to Rāmānuja and his disciples Kūrathāḻvār and Tirukkachinambi, the heavenly Sage proclaimed to the world the real Theism underlying the Vedas and the Vedantas and chanted his immortal Work, the *Śruti-sūkti-mālā* also known as the Chathurvedatatparya sangraha, ascending through twenty-one steps leading to a throne, all of red-hot iron, and seating himself on that throne, as comfortably as he would on a bed of roses.

In two of his verses he distinguishes the Rudra of the Trimurties from the Siva of the Vedas and the Vedantas. One Verse runs thus

त्वामन्तरेणकथंचिदुपासनीयमन्यं ब्रवीतिसशिवस्तुतिरन्तकारं ।
यद्ब्रह्मशब्दक्षमभिव्यवहारयोगात् संहारकारिणिसुरेशिवशब्दमाहुः ॥
ब्रह्मादिकंसकलमन्यदपोह्यपुंसां ध्यातव्यमेकमभिधायशिवंकरत्वाम् ।
वक्तव्यमन्यदनपेक्ष्यविमोक्षहेतु म्माथर्वणःपरिसमाप्तिमुवाचवेदः ॥

The Samhārakārin is a Sura (one of the many devas) and the Siva-Šabda found in the Vedic passages "Sa Brahma Sa siva, Saharissendrassokshara Parama svarat" found in both the Kaivalya and Mahopanishads, refers to this Sura, whose function is samhara and this sura is not to be confounded with Thee and Thou art other than this Siva. Oh Dispenser of good, the Veda through the Atharva-sikha passages, concludes with the assertion that for purposes of the final release and the attainment of the Divine Fellowship, the creatures Brahma, Vishnu, Rudra and others should be shunned and Thou the Sole God, the One (without a second) should be resorted to". This is the conclusion of the Vedas, which they reveal through the Atharva-sikha passage'. As to the real nature or position of the Lord, he describes it in another verse.

अध्वानमध्वपतिमध्वनितारतम्यं शेष्टाध्वपारगमनंसकलंब्रवीति ।
मन्त्रोध्वनामितिमहेश्वरगृह्यकारः पित्राकुमारमुपनेययदाहवाक्यं ॥

"The position which the Lord occupies transcends eternally the Six-adhvans and the goal of all the true desciples, which Gurus vouchsafe unto them is this transcendental position." It is a well known fact that a beginning is made to reach this transcendantal position, during the Upanayana or the Deha-samskāra and the end attained during the Vignāna-Diksha or the Atma-samskāra. Siva-linga Bhupati, the Rajarshi disciple of the Saint Haradatta, is said to have commented upon the *Šruti-sūkti-mālā* at the commands of his Master, and he himself alludes to this in his preface to the commentary in the verse,

गुरुतमाराध्यसकृत्कृपात्त सर्वज्ञभावशिवलिङ्गभूयः ।
व्याख्यातिवक्ताहरदत्तमूरि कृतांगभीरांश्रुतिसूक्तिमालां ॥

He explains the shadadhvans as "वर्णपदमन्त्रकलातत्व भुवनात्मकः" Varna, Pada, Mantra, Kala and Tatva are the six-adhvans.

Again in the sutra-stava the sage proclaims,

महादेवोदवश्रुति शिखरमौलिस्थवचनैः तथानोविष्ण्वाद्या विधरविहरेन्द्रानलयमा महा देवाजाताश्शृणुत वनसोमेनजनिताः । अतोविदेवेदोभवति शिवएवदिशवकरः ।

मखानामोवायं प्रभुरखिलविश्वाधिकहरो । महापेर्वेदादौ स्वरजनिततारः परशिवः । यतो ब्रह्मेन्द्राहरिरविरुद्रनिवहाः प्रसूताद्येयोयं श्रुतिशिखरवाक्यैः परशिवः ॥

In the former of these two verses, the Sage proclaims to the world that the samhara-kārin among the Trimurtis is a creature and is quite different from the Creator and this is proved from a reference to the karma-kāndas, and in the latter the same is reiterated and reference is made to the Jñāna-kāṇḍa.

Thus according to Haradatta-yogin the God of the Saivaites is the God that trancends the Adhvans, and *is not one of the Trimurtis*. He who transcends the Adhvans eternally is the "Thuriya", as the Vayusamhita defines it.

If we turn to the Āgamāchāryas Trilochana Šiva, Anantha Šiva, Aghora Šiva and others we find their unanimous verdict on this point. In commenting upon the very first sloka of *Siddhāntasārāvāli*, Anantha Šivāchārya says,

प्रासादमन्त्रस्योच्छारः पञ्चविधः ह्रस्वदीर्घप्लुतसूक्ष्मातिसूक्ष्मभेदेन—ह्रस्वोच्छारः विन्द्यन्तः अर्धचन्द्रान्तोदीर्घोच्छारः निरोधिन्यन्योप्लुतोच्छारः सूक्ष्माच्छारोनादान्तः अतिसूक्ष्मोच्छारोव्यापिन्यन्तः प्रासादमन्त्रस्य ह्रस्वोच्छरेण ब्रह्मविष्णुरुद्राणां त्यागः (तालुमध्ये) प्रासादमन्त्रस्य दीर्घप्लुताभ्यां ईश्वरत्यागः (भ्रूमध्ये) सूक्ष्मातिसूक्ष्मभ्यां सदाशिवत्यागः.....

Here he gives details how each often five kartas, Brahma Vishnu, Rudra, Isvara and Sadasiva ought to be passed by and when commenting upon the words "द्योतिम्मतांद्योतकं" "The Nishkala Šiva who is the vivifier of the shining persons" he observes" these words are used in reference to the Param jyotis denoted by the term Siva" "सदाशिवेश्वररूद्रोच्युतब्रह्मादीनांद्योतकं" the vivifier of the shining beings Sadasiva, Mahesvara, Rudra, Vishnu and Brahma.

Trilochana siva himself says in the sloka "श्रीमन्मूलमनून्मनादिशिखाया ब्रह्मादिसदाशिवस्थानत्याग गति .क्रमोर्ध्वविमलव्यामादि संस्थायते."

Here the Acharya gives the details to reach the Parama-Vyoma or Chit-Ākāśa and how in reaching it we may have to meet the Panchakartas and greet them and how to take leave of them.

Srimat Aghoraśivāchārya explains the same in the Bhūta suddhi :—

प्रासादोच्चारणे हृदयादिपद्मेषु.....शब्दस्पर्शौत्यजेत् ब्राह्मेरसं वै केशवेत्येत् रूपगन्धौ त्यत्तेतद्वुद्वे । बुद्यहङ्कारमीश्वरे मनोविन्दुर्शिवेत्यच्य पुर्यष्टकविशुद्धये—ततः स्थूलदेहं विशीधयेत्. and in the Ātma pūjā observe he,

पार्थिवंमण्डलंपीतं.....ब्रह्मणाकारणेश्वरेणभुक्तं निवृत्तिकलारूपं.....तदनु आप्यमण्डलं अर्धचन्द्रनिभं विष्णुनाकारणेश्वरेण.....ततः अग्निमण्डलं रुद्रकारणेश्वरेणान्वितेपश्चात् षडश्र मण्डलं ईश्वरकारणेश्वरेणान्वितं—तदनुनभोमण्डलं व्योमाकारं ईशानेनकारणेश्वरेण.....अनित्यत्वाव्यापकत्व शुद्धत्वादियुक्तपरमाकाशः.

In the above texts we are told that the 5 Kāranesvara Brahma, Vishnu, Sudra, Isvara and Sadasivas, the presiding deities respectively of earth, water, fire, air and Ākāś are deemed perishing and impure beings confined to short spaces while the Lord's place Parama Ākāśa is deemed eternal, pure and omnipresent. Similarly in the actual Śiva pūjā, while the Lord is conceived as resting in the space surrounding the liṅga of the heart-lotus, five mandalas or rims are supposed to exist in the petals ovary, and these rims are the positions assigned to the five murtis.

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NATURE OF THE JIVA.

(PAŠU LAKSHAṆA).

"Iša supports all this together, the perishable and the imperishable, the developed and the undeveloped. The *anisa*, atma, is bound because he has to enjoy (the fruits of karma) but when he has known God he is freed from all Pāsa (fetters). "There are two one knowing (Išvara), the other not knowing (Jiva) both unborn, one strong, the other weak; there is she, the unborn, through whom each man receives the recompense of his works. And there is the Infinite Atma appearing under all forms but Himself inactive."

That which is perishable is the Pradhana; the immortal and imperishable is Hara. The one God (Eko Deva) rules the perishable and the *atma*. From meditating on Him, from joining Him, from becoming one with Him, there is further cessation of all illusion in the end." (Svetasvatara Up. I, 8 to 10.)

On the same tree, man (anisa) sits grieving immersed, bewildered by his own impotence but when he sees the other (anyata) Iša, contented and knows His glory, then his grief passes away." Mundaka Up. III, 1, 2.

"There is a soul separate from the body it is sat; it is united to a body and possessed of faults (the feeling of 'I' and 'mine'); it *wills*, *thinks* and *acts*; (Ichcha Jnāna and Kriya); it becomes conscious after dreams; it experiences pleasures and pains, (the fruits of karma); it undergoes the five avastas; and it rests in Turiyātītha." (Siddhiar III, 1).

Each one of these statements is made in answer to a different theory as regards the soul. It is said to be 'existent,' in answer to those who deny the reality of a soul-substance, as such a thing is implied in the very act of denial. The next statement is made in answer to those who would assert that the body itself is the soul, and that there is no soul other than

the body. The fact is though the soul may be in conjunction and correlation with the body, yet it asserts its own independence when it calls, "my body,' 'my eye" &c. Another asserts that the five senses form the soul. To him the answer is made that the soul is possessed of more powers than those exercised by the *Jñanendriyas*. Another states that the *Sūkshma Sarīra* forms the soul. The answer is that after awaking, one becomes conscious of the experiences in sleep as separate, the one becoming so conscious must be different from the dream-body. *Prāṇa* is shown not to be the soul, as there is no consciousness in deep sleep, though *Prāṇa* may be present. It is different again from God, as instead of its intelligence being self-luminous, it understands only in conjunction with the different states of the body. The combination of all the above powers of the body is shown not to be soul, inasmuch as it subsists even in the *Turyātita* condition when all the bodily functions cease.

This stanza is further important as it gives a clear and concise definition of the soul, a definition which we fail to get in any other systems. It is shown to be different from the body composed of maya and its products, Buddhi, senses, &c., and also different from God. It is not to be identified with any one or with all or any combination and permutation of the bodily functions; nor is it a combination of the body (maya) and *andakaranas* and God or any *abhasa* of these But how is it found? It is always found in union with a body gross or subtle; and the mystery of this union is of more serious import than most other problems. It is possessed of certain powers, will, intellection, and power but distinguished from the Supreme Will and Power, inasmuch as this is faulty or imperfect and dependent. It is possessed of feeling and emotion, and suffers pain and pleasure as a result of its ignorance and union with the body; and this suffering is not illusory, which must distinguish it again from God, who is not tainted by any and who has neither likes nor dislikes, 'வேண்டுதல் வேண்டாமையிலான்,' 'டற்றற்றுன்' 'மலமிலான்' 'சஞ்சலமிலான்,' &c.

The soul is also limited by its coats, and this limitation is not illusory either.

Even after saying all this, there is one characteristic definition of the soul, which is alone brought out in the Siddhanta and in no other school, and which serves to clear the whole path of psychology and metaphysics, of its greatest stumbling blocks. We mean *its power* "அது அது ஆதல்." 'சார்ந்ததன் வண்ணமாதல்,' 'யாதொன்று பற்றினதன இயல்பாய் நிற்றல்,' *to become identical with the one it is attached to*, and erasing thereby its own existence and individuality, the moment after its union with this other, and *its defect* or inability *to exist independent of either body or God as a foothold or rest* (பற்றுக் கோடின்றி நிற்றலாகாமை). So that the closest physiological and biological experiment and analysis cannot discover the soul's existence in the body, landing, as such, a Buddha, and a Schopenhaur and a Tyndal in the direst despair and pessimism; and it is this same peculiarity which has foiled such an astute thinker as Sankara, in his search for a soul when in union with God. The materialist and idealist work from opposite extremes but they meet with the same difficulty, the difficulty of discovering a soul, *other* than matter or God. Hence it is that Buddha, and his modern day representatives the agnostics (it is remarkable how powerfully Buddha appeals to-day and is popular with these soulless sect) declare the search for a *psyche* (soul) to be vain, for there is no psyche, in fact. And the absurdities and contradictions of the Indian idealistic school flow freely from this one defect of not clearly differentiating between God and soul. This power or characteristic of the soul is brought out in the analogy of crystal or mirror, (see last note in my edition of "Light of Grace' or 'Tiruvarutpayan') and the defect of soul is brought out by comparing it to the agni or fire which cannot become manifest except when it is attached to a piece of firewood or wick. When once we understand this particular nature of the soul, how easy it is for one to explain and illustrate the "Tatvamasi" and other mantras, which are to be taught to the disciple for practising soul elevation. Of all the

mass of Western Theologians, it is only the late Professor Henry Drummond that has noticed this nature of man and has illustrated it by our analogy of crystal or mirror and deduced the principles on which man's salvation or sanctification is built upon. He bases his address called '*Changed Life*' on the text of St. Paul.

"We, all, with unveiled face, *reflecting as a mirror*, the glory of the Lord are transformed into the same image from glory to glory even as from the Lord, the spirit."

The mirror in union with a coloured picture becomes one with the picture and is lost to view. This is its bhanda condition. The mirror when exposed to the glorious Light of the sun is also lost in the light. This is its moksha condition. Man by associating himself more and more with bodily appetites and senses is degraded thereby, losing all sense of his own identity. But the soul after distinguishing itself from the dirt and getting freed of it brings itself more and more into line with the Effulgent Light of the Lord, then the same Light covers it fully and completely. The formula may be stated in the words "I see God, I reflect God, I become godlike, godly, I become God, I am God."

These two principles, the law of reflection and the law of assimilation or identity, in fact uuder lie our *mantra* and *tantra* our upasana or sadana, Yoga and Bavana, and our books instance the case of the snake-charmer chanting the *garuda* mantra in illustration of these principles. Darwin has shown how this principle works out in Biology. Persons always associated with pigs get piggy faces, and with horses, horsey faces; a man and his wife as they progress through life in loving union get their features assimilated to each other. It has also been found that a child takes more often after its nurse than its mother. Hence it is by this power of becoming one with whatever it is united to (அது வது வாதல்) that man degrades himself to the very depths of the brute, and it is by this very power he can raise himself to the height of Godhood.

It is this principle also which explains the Mahāvākya texts 'Tatvamasi' 'Ahambrahmāsmi' &c. There are two things 'I' and God and it is postulated that 'I' become 'God'. But for this power of myself, of becoming one with whatever I am united to, I can never become one with God. Hence the necessity of the upasana of Sivoham or Soham.

The soul is not God, nor any *ābhāsa* or *parināma* of God, as it is not self-luminous, and as it gets corrupted; it is possessed of ichcha, jñāna and kriya, but this must be energised by the Higher Will, Jñāna and Kriya of God to become active, and are of a different order or plane; the soul is neither Rupi nor Rupārūpi, nor Arupi, it is neither *chit* nor *achit*, but it is *chit-achit* or *satasat*; the Soul is neither *anu* nor *Vibhu*. It is *Arūpi* and *Vyāpi* but unlike that of matter or achit. Its *vyāpakam* consists in becoming one with the thing it dwells in for the time being (body or God). Its eternal intelligence is concealed not by maya but by the *Pāsa, ānava mala*, and hence called Pasu.

It passes through the five avastas (Jagram &c.) and is clothed in the *Pancha Koshas* (*annamaya* to *ānanda maya*) and are different from them.

There are three conditions of the soul called its *kevala, sakala* and *suddha avastas*. The kevala condition is its original condition before evolution of any kind, when it cannot exercise its power of will, intelligence and power nor enjoy their fruits. In the *sakala* condition, it gets a body and becomes clothed with the various organs and senses and the desire to enjoy the object of the senses and reincarnates in different births.

In the *suddha* condition, he becomes balanced in good and evil (இருவினையொப்பு); the grace of the Lord decends on him, (சத்திநிபாதம்) and he gets his *guru*'s blessing (சற்குருதரிசனம்). He attains to Jñāna Yoga Samadhi and is freed from the three Mala. He ceases to be finite in intelligence and being united to the Feet of the Lord becomes clothed with all the Divine attributes of omniscience &c.

J. M. N.

THE "ĀGAMIC BUREAU" NOTES.

THE RAMANATHAN COLLEGE.

We have great pleasure in announcing that the Hon. Mr. Ramanathan's College in Jaffna, for Hindu girls, which has been in the cours of construction for two and a half years will be completed next month. It will accommodate 250 boarders and about 500 day scholars. The buildings are arranged around an open quadrangle of 150 ft. square. A verandah skirts the square on all sides, making a very pretty promenade within the College for the girls. The dormitories are arranged on three sides of this court, and the front buildings are two storeyed measuring 250 ft. in length. These are reserved for classes. The lavatory arrangements on the Northern and Southern wings are excellent. In the N. E corner there are rooms for nursing the sick The dining rooms and kitchens are spacious, and the water supply is pumped from an inexhaustible well to different parts of the College by a system of pipes. The grounds on which the College stands, consist of about 25 acres, lying at the junction between the road from Jaffna to Kankesanturai and the road from Kopai to Uduvil. It occupies a certral position in the peninsula of Jaffna and lies within a short distance of the Chunnakam Railway Station. From the picture we give below our readers will see that it is one of the finest pile of buildings in Ceylon.

The Engineer and Architect who designed the College under the instructions of its founder, and who has been in sole charge of the work, is a Tamil gentleman, well known in Colombo for his proficiency in the building art, Mr. S. S. Kandasamy.

The Lady Principal of this College, Mrs. Florence Farr Emery, who is a graduate of the famous Cheltenham Ladies' College in England, was expected to arrive in Colombo yesterday.—(*Hindu Organ 16-10-12.*)

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THE UNIVERSITY AND VERNACULAR PROFESSORSHIPS.

We feel extremely grateful to the European Members of the Senate of the Madras University and those who voted with them for the institution of vernacular professorships at the last meeting of the Senate. We endorse every word that fell from Dr. Bourne, the Head of the Educatlonal Department. He said "He did not underrate the importance of science as the Hon'ble Mr. Justice Sankaran Nair did not underrate the study of languages. There were something which appealed to them immediately as matters that wo ld lead to tangible profits in the near future. There were world problems and world movements. There were various things done which were intended to bring the various races of the would together. They should undertake to do things which would conduce to helping those thoughts and movements. They should try to promote the study of subjects which would tend in some measure to promote the knowledge of the institutions and the civilization of this country. All the wealth of learning was locked up in Sanskrit and other Vernacular Literature. He would therefore do every thing that was possible to promote the study of those languages. It appeared to him there would probably be not very much difference of opinion that some part at least of that work should be taken in hand as soon as possible." We can very well understand the attitude of the Brahmin members of the senate who have absolutely no sympathy for the vernaculars and who want to lift up Sanskrit at the expense of the vernaculars. The mother tongue of more than 90 p. c. of the population of South India including Brahmans and Mahomedans is the Vernacular, and Sanskrit ceased to be a spoken tongue ages ago. It is of historic and scientific interest, and is useful in some way as an aid to the study of the vernaculars. We are no haters of the Sanscrit language or its literature, as the whole policy of our magazine will show. But the prominence of the study of Vernaculars is being lost sight of, owing to the undue influence exerted upon the University by its Brahmin members. And but for the timely intervention of Govt., its study would

have ceased long ago in the college classes. We have quoted in our earlier volumes passages from the convocation addresses wherein almost every orator, both European and Indian, insisted upon a sound knowledge of the vernaculars as of supreme importance, for the special reason that the graduates stand as interpreters of the learning of the West to the East. We could not understand Sir C. Sankaran Nair's vehement opposition to the proposed scheme. Science is all right so far as it goes; but bread is not everything. But even the Scientific knowledge to be of any use should spread among the masses of the people and this could only be effected by means of the Vernaculars. All is well that ends Well.

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A DEFINITION OF JĪVA.

We present our readers with a definition of Jīva which we came across in the pages of *Theosophy in India* (Sept. Oct. p. 212) which for conciseness and intelligibility will beat anything on record.

"A Jiva is (1) a 'piece' of spirit (2) plus, (3) a piece of Matter." Not being content with this lucid definition, mathematical equivalents are given. "The mathematical term for the spirit is one, for matter many, for plus sign." But the definition above given seems to be too wide, and so a stricter definition is attempted. "Now the 'plus' is the Jiva proper that which connects the two, links them together; it is the 'man' between 'God' on the one hand, and 'Nature' on the other. It is both one and many at the same time". This and much more to follow appears above the initials 'B.D.' which we take to be the respected General secretary of the T. S. and but for which we would not have cared to notice it. One notices the gradation in the definition from 'a piece of God' to mere 'man' after all. Yet it is not a 'piece' of God nor a 'piece of matter', but a mere 'plus', a 'sign', a 'link', which connects the two, and yet it outgrows itself and becomes both 'One and the many at the same time'. If so, this mere plus is much greater than the 'one' and 'many' After all this, we are farther

away at the end from getting any idea of this jiva than in the beginning. The definition which we still seem to require is of this mere 'plus', 'the link' and 'man'. If this is defined all our difficulties would be over. If it is a mere link, it cannot become onething or another or both. If it is the link and all, for which of the three is liberation attempted? Is it for the 'plus' or the 'One' or the 'Many'? But in Theosophic lore, there is no such thing as final liberation, and the Jiva is always gaining experience. If so, to whom is this experience. Is it to the 'plus', or to the 'One' or to the 'Many'. Well may the efforts of people to procure experience or liberation to the 'One' (God) and the 'Many' (matter) be crowned with success!

Our learned writer not being satisfied with merely defining has also attempted at naming this Jiva, according to the different schools or *Daršanas*, looking at it from different stand points and expressing different aspects. "The Bhagavat-Gita call it *Parā-prakriti* (Chap. vii, 5) showing its aspect of force energy, Will" which mysterious statement is illumined by what is stated in the *Secret Doctrine*, as it is always wont to do. The Yoga system calls it *Chitta*. The Nyaya and Vaisheshika, manas. The Sankhya, mahat. The Two Mīmāmsas, Jiva. The non Sanskrit philosophies rich, nous, soul, ego, mind, &c." We wonder why he omitted the naming of it by the Buddhists, and whether all these names are intended to mean the same 'plus' and are synonymous. But as according to the learned writer, this Jiva covers from a 'piece of matter,' any name and every name will fitly describe it, and yet after all make of it neither fish nor flesh nor good red herring. But we fancy all these systems are not so hspelessly confused in their naming or definitions. And it will be useful to follow their definitions and naming to see if the learned writer's statements are correct. Let us take the Gita, Chapter 7, Verse 4 defines the lower Prakriti consisting of earth water, fire, air, Akas, Manas, Buddhi or Mahat and Ahankara. V. 5, defines Jiva as *Para prakriti*, and these two h..g like gems on the string of Vishnu. Does it not follow that the lower Prakriti, mūla

prakriti is different from Jiva, the Para-Prakriti; and Jiva is different from the five elements and Manas, Buddhi or Mahat and Ahankara? Or are they the same, and there is no distinction of inferior and superior, Jiva and matter.

I dont know where the learned writer got at the definition of jiva as chitta and mahat in the Yoga and Sankhya systems. Purusha and Prakriti are the ultimate facts of both systems and Yoga postulates The Supreme Lord, ever Free and omniscient who is called by the names Siva, Sakti, Om &c. Purusha is defined in both systems as Pure intelligence, and Prakriti as non intelligent and the productions of the latter are Chitta and Buddhi (mahat). Vide the following sutras.

"Yoga is the suppression of chitta vritti." I. 2).

"The Purusha is absolute sentience; and though pure, still beholds intellected ideas (II. 20).

"God is a distinct spirit, untouched by afflictions, actions, deserts and impressions.

"In Him is the highest limit of the seed of Omniscience

"The greatest of even the earliest ones (Brahma, Vishnu, &c.) because unconditioned by time". (I. 24 to 26).

The (atma) which is by nature eternally pure (devoid of three gunas) intelligent (clear as a crystal, by the affections of Buddi &c.) and free. (Sankhya Sūtras I, 19).

"Mūla prakriti is the state of equipoise of Satva, Rajas and Tamas; from mulaprakriti proceeds '*mahat*'; from mahat, ahankara (I. 61).

It is equally in correct to say that Nayyayakas and Vaisheshikas call the Jiva manas; for even according to them manas is a pure product of matter; atomic or otherwise, and Jada.

Even according to the Mimamsaka's, the Jiva is something beyond the Prakriti and mahat; vide the text from Katha up, so freely quoted by Śri Sankara himself.

"Beyond the *mahat* is the *Avyakta* (Mūlaprakriti, Pradhana) and beyond the *avyakta* is the Purusha'. (I. 3-11).

And the question whether this Purusha bound in a body

(Avyakta and its product) is the same as the Partless and limitless Para Brahman is too wide to be gone into here,

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Sen Tamil Selvam.—This is an interesting Tamil Magazine which is conducted by Pandit A. Sundaranatha Pillai Avergal of Trichinopoly, son of the late Pandit Amirtham Pillai. It contains articles of much value on Religious, moral and literary topics. Of these articles, we desire to call attention to the serial entitled 'திருப்பெருந்துறை விளக்கம்' 'Light on Tirupperunturai' which is contributed by Sriman T. Sambasivam Pillai Avergal, Retired Sub-Magistrate. In this, the author criticizes the views of Mr. Ponnambalam Pillai Avargal, M.R.A.S., that Tiruperunturai of St. Manickavachaka is not the same as the shrine situated in Madura District and it must be sought for in the West Coast and it is identical with Tirupuniturai of Cochin State. Mr. Sambasivam argues ably that the word *Turai* does not necessarily mean a seaport, and even inland towns are called so, and cites various authorities to show how the modern Tiruperunturai was meant as the scene of our Saint, and he explains the passage in Tiruvachakm where God is said to have come as the Horseman from Kudanadu, in that it might probably refer to another incident in Tiruvilayadal Puranam, 30th Lila where God also came as a Horseman. The author has brought to bear on the subject great learning and erudition, and we do not propose giving our own opinion now as the serial has not yet come to an end.

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Essentials of Hinduism.—The September number of the *Hindu Spiritual Magazine* contains as usual much interesting reading, but that too much credence cannot be given to various spirit stories that appear from time to time is shown by the fact of the editor himself commenting adversely on the story of the Vow of Rebirth and Revenge. Mr. C. Adisesha Naidu of Madras who was connected with our journal for sometime contributes an able article on Essentials of Hinduism and he gives a succient account of Hinduism and its leading tenets

quoting mostly from Mann and some of the Siddhanta works, and he gives its due place to Saiva Siddhanta in considering the various Indian Schools of philosophy.

The Quarterly Journal of Mythic Society.—No. 2 of Vol. III. of this journal just to hand contains an original article on Bijapur by Rev. A. Slater, illustrated with a number of Half-tone plates, and it reproduces the discussion between Dr. Fleet and Mr. Rice regarding Mysore whether it was the original Mahismati or Mahisha Mandala from the journal of the Royal Asiatic Society. Dr. Fleet identifies the ancient Mahismati with Mandata situated in an island on the Nerbudda in which there is a sacred shrine of Iśvara called Omkarnath. Mr. Rice would identify it with the modern City of Mysore, and finds it mentioned as Erumai Nadu in the Tamil classics. From reading the whole discussion, we are inclined to think that the Erumai Nadu mentioned in the ancient classics is clearly the Nilgris including Mysore, and this may be altogether different from the Mahismati of the ancient Sanscrit writers and later on, when the latter city became insignificant and the small Village of Mysore grew into prominence, the identity of Mysore and Mahismati would have been thought of. And it has to benoted that according to Tamil Grammar, loose morals are characteristic of people dwelling in hill tracts (Kurinji Tinai) and this would have been true of both Erumai Nadu, and Mahismati. The number contains also the report of the Proceedings of the second Council Meeting of the Mythic Society.

The Tamilian Antiquary No. 9.—This number just issued contains the following articles.

1. Dravidian Kingdoms and List of Pandiyan Coins.
2. Music in Ancient India.
3. The Origin of the Cranganur (Kodungolur) Temple.
4. The Age of Pattupattu.
5. Heroic Mothers of Ancient Tamilagam.

The articles are all interesting and the number should be in the hands of every Tamil student. It is priced 12 as. and could be had by applying to this office.

REVIEWS OF BOOKS.

A Primer of Hinduism, by J. N. Farquar, M.A.—We have to thank the author for a copy of the second edition of his interesting work. The work has been thoroughly revised and much enlarged, the passages about Saiva Siddhanta and its Āchāryas is much fuller than in the original edition, and an illustrative reading from the Devara Hymn is also extracted from Mr. J. M. Nallasvāmi Pillai's *St. Appar*. The opinions and criticisms advanced are of the usual missionary stamp, and the author thinks Hinduism is crumbling to pieces and he fondly hopes for the day when Christianity will take its place. We would not deprive the Reverend gentlemen of his hope, but there are several belonging to his own order who regret to see that Christianity is not making the progress they wish for among the educated classes. What he calls the 'crumbling' is no crumbling at all, but a readjustment and rebuilding. In every religion, there are certain elements which the improving conscience of the people revolts against. We wonder how many among the intelligent still believe in the doctrine of eternal damnation and Hell-fire. We remember hearing a gentleman of the S. P. G. Mission inveighing against it in the most forcible and feeling terms. Hinduism does not rest on a blind faith in the karma khanda of the Vedas and this was being given up even at such an early date as the time of some of the Upanishads. It has been progressing all along and it possesses vital elements which will satisfy the spiritual cravings of man in every order of life and which no other Religion among the world Religions does possess. However the book before us is of considerable interest and will be of help to people who wish to possess a bird's eye view of Hinduism.

The Universal Religious Text Book.—Part I, Translated into Tamil by Brahmasri P. Narayana Iyer Avargal B. A., B. L. Madura.

The Hindu pnblic must feel extremely grateful to the author for his great devotion and disinterested work in the cause of Hinduism. He typifies in his person one of our old rishis who retire from the world āt the proper time, but unlike them, he is actively engaged in doing good work to the public, holding truly to the text,

யான் பெற்ற இன்பம் இவ்வையக மெல்லாம் பெறுக.

"Let me share my joy with the whole world" (Tirumantra).

The book before us presents to us the Theosophic view as regards what an universal religion ought to be; but it cannot serve as a text book to people of all Religions and cannot be recognized by all. Just to take one example. Though many people believe in God's *avatara*, a large section among the Hindus, The Mahomedans as a whole, and an influential section among the Christians do not believe in it. They take the doctrine as altogether blasphemous. We have already expressed our views regarding God's immanence in the world in our notes in the last number of this journal. The book will be however of considerable help to a large class of people and there are truths in it which must be accepted by all.

Kānchipurānam of Sivajñāna Swamigal and Kachchiappa Swamigal edited by Kanchi Nagalinga Mudaliar. Price Rs. 2-8-0.

In our college days, when we approached the late Pandit Theagaraja Chettiar Avargal, Pupil of the famous Maha Vidhvan Minātchisundaram Pillai Avargal, he proposed to teach us the above noted book, for the best reason, that by studying it, one can become a proficient in grammar and the art of poesy, Religion and Philosophy. And a perusal of the book will amply justify this estimate of the great scholar. And every one knows there was no greater genius in the last century than Sivajnana Yogigal. He mastered both Tamil and Sanskrit and wrote masterly treatises and commentaries on Grammar, Logic, Religion and Philosophy. Any one who reads through the various commentaries on Sivajñāna Siddhiar cannot

but be struck with the keen insight and logical precision of our author, over all other commentators. All his vast learning is brought together and focussed in this one book of his. And even his similes and metaphors bristle with sound philosophy, not to say that they are not the hackneyed ones which are often met with in books of this kind. To instance, in his *avaiadakkam* (author's apology) he has this stanza.

மாயைகாரியவுருக்களுமெம்பிரான்வடிவ
மாபவேல் அவைபருள்மயமாகுமற்றதுபோல்
பேயனேன் பிதற்றலையு மேகம்பர்தம் பெருமை
தூயகாதை யுள்ளுறுதலால் துகளறத்தோன்றும்.

"When forms made out of matter become God's Forms, they become Forms of Grace (Arul Forms). So too, even the blabberings of myself, the poor devil, as they are interwoven in the great and immaculate story of Sri Ekambaranatha, will appear as free from impurity."

Take again his verse in *Nāttupadalam*

விலகிவீழருவித்தாரை வேறுவேறுகவோடிக்
குலகிற்பாலிவைப்பின் ஏகமாய்க் கூடுந்தோற்றம்
அலகில்பல்வழியு முதாரணமை யிருன்றுமாறும்
பலபலமதமு மீற்றிலொருவழிப்படலும் போலும்.

"The sight of various falling streams all uniting in the ancient Pālār, recalls to us various roads meeting near a great city, and various religions reaching in the end the same goal."

This rare book has been edited and published by Mr. Nāgalinga Mudaliar Avargal, and the mere enumeration of its contents will show its value to the reading public, a Preface, which in itself is a philosophic discourse, on Tamil and Tamil philosophy, Introduction, dealing with Meikanda Santhāna Chirappu, Santāna Vilakkam and Santāna kālam, and Sivajñāna Yogigal's Charitram, and all the Devārams and Sacred Hymns bearing on Kānchi, and the Text of the Purāṇa. A glossary of difficult words would have considerably enhanced the value of the work and the editor proposes to issue it separately with other helps. We failed to note the importance to the antiquarian and historian, as Kānchi was the seat of so

many dynasties and Religions, and a careful reading of this Purāna will certainly throw considerable light on the historic and ancient remains in and about Conjivaram.

Jñānakānti is an original Tamil novel from the pen of Mr. C. M. Rāju Chettiyar M.B.P.I. The author says that 'it is a novel with a purpose.....to expose certain obnoxious practices that are creeping into Hindu Society at large and that, if not checked, would eat into the very vitals of that society'. We congratulate the author for the excellent way in which he has written the book to achieve his 'purpose'. The style is no doubt somewhat loose, full of common dialect and many corrupt words newly coined and current among the Tamil speaking public. True the novel cannot but choose such a style to serve the purpose. The book is a good record for the philologist to know the condition of our Tamil language currupted by the so called civilization which India got through contact with the West. One such specimen is enough and we hope that every novelist in future would try to preserve the purity of Tamil style and language except of course introducing such unavoidable new words (borrowings) from foreign languages as are very essential for the progress of our language. Every living language will and must accept the borrowings due to the contact with foreign countries, through travels, commerce and literary exchanges. That is the history of every progressive living language. Dead languages can never borrow words from other languages, but it is indeed futile to revive such languages, we can but preserve them from further decay.

Regarding the characterisation it is well nigh complete and the portrait of the ideal Tamil woman leaves nothing to be desired.

The sufferings and repentance of the prodigal and the sad plight to which he is reduced being misled by the surface glamour of the Western habits and custom are effectively told. The book is indeed a story of every man-of-means of the Madras Presidency except that instances are few where the

victim extricates himself from the vice into which he has once fallen. We hope that every one who reads this book will be the better for it and hence we commend this original social and didactic novel to the young and old of both sexes.

The Race of Life and the Progress of Humanity.

INDIA'S TRUMPET CALL TO THE NATION OF THE WORLD.

[*After St. Thayumanavar*].

The eternal lesson which the Deepaveli Festival is intended to teach is, "Spiritual greater than material force".

I. THE GOAL OF LIFE.

Monkey-like, the Mind it roams ov'r banks and belts of forest-land
By the stream of Life densegrown with Sense-perceptions lo!
What availeth us to ceaseless run aft'r the restl'ss Mind?
Rather it's time and season ripe to reach, for us, the Race of Ind,
The state of Love-Divine, the One, the Many, the Life of all life,
Which in Grace transcending plays by self-effulgent Light
Come Ye All! Nations of the World! and join us in the race
For reaching First the Goal of Divine Grace!

II. UNITY—THE SHARE OF ALL.

The crow, so low! It calls all its kith and kin to eat
And share what food it has, you daily see!
The Life of Bliss Supreme, Indivisible, One Unity Itself,
In all-embracing flood increasing flows, you see!
Perfect in Form, Infinite, Homogenous, Harmonising All!
Ah look at it! And know it for Thy Self!
Come ye All! Nations of the World! this Bread of Life to eat with us
Afore this body of ours at the touch of the Heavenly Reaper falls Aho!

Om Tat Sat.

ANANDA MISSION LALITĀLAYA,
6th November 1912.

C.V. SWAMINATHAIYAR.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva Siddhānta or Āgamānta.

VOL. XIII. MADRAS, NOVEMBER, 1912. No. 5.

IRUPA-IRU-PAHTU*

OF

ST. ARUL NANDI ŠIVĀCHĀRIAR.

INVOCATION.

The third Eye and Throat of shining blue concealed,
To rid the ills of man on earth did come
Meikaṇḍān of Tiruveṇṇai Nallūr.
To see him once will make God and seer one.

NOTE.

God appears as man to save the souls of men in the order of Sakalars. His grace is manifested otherwise to the orders of Pralayākalars and Vijñānakalars. The author identifies his guru Meikaṇḍān with God; and as such, to see him is to see God and become one with Him.

2. *How did Pāša cover the soul when God is the Soul of souls?*

Like unto the Sun on wide earth
Oh Meikaṇḍa Deva of Veṇṇai

* This is the only other work of St. Arul Nandi Šivāchārya, besides his famous Šivajñāna Siddhiyār, which we possess. *Irupā Iruṭahtu* means 20 verses of two different metres, consisting of Veṇbā and Agavalpā. The whole work only consists of 20 verses, but the author brings out in this short compass in a series of puzzles addressed to his teacher, all his vast learning and erudition

Me who is shut up in darkness
Thou didst lift up and plunge in Bliss
One question I long prayed to put
Thou didst stand as one with myself
How did ignorance cover me ?
If mala's connection, Thou sayst,
Then Thou didst stand apart from me.
If otherwise then wonder it is ,
As Thou art the foe of untruth.
And Thou will not deserve the names
The Pure, Amalan and Jyoti.
The Ever Free and supreme of supreme.
If Thou lightest my soul apart
Then Thy Presence in all and my
Union with Thee will be impaired,
Oh Lord ! The Truth of Devaram
That Thou art air and earth and fire
And the rest will not be a fact.
Therefore Thou be pleased to declare
If I am one with Thee or not.
Don't be displeased, as I am stupid.
" You err ; we as guru do note
Who is fit and is not" Thou sayst.
If unfit, I can't understand
If fully fit, then Thy teaching
Will not be needed by me, Sir.
If my fitness brings Thee to me,
It cannot, as it is Jadā ;
If not, then it cannot be true
That Thou hast none equal to Thee.
The Triple Mala is Jadā,
The soul from youth to old doth change ;
And Thou art Pure ; to whom is it
Maturity doth come indeed ?
If this be the ridding of Pasa
When in man knowledge doth arise,
Then do I forget sure enough
That there is none to equal Thee.

If I rid myself of Pāsa
Or Pāsa rids itself of me,
Then there is no need for Thy Reign.
But it can't be, as the saying is
"Who can see if he is not shown"
"Then know what Truth The King did hear
The ways of God's grace are endless
Endless is His glory if told,
So don't ask."

NOTE.

This brings out in a series of most puzzling questions, how God is immanent in all nature and in man and yet is untainted and transcendent, and without whose Will and Power no evolution and salvation is possible.

The reference in the last lines is to the famous lines in St. Jnanasambantha's Devaram sung before the great Pandyan being, whom he cured of his fever.

3. *Pasu Lakshana.*

As I am united to Jñān and Ajñān
Please ponder well and deign to enlighten
How if I am Jñāna or Ajñāna
So that I can understand without doubt

NOTE.

The answer is that the Soul is neither the one nor the other but it is *chitachit* or *satasat* and in union with both, and becoming one with Pāsa in *bandha*, and one with God in Moksha.

4. *Pāsa Lakshaṇa.*

Of the Triple mala, their *gun*
If shown—Vikalpa, Sankalpa
Krodha, Moha, Murderous intent
Vishāda, Madha and Arish
These eight belong to Āṇava.
Ajñān, Asatyam, illusion
Moha and its concealment
Marcharya and Bhaya, these seven
To Māyā belonged Thou didst declare.
Motion, lying down, and Puṇya
And Pāpa, and getting rid

Of bonds, and abuse of others,
These six are Karma's attributes
All these ne'er leaving, do guide me
Each its own way and do become
My very self, and not allowed
To have my own way, Oh my Lord
Of Veṇṇai Ṭown girt by Pennār.
Thou did take name and form and place
And rid me of my name and form,
Oh Thou chief Jewel of Śaivas
And True to the Truthful! Thou sayst,
The Triple Mala is Jaḍā;
Perhaps there was some slight mistake
"It is Jaḍa sure, but active becomes
When united to you." If so,
My clothes and things dont change when worn
"It acts like poison and the like.'
If so, It must leave us when its
Effects are over; nor could it
Reach us, and we would not go near.
And Thou wilt not unite us two,
As Thou art Ninmala. If said
The union is natural,
Then it will never leave us at all.
Remove my doubts, and do explain
How Pāśa became attached to me
O Lord without end or beginning!

NOTES.

The connection of matter and Āṇavamala &c., with us is eternal like the rust in copper and husk and bran &c., in rice, and can be removed. It is Achit, Jaḍa or not intelligent like the Soul. But the Soul's intelligence is of a different plane from that of God.

Vikalpa means distinction; Saṅkalpa, Proposing; Krodha, anger; Moha, desire; Vishāda, sorrow; Madha, egoism; Arusha, frivolity Ajñāna is mistaking one thing for another; Marcharya, enmity; Bhaya, fear.

(To be continued.)

J. M. N.

XXI.

புலவரை பிறந்த புகழ்சா றேன்றல்
விலவரை பிறந்த குண்டுகண் ணகழி
வான்றோய் வன்ன புரிசை விசும்பின்
மீன்பூத் தன்ன வுருவ ஞாயிற்
கதிர்தைழை கல்லா மரம்பயில் கடிமினை
யருங்கு றும் புதித்த கானப்பே ரெயில்
கருங்கைக் கொல்லன் செந்தீ மாட்டிய
விரும்பு ணீரினு மீட்டற் கரிதென
வேங்கை மார்ப னிரங்க வைகலும்
மாடுகொளக் குழைந்த தும்பைப் புலவர்
பாடுதுறை முற்றிய கொற்ற வேந்தே
யிகழுந ரிசையொடு மாயப்
புகழொடு விளங்கிப் பூக்கின் வேனே.

O Prince whose glory goes beyond the minstrels song! *Kāna-per-eyil* whose moat reaches, far below the earth, whose ramparts stretch up to reach the sky, whose circling forts are like stars that shine around, whose circling guard of trees no ray of light can pierce,—thus guarded 'tis hard to recover it! More easy were it to bring the water which the blacksmith's fire has changed to steam around the heated metal! So does Vengai Mārban mourn! O king victorious whose glory transcends all songs the minstrals sing, even those that wear the laural worn as badge of triumph! May thy spear shine bright with resplendent glory, while those that despise thee, with their renown, shall pass away.

XXII.

At Peace, but Ready for War.

தூங்குகையா னேக்குநடைய
வுறழ்மணியா னுயர்மருப்பின
பிறைநுதலாற் செறனேக்கின
பாவடியாற் பணையெருத்தின

தேன்சிதைந்த வரைபோல
மிளிரூர்க்குன் கமழ்கடாத்
தயறுசோரு மிருஞ்சென்னிய
மைந்துமலிந்த மழகளிறு
கந்துசேர்பு நிலைஇவழங்கப்
பாஅணின்று கதிர்சோரும்
வானுறையும் மதிபோலு
மாலைவெண் குடைநிழலான்
வாண்மருங்கிலோர் காப்புறங்க
வலங்குசெங்கெற் கதிர்வேய்ந்த
வாய்கரும்பின் கொடிக்கூரை
சாறுகொண்ட களம்போல
வேறுவே றுபொலிவுதோன்றக்
குற்றுரு வுலக்கையோற்
கலிச்சும்மை வியலாங்கட்
பொலந்தோட்டுப் பைந்தும்பை
மிசையலங் குஞ்ய பணைப்போழ் செரீஇச்
சினமாந்தர் வெறிக்குரவை
யோத நீரிற் பெயர்பு பொங்க
வாய்கா வாது பாந்து பட்ட
வியன்பாசறைக் காப்பாள
வேந்துதந்த பணிதிறையாற்
சேர்ந்தவர கடும்பார்த்து
மோங்குகொல்லியோ ரடுபொருக
வேழ நோக்கின் விறல்வெஞ் சேஎய்
வாழிய பெருமநின் வரம்பில் படைப்பே
நிற்பாடிய வலங்குசெங்காப்
பிறரிசை நுவலாமை
யோம்பா தீயு மாற்ற லெங்கோ
மாந்தரஞ் சேர விரும்பொறை யோம்பிய நாடே
புத்தே ளுலகத் தற்றெனக் கேட்டுவக்
தினிது கண்டிசிற் பெரும முனிவிலை
வேறுபுலத் திறக்குங் தாணையொடு
சோறுபட நடத்திநீ துஞ்சாய் மாறே.

Thou who art the guardian of thy wide encampment, whose vast extent lies open and unfortified;—whilst thy young *elephants* full of vigor, with hanging trunks, with lofty gait, with uplifted tusks, with bells consonant with their steps, with foreheads like the crescent moon, with angry eye, with broad foot, and spreading neck, and with mighty heads from which flows the fragrant stream of *Matham*, round which the bees humming swarm, like mountains from which honey drips, stand tied to their posts with ever swaying forms; and whilst thy *canopy*, garlanded with white flowers stands hard by, like the moon, that dwelling in the sky sheds beams around; and 'neath its shade warriors girt with swords are sleeping;—where long lines of cottages, thatched with the straw of the ripe grain, with pillars of choice sugar-cane, like a field wherein men keep a feast, show themselves in diversified beauty. There while the noise of the pestle that husks the grain ceaselessly sounds through the wide region, men of warlike aspect (with gold armlets and rich *Tumbai* flowers, that hanging wave-mingled with shreds from the palm-tree,) sing their eager war-song, which resounds like the din of the waves of the sea, O Mighty Monarch of them who dwell on *Kolli's* lofty hill. Who dost feed the kindred of them who draw nigh to thee with the tribute that kings humbly bowing present! O Lord, mighty and valiant like the eye of an elephant! Hail to thee and thy boundless wealth, O great king!

"The skilful tongue that sings thy praise utters no other monarch's name. Our king he is, mighty and boundless in benevolence! This land which he protects is like to the blest world of the immortals. Thus I heard them say and came and with joy saw thee, O Mighty One! Thou delayest not, leading forth thy host to occupy the alien lands; while causing food to abound; for nothing dost thou neglect.

NOTE.

The references here to elephants arise from one of his names, the "Elephant-eyed," by which he was popularly known.

POETRY OF ST. APPAR.*

PART II.

(c) *St. Appar and the inner world*

The self analysis that we find in the *Devāram* is a rare phenomenon in the realm of poetry. St. Appar is able to perceive equally the praiseworthy and the condemnable elements in thought and feeling. He is able to watch minutely the good and the evil tendencies of the mental activity and their pursuit after respective ends. St. Appar pays greatest attention to the feeling side of man. For man's actions are generally adjusted according to his state of feelings. He considers anger to be the worst state of mind; and he feels that devotion and love towards Almighty pour into the mind a flood of nectar. Yet he sympathises with mental state of sceptics and he says that a mortal cannot be freed from death and douht.† But he is sure that if once the fire of piety is successfally lighted in the human mind, then all kinds of mental elements serve as fuel to perpetuate it.

St. Appar's analysis of various pleasant and painful experiences and the association of ideas in a peculiar way focussing them all upon his centre of thought, feeling and action (viz Śiva) show his great power of introspection. For instance the painful heat at noon-tide, and the corresponding pleasure of shade, the zephyr from the south, the moonlight in a summer evening, the cool particles of the sea waves are among pleasant tactile sensations recounted by him. St. Appar's artistic

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* *Continued from page 167 of No. 4, Vol. XIII—Ed. S.D.*

† "சங்கை யுள்ளதும் சாவது மெய்யுமை
பங்கனரடி பாவியே னுனைய
அங்கனே னெந்தை யன்பிலாலந்துறைச்
செங்கணடி சேரவும் வல்ல ."—திருவன்பிலாலந்துறை—திருக்குருந்தொகை Stanza.

descriptions of the Picturesque sceneries near the beach, by the side of hills and in rich valleys which rouse the poet to ecstacy and give joy to any observer show our sage's keen power of observation. It is needless to say that our Saint had exquisite taste for music. Our poets who belong to the religious period of our literature were generally great musicians, and it is highly probable that St. Appar who belongs to this period was also one. His work contains ample evidence to strengthen this suggestion, for which to a great extent, we can rely upon the peculiar metre of certain apparenty irregular stanzas.

It is an undoubted fact that St. Appar had trained ears in music. Like a musician he cared more for sound and paid less regard to the symbolic form that is imperative in our prosody. Note the scansion of the following stanza :—

அங்கதி ரோன வலை யண்ணலாக் கருத வேண்டா
வெங்கதி ரோன்வ ழியே போவதற் கமைந்து கொண்மி
னங்கதி ரோன வினை யுடன்வைத்த வாதிமூர்த்தி
செங்கதி ரோன்வ ணங்கும் திருச்சோற்றுத் துறைய னூரே."

—திருச் சோற்றுத் துறை-திருநேரிசை Stanza 8.

Here the third foot of the first three lines is in form a நிரையசை, but when the stanza is sung we dont note any irregularity as the foot in music has the Sound of a தேமா. Such instances are quite common in St. Appar's Devaram*, Though

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* cf. The Scansion of the following.

கோவணமோ தோலே வுடையா வது
கொல்லேறே வேழமோ வூர்வ தறிதான்"

—திருவாரூர்-திருத்தாண்டகம் Stanza 4. l. 1.

again

எந்தமழு வாள ரிண்ணம் பாய
நெரிபவள வண்ணர் குடரூர்ந் திலாங்
காய்ந்தவனைக் கையொன் பாக மாக
வார்சடை யார்வந்து வலஞ்சு ழியார்"

—திருவாரூர்திருத்தாண்டகம் Stanza 5.

he was also a master of Tamil Grammar* he seems to have imbibed the partiality for music, characterestic of his age.

St. Appar's ears were not trained to appreciate the human music alone. With keen appreciation he heard the songs of birds and the humming music of the winged insects. Even in things which are being overlooked as insignificant, he felt the charm of poetry, noted a moral or heard hymns in praise of the Almighty. Perhaps this was due to the divine music in which he lived and moved.†

St. Appar's faculties of taste and smell were also harmoniously developed. His diet was typically Tamilian. The principal food stuffs that he liked were rice, milk, curds, ghee, and vegetables‡ that are mixed and taken with boiled rice and

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* Note the borrowings from grammar

"விண்டவர் புரமூன்றெரித்தானை
கொண்டவன் னுறையுங் குடமூக்கிலே"

—திருக்குடமூக்குத் திருக்குருந் தொகை Stanza 7, l. 3 and 4.

(ii) "பாத்திரஞ் சிவமென்று பணிகிலேல்
மாத்திரைக்குளருறு மாற்பேறரே"

—திருமாற்பேறு-திருக்குறுந் தொகை Stanza 3, l. 3-4.

(iii) "வருங்காலஞ் செல்காலம் வந்தகால, முற்றவத்தை யுணர்ந்தாரு
முணரலாகா வொரு சுடரை....."திருவீழிமிழலைத்-திருத்தாண்டகம்.
Stanza 5, l. 2-3.

† cf. "பறையினோசையும் பாடலினோசையு
மறையினோசையும் வைகும் வயலெலாம்
இறைவ னெங்கள் பிரானிடை மருதினி
லுறையுமீசனையுள்கு மெண்ணுள்ளமே"

—திருவிடை மருதூ-திருக்குறுந் தொகை Stanza 1.

"பறையினோசைச்யும் பாடலினோசையு
மறையினோசையு மல்கியயலெலா
நிறையு பூம்பொழில் சூழ்திருநின்றியூ
ருறையுமீசனை யுள்கு மெண்ணுள்ளமே"

—திருநின்றியூர்-திருக்குறுந்தொகை Stanza 4.

‡ "கறிவிரவு நெய்யோ டமுது சையிலுண்டு"—திருவீரட்டானம் எழைத்
திருத்தாண்டகம் Stanza 8, l. 2.

ghee. Though his faculty of taste may appear to us comparatively simple, his views regarding the method of dining are quite modern, and they remain to be carried out in many parts of our country. The Samana habits which had taken a strong hold in our system are not yet being given up. The Samana mode of dining without a plate or leaf' கையிலிடை சோறுண்ணல்" is a matter of daily occurrence in our villages. Breakfast and dinner are sometimes finished in half a minute very gravely and hurriedly as if they are tasks imposed upon us. And this rapidity with which these duties are disposed of give no time to pause or talk with anybody. Such Samana habits were severely condemned by St. Appar. That we should dine in company and during that time we should engage ourselves in pleasant conversation slowly enjoying the food, and that the meals served in the leaves ought to be untouched by the hand of the server as far as possible and should be taken by the consumer direct from the leaf and should not be received by him from the hand of the server are the gist of St. Appar's indirect advice. These principles elementary though they may appear to be, are not being wholly applied in all parts of our country.

St. Appar hated gluttony * For he had strong conviction that over feeling dulls the intellect and retards the human activity and that light food taken in modrate quantity is always conducive to the health of both mind and body.

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* " கையெலா நெய்பாய கழுத்தேரிட்டக்
கால் நிமிர்த்து நின்றண்ணலுங் கையர்சொன்ன
பொய்யெலா மெய்யென்று கருதிப்புக்குப்
புள்ளுவரா லகப்படாதய்யப் போந்தேன்."
—திருப்புன்கூர் திரு நீடூர்-திருத்தாண்டகம். Stanza 9 ll. 1-2.
" மட்டுண் பாரிட்டுண்பார் விலக்காரையம்."
—திருமறு மாற்றத் திருத்தாண்டகம். Stanza 2 l. 1.
" மட்டுண்பார்கள் மடந்தையார் etc"
—திருவின்னம்பர்-திருக்குறுந்தொகை. Stanza 1 l. 1.

St. Appar's mental side of smell may appear to a student of psychology almost an "undifferentiated continuum" For the various processes of concentration, intensification and preservation of the smells of the aromatic plants or flowers were then unknown. In our country there was ever the richness of flowers and perfumes, and there was practically no necessity for the use of scents. Even the sandalwood paste was used for accelerating digestive functions. The cleanliness of the body was more a matter of our instinct and so it presented no necessity for the invention of Attars or scents. During those days the difference between the various grades of good or bad smell were never thought about. Those seem to be days of plenty and the people living near the mountainous regions as almost all our Tamilians lived had no fear of starvation even during the worst days of famine.*

St. Appar however seems to have had some systematic † study of the various Indian aromatic plants and flowers noted for their smell. Their appearance, structure and properties

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* "கன்னெடுங்காலம் வெதும்பிக் கருங்கடனீர் சுருங்கி
பன்னெடுங்கால மழைதான் மறக்கினும் பஞ்சமுண்டென்
றென்னெஞ்சு குளுது மஞ்சனெஞ்சே யிவ்வியாத முக்கட்
பொன்னெடுங் குன்ற மொன்றுண்டு கண்டீரிப்புவிடத்தே."
—தனித் திருவிருத்தம் Stanza 10.

† cf. the attributes of the names of the flowers spoken of :—

(i) "கொல்லை முல்லை கொழுத்தகை மல்லிகை
நல்ல சேர்கடம்பூர் கரக்கோயிலே"—திருக்கடம்பூர்க்கரக் கோயில் திருக்குறுந்தொகை. Stanza 6, ll. 3-4.

(ii) "தாழம் பூ மணங்காறிய தாழ்பொழிற்
கோழம்பா வெனக் கூடிய செல்வமே"
—திருக்கோழம்பம்-திருக்குறுந்தொகை. Stanza 3 ll. 3-4.

(iii) "சுணையுள் நீலமலரன கண்டத்தான்"
—திருக்கடம்பூர்-திருக்குறுந்தொகை. Stanza 5 l. 1.

(iv) "பொங்குசேர் மணற் புன்னையு ஞாழலும்
தெங்குசேர் கடம்பூர்க் கரக் கோயிலே"—திருக்கடம்பூர் கரக்கோயில் திருக்குறுந்தொகை. Stanza11. 5 3-4.

carelessly mentioned by him show that there is in him an unconscious tendency to systematise the crude botany of old. The different species of jasmine, lotus, violets are referred to by him with attributes which may for all practical purposes be taken as distinguishing characterestics. St. Appar does not pay any great regard to the traditional rank given to our flowers. He deals with each flower according to its merits.* We do not fail to meet in his *Devāram* any Indian flower of his time whether they are found in fields or grassy meadows in gardens or in lakes and tanks. The flowery creepers † adorning a flower yielding tree were never artificial arrangements during the time of our Saint. When such decorations of nature are seen by our sage, he would blend the religious smell harmoniously with the flora.

Such is the cognitive side of St. Appar. One viewing the active side of our sage's mind would be struck with his undaunted manly courage. ‡ We are obliged to infer that he possessed all the requisites of an ideal soldier. His life itself was a tremendous battle. His success therein was due to the fact that he hated work along the lines of least resistance. §

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* திருவமர் தாமரை சீர்வாஞ் செங்கழுநீர்கொ ணெய்தல்
குருவமர் கோங்கங்குரா மிழ் செண்பகம் கொன்றை வன்னி
மருவமர் தீன்சொடி மாடமலிமறை யோர்கணல்லூர்
உருவமர் பாகத்தமையவள் பாகனை யுன்னுதுமே.

திருநல்லூர்-திருவிருத்தம் Stanza 10.

† செண்பகம் திலகம் புன்னைச் செழுந்திரட்குரவம் வேங்கை
கண்புகுசெய் சோலைசூழ்ந்த நனிபள்ளி யடிகளாரே.

திருநனிபள்ளி திருநேரிசை Stanza 3 ll. 3-4.

‡ சமஞ்சவது யாதொன்றுமில்லை யஞ்சவருவது மில்லை, was the burden of his song uttered before the elephant sent by Samanas.

§ cf. எழுதா பாவைநல் லாச்திறம் விட்டிகான்
றெழுதா போக நின்றேனையுஞ் சூழ்ந்தகொண்
டேழை சால்வழி யேயுழ வான் போநட்
டாழை நெஞ்சமி தென்படு கின்றதே.

தனித்திருக்குறுந்தொகை Stanza 8.

His prophetic dogma "கற்றுணைப் பூட்டியோர் கடலிற் பாய்ச்சினும், கற்றுணையாவது நமச்சிவாயவே" was the one which he emphasised throughout his life. He felt that he was in *Sivam* and *Sivam* in him, and so nothing could terrify him. This is very beautifully discussed in இருமறுமாற்றத் திருத்தாண்டகம் especially in stanza 5. *

Like an ideal soldier he was for showing mercy to those who surrendered †. His divine Father had mercy ‡ as one of his principal attributes. St. Appar knew that to err is human and so he never desired that even the worst sinner should be damned. Though he condemns the religion and morals of Samanas who proved very cruel to him, he never cherished any ill-feeling towards them nor did he go beyond the legitimate sphere of criticism.

Like a typical soldier, St. Appar was undoubtedly a spend-thrift. He regrets his want of funds for charitable distribution. To refuse alms to a begger was considered by him a great vice. He goes even to the length of saying that if a person hides a

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* "என்று நாமியாவர்க்கு மிடைவே மல்லோ
மிரு நிலத்தி லெமக் கெதிரா வாரு மில்லைச்
சென்று நாஞ் சிறு தெய்வஞ் சேர்வோ மல்லோஞ்
சிவபெருமான் றிருவடியே சேரப்பெற்றே
மொன்றினுற் குறையுடையே மல்லே மன்றே
யுறு பிணியார் செறலொழிந்திட் டோடிப் போனார்
பொன்றினர் தலைமாலை யணிந்த சென்னிப்
புண்ணியனே நண்ணிய புண்ணியத்துளோமே"

† *Cf* "தன்னைச் சரணென்று தாளடைந்தேன் றன்னடியடையப்
புன்னைப் பொழிற் புகலூரண்ணல் செய்வேன் கேண்மின்களோ
வென்னைப் பிறப்பறுத் தென்வினை கட்டறுத்தேழ்நரகத்
தென்னைக் கிடக்க லொட்டான் சிவலோகத்திருத்தினமே"
—திருப்புகலூர்-திருவிருத்தம். Stanza 1.

‡ "பழய தம்மடியார் செயும் பாவமும்
பிழையும் தீர்ப்பர் பெருமானடியனே.
—திருக்கடவூர்மயானம்-திருக்குறுந்தொகை. Stanza 1.

thing which a begger wants as gift, he will surely go to the worst kind of hell*, and those that give what the beggar wants will receive blessings from heaven. This advocacy for indiscriminate charity which was the characterestic of his age, still survives in India in spite of the Western education.

Though St. Appar was a homeless wanderer as he confesses himself to be, and paid the least attention to his personal wants, he was very hardy and had continuous travels † which enabled him to make a comparative study of human characters. So in spite of his mild temperament, he shows righteous indignation against the incorrigible vices prevelent among mankind ‡. St. Appar was open-hearted §, and wished that others ought to be straight-forward. In conclusion we may say that his heart was greater than his head.

(*To be continued.*)

E. N. T.

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* "இரப்பவர்க் கீயவைத்தார்பவர்க் கருளும் வைத்தார்
காப்பவர் தங்கட் கெல்லாம் கடுநரகங்கள் வைத்தார்
பரப்புநீர் கங்கை தன்னை படர்சடைப் பாகம் வைத்தார
ரரக்கனுக் கருளும் வைத்தாரை யினையாற நினே"

—திருவையாறு-திருநேரிசை. Stanza 10.

† The large number of shrines mentioned in his கூற்றிருகோவை திருத்தாண்டகம் art but a few select important places which may be visited and they do not exhaust all parts of our country which may be proud of being trodden by his holy feet. It may also be noted that travelling was no easy affair during his days and yet according to the portion of his Devaram saved from the marauding time and white ants, it is evident that he visited almost all the principal places in the Madras Presidency if not beyond.

‡ "பேச்சொடு பேச்சுக்கெல்லாம் பிறர்தமைப் புறமேபேசக்
கூச்சிலே னுதலாலே கொடுமையை விடுமா றொன்றே
னுச் சொல்லி னுளு மூர்த்தி நன்மையை யுணர மாட்டேன்
வச்சுளே னின்று மெய்யே னென்செய்வான் றொன்றினேனே"

—குறைந்த-திருநேரிசை. Stanza 6.

§ "கரவிலா மனத்த னுகி கைதொழு பவர்கட் கென்று
மிதனினின் றெரிய தாடி யின்னருள் செய்யு மெந்தை"

—நிருப்பருப்பதம்-திருநேரிசை. Stanza 3 ll. 1-2.

MY MASTER'S VOICE.

PART IV.

MUSINGS IN MOUNAM.

*1. Studies in Saiva Siddhānta.**

"வேதாந்த சித்தாந்த ஸமரஸ நன்னிலை பெற்ற வித்தகச்சித்தர்கணமே."
"வேதாந்த மோனமே சாதாந்தரூபமே"

—*St. Thayumanavar.*

What is Saiva Siddhānta? Scholiasts will define it, perhaps, as a system of philosophy which postulates this, and that what not as possible and plausible theories or modes of solution of the Problem of Life (*pūrvapaksha*) only to show how untenable they are, and point out the final and only conclusion which can be arrived at, which will stand the test of reliable evidence and sound logic. But I mean to take a Common Sense View of it —i. e. the view or *vision* of that Sense which is Common to All in the final state of Realisation. "Now we see in part dimly as in a dark glass: Then we see the Whole, face to face." It is not the sense of sight which is indicated here: but the sense of direct perception or *sākshātkāram* which perceives the *apperceptions* and realizes the truth behind those eternal verities of the uplifted Mind or *Manōnmani*. To take a 'Whole-view' then of 'Saiva Siddhānta', it is what its name indicates, namely "That which conclusively proves the facts of Existence as distinguished from the modes of Existence which the deluded *Pūrvapakshi* tackles and handles with hair splitting arguments only to find that the truth is more elusive to him than all that his hair-splitting, subtle intellect can grasp. And what are these Facts of Existence? They are contained in the two letters Šiva, (சிவ) which by implication includes and is the same as Sivam (சிவம்). Where the Vedanta says, '*Aham asmi*' the Siddhānta says '*Sivoham*'.

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* By J. M. Nallasvami Pillai, B.A., B.L.

The *Siddhānta* conclusively proves by the sense of *direct perception* that "All that Exists is Sivam and None else." That is the Truth: but it must establish it as such, in the inner consciousness of man, or, it would be of no use to the World. It therefore tackled all the possible and plausible theories which could be advanced on the subject and examined them in the search-light of Practical Truth and Wisdom. Here again one may ask with Pilate "What is Truth?" and sneer at the Expression "Practical Truth" as the most impracticable thing in the world. I can but state the truth and leave the scoffer to scoff his soul out to his heart's content. Truth is "*that which is*". And "Practical Truth" is that which is the same in theory and practice—that which stands good in theory must stand so in practice in its application to every day life. There is no eternity other than what is in the moment which is the Unit of which every-day-life is composed. If God exists beyond time and place, He surely must exist within time place. The Immanence of God is not a mere corollary but a necessary implication involved in the transcendency of God. That which proves the identity of the Immanent and the Transcendent is *Siddhanta*. And "Saiva Siddhanta" proves conclusively that SIVA is immanent and transcendent. All the differences which help to make eternal war between the various schools of Philosophy are to be traced to the varying realisations of the One only relation which exists between the two in one and one in two which in Truth is "One only without a Second." No amount of hairsplitting argument and no system of philosophy can convince one of the truth of this Eternal Fact which is the fundamental basis of All Facts of Existence. The systems of Philosophy are the training ground for the Intellect, to brirg it under the strictest discipline and thereby attain "*chitta-virthy-nirodhah*" with a view to make the Intellect work in-tune-with the intuitive emotions of the Heart, in the *Dakarākāsa*, of which is to be realised the Immanent God who is Transcendent to the World and the worldly-minded. As Saint Tirumūlar says:—

"மரத்தை மறைத்தது மாமதயானை
மரத்தில் மறைந்தது மாமதயானை
பரத்தை மறைத்தது பார்முதற்பூதம்
பரத்தில் மறைந்தது பார்முதற்பூதம்."

The author of the "Studies" before me devotes a whole paper for the exposition of the truth in this Mantra. But to the Eye of Realisation the meaning is clear and simple. It merely takes up the "Threefold Cause"—the Efficient, the co-efficient or instrumental and the material—and shows how the union of any two of the causes makes the third merge in them as a whole, so that one has to realise the identity of only two of three Primary causes of creation, to realise the truth behind the Juggling phantasmagoria of name and form which gives rise to the tantalising sensations of the modes of existence which are infinite in series.

Take a toy elephant in wood *representing* a big elephant in rut. The wooden toy is but a representation of the real elephent which the fact behind the mode which presents it to the senses in carved wood. Now "மாமதயானை" is the fact of Existence and the wooden representation of it is "the mode of existence" which presents "*the fact*" of elephant's existence to the senses. Analysing the Primary Causes, we have the Carpenter who is the efficient cause of the toy-elephant (mode of Existence). We have his skill in art which is the co-efficient, or instrumental cause; and we have the wood which is the material cause.

The efficient and co-efficient causes are represented by the mode of presentation of the real elephant which is "மாமதயானை" in the toy-elephant before us. The material cause is represented by the wood of which the toy-elephant is made. Now, if we attempt to make a *transfusion* of ideas, as Dr. Pope insists, instead of merely making a translation of the words which misleads one egregiously, we have this meaning of the formula, which the Masterly Mind of Saint Tirumoolar has put in such simple words and so homely an example that even a child can grasp it. It is this:—

(i) "மத்தை மறைத்தது மாமதயானை"—

Translation:—(The mode of presentation of) The Great Elephant in rut (toy), concealed the wood (it is made of).

Transfusion:—The Efficient and co efficient cause which have combined to create the toy-elephant has effectively concealed from view the character of the material cause (inertness) viz., the wood of which it is made.

Comment:—The wood is inert and immoveable. But the toy-elephant presents to the mind the picture of a great elephant in rut, that is, overflowing with Energy which is manifesting itself in a grand and imposing manner. The wood has none of these characteristics. But the carpenter's wit aided by his chisel has given it such an *appearance* of "overflowing Energy" that the "appearance" (*māya*) really eclipses the reality behind it which is the inert wood (the material cause handled by the Efficient and co efficient causes). This lesson is taught in the 3rd line wherein it is stated that the Supreme Cause (பரம்) is eclipsed by the products of its Evolution (பரா முதற் பூதம்) Just in the same way as the wood is eclipsed by the products of its evolution in the first line. This is the state of Worldliness or worldly mindedness in which *maya* or *mere appearance* by the force of the effective appeal it makes to the reality behind the senses through which it appears, eclipses the *Reality* itself by the aggressiveness of its own evolutionary products.

(ii) "மத்தில் மறைந்தது மாமதயானை."—

Translation:—(The mode of presentation and its effect) the Great Elephant in rut lies concealed in (is eclipsed by) (the material cause) the wood (which gave it the name and form required to make the impression of a Great Elephant in rut).

Transfusion:—In the eternal verity of the material cause "the fact of Existence" (wood) stands so prominently that the evolutionary product of name and form which it gave rise to by the working of the Efficient and Co efficient Cause together to produce the same, is concealed in (is eclipsed by) the Great Fact of Existence, which in the case of the toy-elephant is the

Wood and the Great Elephant in rut, which has but a subjective existence without its objective counterpart. But in the case of "Wood" of which the representation of the elephant is made, "the Great Fact of Existence" impinges on the consciousness of Being both subjectively and objectively. Wood as a Fact of Existence is immanent and transcendent. It is in the apperceptions of Consciousness as well as in the varied and varying perceptions of the Senses. So that, the Reality (i. e. *that which is*, both within and without) when it acts (appeals to consciousness) eclipses the appearance of name and form, even though when the same appearance is allowed free play to make its one-sided impression, it, for the moment, eclipses the Reality, investing it with the attributes of its own evolutionary products. And this great lesson is taught in its naked verity in the 4th verse of the Mantra which says :—

"பசுத்தில் மறைந்தது பாழுதற்பூசம்."

Just as the imaginary Elephant which first eclipsed the tangible reality wood which was the basis of its own existence, and was anon eclipsed by the Great Fact of Existence (wood) which appealed to the senses and also to the consciousness producing but one effect ultimately, namely, the realisation of the Great Fact of Existence ; Even so, the Māyā-products of Names and forms (of which this transient world is composed) now eclipse the Great Fact of Existence which is the Supreme Cause of all causes, and is again eclipsed by the same, just as the development of the apperceiving Mind is one-sided or many sided and all-perfct. The realisation of the All-Perfect Mind (Mind when it becomes 'All perfect' is merged in Śiva-sakti or Vishnu as the Sruti says: "*Tan mano Vilayam yāti tat-vishno Paramam Padham*") is ever *Siddhānta*: While the sense and thought perceptions of the thought-making Mind are all *poorva-paksha* or possible and plausible theories of Existence based on "Modes of Existence" which ever move on like shifting sands in a flowing river. Siddhanta, therefore, aims at solving the Great Problem of Life by diving deep down into the depths of existence until it strikes at the rock of Truth or Facts of

Existence as distinguished from the shifting sands of "modes of Existence" which move on with the flood of time presenting a plauslble but false basis or foothold to stand upon, but engulfs one the moment one takes his plunge or attempts to take his stand on the plausible surface-appearance presented by the ever-shifting sands below that false surface-appearance.

Vedānta takes its stand on the eternal rock of Truth which the First Veda postulates and proves to the satisfaction of the Experimenting genius of Pure Science or *Suddha Vidya*. The fundamental basis of Vedānta is the truth so well enunciated in the First *Mahā Vākya*, which says that Consciousness is All-pervading—"*Prajnānām Brahmam*". It makes progress by the unerring clue of consciousness which is the Golden thread which runs through All life, until it realises the Great Fact of Continuity of Life, and from a Realisation of this Great Fact, to the Greater Fact of Oneness of Life and Unity of Consciousness. The oneness of Life is realised by the realisation of the "I consciousness" in *Aham Brahmasmi*" and the Unity of Consciousness by the further realisation of the identity of Thou with That in "*Tat-tvam asi*".

But the Greatest Fact of All, the ineffable and the inexpressible Joy of ultimate Realisation of the Relation which exists between the Efficient and Co-efficient cause which both merge in the Great Fact of Existence as the Material Cause, is not realised untll one attains to *Sahajasamādhi* and realises the full force and meaning of the Fourth Mahāvākhya which says "Ayam Atma Brahma."—"All this world has the Brahm for its soul "...and the ultimate and eternal Relation which ever exists and is never disturbed despite all seeming differences is the ineffable, indescribable Joy of ADVAITA, which the Sruti defines as "one only without a Second" but which is untranslatable and must be first *realised* to be understood. "அது வானால் அதுவே சொல்லும்" says Saint Tāyumānavar and the only teacher of the meaning of this term *Advaita* is self-realisation in the highest, fullest and truest sense of Self-Experience. This is Vedānta which ends in *Maunam* or still deep silence of

the soul where the Ultimate Realisation of the Relation between Unity and One takes place to the heightening of all the senses and the putting out or blossoming forth of a New Sense of Realisation which the Fragrance of Siva in the opened Lotus of the Heat of Jeeva. "சிவமுற்றுச்சே சிவமம்பூத்தது"—In the blossomed Lotus of the Heart of the Realised Soul springs up the Fragrance of the Final and ultimate Relation the impartible parts of the One only Siva who is without a Second—Two in one and One in two and yet so attuned and spiritually at-one-with each other as to be one only without a second. The Intellect fails to grasp its full meaning. The blossomed Heart of the Realised Soul alone can realise it by the "Siva-manam" "the Fragrance of the ineffable Union of சி with வ," which seers see and prophets talk in lisping words of living light but neither mortals nor Devas can realise by mere talk or subtle hair-splitting arguments. The Head and the Heart must become perfectly attuned, to each other before one can even listen with profit to the outpourings of the soul which the Vedic Seers poured out in Upanishidic rhapsodies and Siddhanta Samayāchāriyahs poured out in Soul-entrancing songs sung in tune with the Harmony of the Universe.

Aum Tat Sat.

C. V. SWAMINATHAIYAR, K. S. Š. A.

CAMEOS.

THE GREAT INJUSTICE.

KANNAKI'S WAIL.

From Silappadi'aram.

[We have selected this piece from Silappadikaram, one of the five great classics of Ancient Tamil Literature. It describes the great grief of Kannaki on hearing the tragedy of her husband, Covalan's death, and is unparalelled for its great depth and simple pathos and will melt the heart of any one who reads it. We cannot in any sense reproduce the beauty of the original in our translation, but we give it so that our readers may be enabled to understand the original. The whole story is summarised in an article entitled 'The origin of Cranganur Temple' is No. 9 of *the Tamilian Antiquary*, by Mr. T. Ponnambalam, M.R.A.S. to which our readers are referred.]

THE TEXT.

எனக்கேட்டு,
பொங்கி யெழுந்தாள் வீழுந்தாள் பொழிகதிர்த்
திங்கண் முகிலோடஞ் சேணிலங் கொண்டெனச்
செங்கண் சிவப்ப வழுதாடன் கேள்வனே
யெங்கணை வெண்ணு வினைந்தேங்கி யாழ்குவான்

She heard,
She rose bewildered and fell down on earth
Like the moon behind the pouring rain,*
And with her eyes blood-shot, she cried and sighed,
'Oh husband mine, were have you sped Oh, Oh!'

இன்புறு தங்கணவ ரிடரொரி யகமுழ்கத்
தன்புறு வனநோற்றுத் தயருறு மகளிரைப்போன்
மன்பதை யலர்தூற்ற மன்னவன் றவறினைழப்ப
வன்பணை யிழந்தேன்யா னலலங்கொண் டழிவலோ

* The beauty of the simile has to be noted. Her face covered by her long dishevelled hair is compared to the full moon shorn of its beauty behind a dripping rain.

Their loving husbands were swallowed by flames,
They grieve and fast and hardships undergo;
Like them, by the king's ill-deed so loudly blamed,
I remain behind and cry, my lover lost.†

நறைமலி வியன்பார்பி னண்பனை யிழந்தேங்கித்
துறைபல நிறமுழ்கித் துயருறு மகளிரைப்போன்
மற்றெனெ திரியுங்கோன் மன்னவன் றவறிழைப்ப
வுறனெனு மடவோடா னவலங்கொண் டழிவலோ

Their lovers with fragrant bosoms were plunged in fire,
They plunge in different waters cool and grieve;
Like them, by the kings misdeed by far unjust,
I wail and sigh, Oh Virtue without sense!

தம்முறு பெருங்கணவன் றழலெரி யகமுழ்கக்
கைம்மைகூர் துறைமூழ்குங் கவலைய மகளிரைப்போற்
செம்மையி னிகந்தகோற் றென்னவன் றவறிழைப்ப
வி மையு மிசையொரீ யு யினைந்தேங்கி யழிவலோ

Their mighty husbands were plunged in dread fire,
With widow's weeds they bathe in sacred streams,
Like them, by the king's misdeed by far unjust,
I live and wail, my honour lost on earth.

காணிச,
வாய்வதின் வந்த குரலையின் வந்தீண்டு
மாய மடமகளி ரெல்லீருங் கேட்டுமி
ஞய மடமகளி ரெல்லீருங் கேட்டைக்க
பாய்திரை வேலிப் படுபொரு ணீயறிதி
காய்கதிர்ச் செல்வனே கள்வனே வெண்கணவன்
கள்வனே வல்லன் கருங்கயற்கண் மாதரா
யொள்ளெரி யுண்ணுமிவ் வூரென்ற தொருகுரல்.

Hearing my wail, ye came and crowded here,
Hear Oh ye shepherdesses one and all!
(She addresses the Sun).

† Kannaki considered that it was her own want of virtue that she did not die the moment she heard of her husband's death and compares herself to the loveless women, who without joining their lords on the funeral pyre, mourn over them in their widowhood.

"Thou knowest all in this wide sea-girt earth,
Say if my husband was a thief, O Sun!"
"No thief was he, O Dame with jet-black eyes;
This town will be for fire a feast" Said He.

என்றனன் வெய்யோ னிலங்கிர் வினைத்தோளி
நின்றில னின்ற நெம்பொன்ற கையேக்கி
முறையி லரசன்ற னூரிருந்து வாழு
நிறைவுடைப் பத்தினிப் பெண்டிர்க ளீதொன்று

So Said the Sun. The dame with brace-lets fine,
Stayed not but with the one anklet held high,
She cried O Ye women so chaste* that live
In the unjust monarch's Town, This is the one.†

பட்டேன் படாத துயரம் படுகொலை
யுற்றே னுருத தறுவனே யீதொன்று
கள்வனே வல்லன் கணவனென் காற்சிலம்பு
கொள்ளும் விலைப்பொருட்டாற் கொன்றிரே யீதொன்று

"Such grief I have felt and borne, which no one had,
Know ye greater still for me to bear!
No Thief was he, but covetting my anklet's price
They dubbed him such and killed him sure
This is one for you.

மாதர்த் தகைய மடவார்கண் முன்னரே
காதற் கணவனைக் காண்பனே யீதொன்று
காதற் கணவனைக் கண்டா லவன்வாயிற்
றீதறு நல்லுரை கேட்பனே யீதொன்று
தீதறு நல்லுரை கேளா தொழிவனே
னேதக்க செய்தானென் றெள்ள லிதுவொன்றென்

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* It is a firm belief that in an unjust monarch's country, chastity of the women is first destroyed. It is in irony she speaks of these women as chaste.

†Like a woman in her wail (ஒப்பாரி) she repeats her sentences, 'இதுவொன்று' 'This is one', and this is interpreted by the commentators in different senses, which is difficult to be brought out in the translation. The first 'இதுவொன்று' means this anklet held by her was the pair of the one taken possession of by the king. The next 'இதுவொன்று' means 'this is a wonder'.

Before all these women so virtuous will I
Behold my husband dear, This will be one,'
Beholding him from his own mouth will I
Draw forth a glad message, This will be one.'
If I dont hear such message, be then sure
You can revile me as one of ill-fame.

நல்லறற் குற்ற தழுவாளைக் கண்டேங்கி
மல்லன் மதுரையா ரெல்லாருந் தாமயங்கிக்
கொல்யாத தென்பமிக் காரிகைக்குக் காட்டி
வினையாத செங்கோல் வளைந்த திதுவென்கொல்

They saw her inconsolable grief and sighed
All the folks of Madura and pitied
And said, 'So much affliction was caused this dame,
By the swerving of the sceptre which never swerved[3].'
What will happen next ?

மன்னவர் மன்னன் மதிக்குடை வாள்வேந்தன்
றென்னவன் கொற்றஞ் சிதைந்த திதுவென்கொல்

"The king of kings, who wields the umbrella, cool,
And shining sword, The Pandyan's might is gone!
What will happen next ?

மண்குளிரச் செய்யு மறவே னெடுந்தகை
தண்குடை வெம்மை வினைத்த திதுவென்கொல்

"The gracious King whose hot spear guards the earth,
His cool umbrella did parch up the same.
What will happen next ?

செம்பொற் சிலம்பொன்று கையேந்தி நம்பொருட்டால்
வம்பப் பெருந்தெய்வம் வந்த திதுவென்கொ

"With the golden anklet in her hands did come
This great deity for our destruction sure!
What will happen next ?

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[1] This will be anothsr wonder.

[2] This will be a sign that I am virtuous.

[3] This was true, and our readers may know that the king when he discovered his grave error, he was so overcome that he died on his throne ;

வேரி புனல் வாழுதேவி யாற்றவா
டெய்வமுற் றுன்போலுந் தகவை தீதுவென்கொல்

"This dame with black eyes wondrous rayed doth cry
Out loud and doth behave like one possessed.
What will happen next?

என்பன சொல்லி யினஞ்சேவல் யாற்றவும்
வன்பழி தற்றங் குடியதே மாமதுரைக்
கம்பலை மாக்கள் கணவனைத் தான்காட்டச்
செம்பொற் கொடியனையாள் கண்டானைத் தான்காணுன்

Thus cried they the people of great Madura,
And pitying her, severely blamed the King.
The idle-crowd showed where her husband lay
Like the golden-creeper as she was, she saw
Her fallen man, who did not see her sure.

மல்லன்மா ஞால மிருளூட்டி மாமலைமேற்
செல்வெஞ் கதிர்சுருங்கிச் செங்கதிரோன் சென்றொளிப்பப்
புல்லென் மருண்மாலைப் பூங்கொடியாள் பூசலிட
வொல்லென் றெவிபடைத்த தூர்

Giving up the earth to be swallowed by the dark,
Over the Hills did the sun set shortening his red rays.
The faint twilight came fast with great uproar
Of the Town which was to see Kannaki's War.

வண்டா ரிருங்குஞ் மாலைதன் வார்குழன்மேற்
சொண்டா டழிஇக் கொழுநற்றாற் காலைவாய்ப்
புண்டாழ் குருதி புறஞ்சோர மாலைவாய்க்
கண்டா ளவன்றன்னைக் காணாக் கடுத்துயரம்

The wreath over which the bees did hum, she got
When she embraced her lord at morn and wore.
Now in the eve, the sight of blood guishing out
Of gaping wounds she saw and felt sore pain.

என்னுறு வினைகாணுவி தெனவுரையாதோ
பொன்னுறு நறுமேனி பொடியாடிக் கிடைப்பதோ
மன்னுறு தயர்செய்த மறவினை யறியாதேற்
கென்னுறு வினைகாணு விதுவென வுரையாதோ

'Thou thinkest not that I will suffer pain
At sight of thy sad plight. But is it fit
That your fragrant person should lie in the dust.
The king's unjust foul deed I did not foresee,
This is the doing of her past karma,
Won't they say?

யாருநின் மருண்மாலை யிடருறு தமியேன்முன்
சூர்மலி மணிமார்பந் தரைமூழ்கிக் கிடப்பதோ
பார்மிசை பழிதூற்றப் பாண்டியன் றவறிழைப்ப
வீர்வதோர் வினைகாணு விதுவென வுரையாரோ

Before my helpless self in this lonely eve
Thy precious body with fine wreaths adorned
Should lie low on the earth, does it seem fit.
All the wide world so badly censuring him,
The Pandyan erred. This is his murderous deed.
Won't they say?

கண்பொழி புனல்சோருங் கவினே யுடையேன்முன்
புண்பொழி குருதியராய்ப் பொடியாடிக் கிடப்பதோ
மன்பதை பழிதூற்ற மன்னவன் றவறிழைப்ப
வுண்பதோர் வினைகாணு விதுவென வுரையாரோ

"Before me with tearful eyes and evil past,
Thou shouldst blood-stained roll in the dust 'Tis fit?
All the wide world so boldly censuring him,
The monarch erred. This is his murderous deed.
Won't they say?

பெண்டிரு முண்டுகொல் பெண்டிரு முண்டுகொல்
கொண்ட. கொழுநர் குறுகுறை தாங்குறூஉம்
பெண்டிரு முண்டுகொல் பெண்டிரு முண்டுகொல்

"Are there no women chaste enough, are there?
Who will bear their own husband's sin and pain.
Are there no women chaste enough, are there.

சான்ரோரு முண்டுகொல் சான்ரோரு முண்டுகொ
லீன்ற குழவி யெடுத்து வளர்க்குறூஉஞ்
சான்ரோர் முண்டுகொல் சான்ரோரு முண்டுகொல்

" Are there no good men and true, are there none
Who will rear with love the children whom they bore?
Are there no good men and true, are there none ?

தெய்வமு முண்டொ றெய்வமு முண்டெனாற்
வைவாளிற் றப்பிய மன்னவன் கூடலிற்
றெய்வமு முண்டொ றெய்வமு முண்டெனால்

" Are there no guardian Gods, are there no God's,
Here where the king his bloody sword so used ?
Are there no guardian Gods, are there no gods ?

என்றிவை சொல்லி யழுவாள் கணவன்றன்
பொன்றுஞ்சு மார்பம் பொருந்தத் தழீஇக்கொள்ள
நின்ற னெழுந்து நிறைமதி வாண்முகம்
கன்றிய தென்றவன் கண்ணீர்கை யான்மாற்ற
வழுதேங்கி நிலத்தின்வீழ்ந் தாயிழையா டன்கணவன்
றெழுதகைய திருந்தடியைத் தீணைவனைக்கை யாற்பற்றப்
பழுதொழிந் தெழுந்திருந்தான் பல்லமரர் குழாத்துளா
னெழுதெழின் மலருண்க ணிருந்தைக்க வெனப்போனான்

Thus cried she and her husband's lovely bosom
She did embrace with all her heart and soul,
He stood and said her moonlike shining face
It was swollen, and with his hands be brushed her tears.
Down she fell on earth with an woful cry
With jewelled hands she clung to her husband's feet.
With body left behind he rose and joined
The Deva hosts and said ' You be here still '.
She said :

மாயங்கொன் மற்றென்கொன் மருட்டியதோர் தெய்வங்கொல்
போயெங்கு நாடுகேன் பொருளுரையோ வீதுவன்று
காய்சினந் தணிந்தன்றிக் கணவனைக் கைகூடேன்
றீவேந்தன் றனைக்கண்டித் திறங்கேட்பல்

" Is this a Phantom or what can it be ?
Or is it a God who deluded me ?
Where can I get this solved ? This can't be truth.
Even so, unless my anger is appeased

I will not seek to join My husband dear.
The cruel King I will see and demand the right."

என்று தொழுத்தை விடருற்ற நீக்கலு
நின்று விளைத்த வெவ்வெய்ய விஞ்சாத
நின்று விளைத்த வெவ்வெய்ய விதுடையாச்
சென்று மரசன் செழுங்கோயில் வாயின்முன்.

So she said ; she rose and stood and paused
Remembering her evil dream, and cried.
She stood and dried her blinding tears and went
And reached the gates of the Palace of the King.

J. M. N.

IMMORTALITY.

More often than not, people,—even the brainless masses,—talk glibly over the subject of *immortality* and wonder with gaping eyes and half-open mouth, why their bosom-friend or dearest relation should die the very day of their speculation under their very nose as it were. They do not stop to argue the thing out to themselves but in a hurry to run after the empty baubles of this mortal world, forget they have a paramount duty to themselves and the world at large, in attacking properly subjects of the nature of the one under consideration.

With the the Hindu, it is not a mere matter of belief, but one of positive knowledge. I think, it is "*heredity*", that helps him there instead of hindering his evolution. Why, the Hindu child knows it more than the European Savant. *Deathlessness* is a mere matter of intuition with the Indian. He does not generally seek for proofs. But, even here, the wave of materialism has been doing its unlucky work for some time, and schoolboy Atheists, and B. A. Agnostics have, off and on, tried

to stem the Current of spirituality and indulge in intellectual opium-eating, which would not really hold water for even a few months after all.

Now, for the last sixty years or so, Spiritualism has done much to save the soul of the West. Men of the stamp and status of Sir Willliam Crookes in scientific circles have put the hall-mark of merit and truth on it. The story of *Hari Doss* is now public property, though many a Hindu does not know anything yet, regarding that which happened in his own land in the middle of the last century in the Court of Maharajah Ranjit Sing. The British ambassador and a number of eminent British officers, not to say anything of the thousands of British soldiers, who were also present on the occasion, have borne testimony to the miracle performed in the open day-light by Sadhu Haridoss some sixty five years ago, in Northern India. He was buried alive eight feet under the ground and his body was disinterred after months. And Wonder of wonders!—I wonder how *Science* could explain this away,—he revived easily and walked out of the Palace and the Royal Presence like a little child of Nature bent on breathing the pure air of Heaven to recoup its life-force there and then. Western Theosophy and Western Occultism have, it must be admitted in all honesty, done a great deal to teach *civilized man* that he is more than his body and that when that body died, he himself did not. But, unfortunately for the Theosophical movemeat as a whole the *P. T. S. and her co'leagues* have been of late teaching and preaching things that could not be easily devoured wholesale by even many members of their own fold. I hope Mrs. Besant and Mr. Leadbeater would try and get out of the muddle soon for their own sake and that of those who actually worship the very dust under their holy feet.

From time immemorial, the fact of immortality was the one great teaching that Indian Rishis, sages, seers and prophets have been endeavourlng heart and soul to drill into the heads of the illiterate masses of India. Glimpses of this grand truth, all great men have had, throughout the wide world of man as

will be understood by a careful study of the history of the various civilized nations, modern or ancient.

We will quote one or two instances in support of our statement. Wordsworth, the poet of Nature, would appear to have had the mystic temperament to receive conscious intimations of immortality.

"Moreover something is or seems
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here;
Of something done, I know not where,
Such as no language may declare."

To Tennyson, belief in pre-existence was not merely a matter of intuition. It was also the logical outcome of belief in immortality. The fullest expression of this transcendental condition is to be found in 'The Ancient Sage.'

"Fore more than once when I
Sat all alone, revolving in myself,
The *word* that is the *symbol of myself*,
The mortal limit of the *Self was loosed*,
And passed into the *Nameless*, as a cloud
Melts into Heaven. I touched my limbs, the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of Self
The gain of such large life as match'd with ours
Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow world."

This surely is the state of Cosmic consciousness.

V. M. S.

WITH THE DIVINE.

To love and live for ever in all that the Universe holds, with no thought of self, is the purest joy and the grandest immortality that Nature vouchsafes to Man.

* * *

We shall have Love for our prayer, Humanity for our devotion. We shall then weave dreams of joy for us, now and here. While the lamp and lute of Life remain for us, let us have the splendour of Thought and the music of Love.

* * *

If sorrow come to us: we shall take her and kiss her to death. Why make Misery our constant mate? Why let despair tyrannize us? Let Hope sing her melodies.

* * *

Let us have freedom from self's cares and fears. And before this Freedom, even Tyranny should sit mute—even Corruption should shrink scorched. No error of Fame—no freak of Fortune—shall give us one moment of despair. With the skill of an Orpheus, we shall soften the brute passions. With the fire of Prometheus, of genius, of eloquence, we shall kindle all the loves and hopes of mankind. And this shall be our life's only task—our life's only joy. Come what may: even if it should be absolute annihilation—we shall joyously bow in silence to Nature's Mysterious law of waste. We shall fear nothing. In Nature's presence, we shall stand bravely and boldly, full of hope and joy.

* * *

The bubble for a time is an individual: it thinks all the while that the whole sea is centred in it, and that it has this and that; it exults over its possessions: it weeps for lack of them: it craves for its immortality: it pines to be perpetuated.

* * *

How to sway the doctrines of things that are to be? One puff of wind may bring to you a few leaves of things and another puff drives them out of your reach. Man, thou art bound in the chain of Cause and Effect! Thou canst not break the Chain. Thou art what the Mighty Causes have made thee to be. Thyself and thy environments are determined by the cosmic causes.

* * *

Read the stories of the stars. How many planets do not live to die! Read the records of oceans and continents. How many continents and oceans are not brought under ground! Read the history of man. How many cities and empires have not given up their ghost. How many languages have not been forgotten! How many nations have not been wiped out of existence!

* * *

The heroism of the hero, the saintliness of the saint, the love of the lover, live in all their beauty and glory without the fostering cares of selfish promptings He is the greatest hero who would live and love with but his own heroic heart for his lonely witness.

* * *

Death sweeps away every individual embodiment of Matter-Force. But Matter-Force lives on: and works out new beauties and joys through the birth and death of its countless formations.

* * *

Let me be free, sceptreless, unclassed, tribeless, and nationless. And when I die lay me with the humblest dead, and above my head spread neither name nor emblem.

* * *

Deep down all wrong—all falsities, rascalities, tricks and treacheries—you see self-conceit. What are these soul withering perversities and cruelties these scandalous insults and injuries, these brutish barbarities,—but manifestations of selfish greed and hate? Let anybody, if he chose, despise you, shun

you, and speak and do all evil against you. Be a world's outcast. None can rob you of your joy. Amidst all the mists and clouds of a world's mistakes about you, you can be serene and supreme,—if the personal is dead in you, You have nothing or nobody to cling to. You have renounced the idea of your separate existence: you have nobody that violence can hack or burn: You have no name that infamy can stain or hurt. You have renounced your this or that: the Universe has become yours. With the spirit of Renunciation you can laugh at Sorrow and mock Pain with smiles. With Reuunciation, Life would be a joyous melody and Death a self-less rapture.

A. S. MUDALIAR.

KHED BRAHMA.

BRAHMA'S ONE TEMPLE IN GUZERAT.

I expect that to most of your readers Khed Brahma is nothing more than the name of the terminal station of the Ahmedabad-Parantij line and yet the little village which is picturesquely situated at the confluence of three streams and in a wild and hilly country, is extremely interesting and well worth a visit, for it is one of the two or three places in all India and the only one in Guzerat where a shrine to Brahma is now found. And who is Brahma? Brahma, the supreme, impersonal soul of the universe, self-existent, absolute and eternal, from which all things emanate and to which all return, has three manifestations, viz:—Brahma (embodying the idea of creation) Vishnu (that of preservation) and Shiva (that of destruction or dissolution) Hence it appears that Brahma is the first member of the Hindu Triad, and one would naturally suppose that his worship would be both popular and widespread. But as a matter of fact, his worship is very rare and temples dedicated to him are few and far between. It is said that one reason for the scant honour now paid to him is the curse uttered against him by Shiva, when he and Vishnu contended with each other

as to which was the greater deity. It is related that when they were at it hammer and tongs, Shiva suddenly appeared before them and claimed superiority over both of them. To prove his claim he made his linga appear and then challenged the two rivals to find either the top or the bottom of it, whereas Brahma took on a pair of wings and tried to find its top. Though both were unsuccessful, yet Brahma falsely claimed to have reached the linga's top. His falsehood was detected by Shiva, who severely rebuked him and added "let no one henceforth perform worship to thee."

Brahma, started out in life with a first class mental equipment, viz, five heads which are accounted for as follows:— After he had created his daughter, Satarupa or Sarasvati, from his own body he was so charmed by her loveliness that he fell in love with her and exclaimed "how surpassingly lovely she is!' Thereupon Satarupa modestly turned to the right, but as her love-sticken father still wished to gaze upon her, a second head issued from his shoulders. Then as she still desiring to avoid his amorous glances, went first to the left and then, behind him, two more heads came forth from his shoulders. Finally in her modest desperation, she sprang up into the sky ; but the resourceful and amorous Brahma was not to be beaten, for he at once gave himself a fifth head and so was enabled still to feed his eyes on her surpassing beauty. How comes it then that he is represented with only four heads ? it is said that on the occasion of the above-mentioned dispute with Vishnu when Siva appeared before them and cursed Brahma for his lying, the latter became furiously angry and abused Siva to his face, whereupon Siva caused the offending head to be struck off.

Such is the deity that is now honoured by one solitary temple in all Guzerat. The temple is placed in the centre of the village of Khed Brahma, or Brahma Khed which is about fifteen minutes' walk from the railway station. The building is disappointingly insignificant in appearance and seems to be partly old and partly modern or restored. On walking round the outside of the temple, one cannot but be struck with the

number of images of goddesses and dancing-girls on the walls. The god himself occupies the central place in the three principal niches of the north, south and west walls, but most of the remaining space is occupied by female figures in various stages of undress and in strange attitudes. The mandap and fore-part of the interior are in the plainest and simplest style, and as we were not prevented, from going right in and up to the shrine we obtained a very close view of the idol itself. Brahma's three somewhat expressionless faces were clearly seen, but the fourth, being engaged with the back wall, was of course invisible. As he is four-headed so he has four arms, two on either side, the upper two being held in an upright position from the elbow, and the lower two hang down by his sides. In the right upper hand is the sacrificial ladle, in the left upper a copy of the Vedas in the right lower the rosary, and in the left lower hand he holds a water pot. The present image strikes one as being quite a modern one, and is clothed in a pink cotton dress. The material of which the image is made seems to be plaster, well polished and made to look like marble. In front and on either side of it stands the sacred goose, the vahana or carriage of the god. When we entered the place not a soul was to be seen, and subsequently only a few boys and one young man who informed us that he was the *pujari* turned up. True indeed that worship is performed each morning and evening by the *pujari*, and a mela or fair is held once a year in the month of February when fairly large crowds congregate to pay their respects to Brahma, and yet the whole air of the place is one of lonely desolation vividly witnessing to the efficacy of Siva's withering curse.—*Brahmavādin.*

THE "AGAMIC BUREAU" NOTES.

Old Old Truths.—In the November Number of *The Theosophist* we meet with many many old truths but they lose not their value by repetition.

"The name matters not; He answers to them all. And there is only one who bears all these names, the Supreme Teacher of the World. He is One. And it is to him we look, no matter by what name we call Him. Our prayers reach Him, no matter how we address the outside envelope of the prayer. That is the Ideal that I would pray you to keep," is the sage advice of Mrs. Anni Besant, who also quotes "on whatsoever road a man approaches Me, on that road do I welcome him, for all roads are mine." And yet it seems an irony of fate that all these roads must go through the gate of The Theosophical Society and that to enter the inner precincts, one must believe the masters K. H. & M.; else all others must wait outside the pale and bide their time calmly till they could get this Supreme Faith. Our Siddhantis will remember the following words of our ancient Teachers.

"ஓர்நாமம் ஓர்உருவம் ஒன்றுமில்லார்க்கு
ஆயிரநா மம்பாடி நாம்தன்னேனம் கொட்டாயோ.

"To Him who has no names and no forms, and nothing, with thousand names let us sing and beat Tellanam."—Tiruvacagam.

"When one worships the God he loves, with mind fixed *intent*, and words of praise, and hands showering forth flower, after getting rid of anger, desire and other faults, and entering on the practice of the above named virtues, then the most ancient of the ancient gods will deign to accept his worship."

"*And the true One will show you Grace.*"—Siddhiar.

"யாதொரு தெய்வங் கண்டீரத் தெய்வமாகியங்கே
மாதொரு பாகஞ்சார்தாம் வருவர்மற்றத் தெய்வங்கள்

வேறெனப் பலபிறக்கும் பிறக்கும் மேல்வினையும்செய்யும்
ஆறலைவையிவர் தானறிந்தருள் செய்வனன்றே."

"Whatever God you worship, even as Him, the Consort of Uma will appear. Other gods will die and be born, and sin and suffer by performing Karma."

"He, who is above all this, will understand your true worship and show you grace."—Siddhiar.

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High Ideals.

And then the learned lady lays down certain Ideals and "First the ideal—the ideal of a perfect humanity irradiated with Divinity so irradiated that you cannot say which is God and which is man; the seed of Divinity having flowered into perfection, the spark of Divinity having blazed out into a dazzling fire". The first part of the statement is absolute truth while the latter part is mere rhetoric. Man did not flower into God nor did the spark become a blazing fire. The perfection and intelligence we ascribe to man in no way resembles that of God; and the commentator on Sankhya Sutra (I. 19) explains Purity and devoid of Three gunas, and intelligence and perfection as clearness like that of crystal, not tainted by the affections of the Buddhi &c. This is our idea of man "யாதொன்று பற்றின் அதனியல் பாயின்று பந்தமறுப்பளிங்கினையதே" 'Thou that art the clear crystal, *freed of dirt* become one with whatever it is united to. While the impurity of three gunas, and Anava cover it, its purity is concealed. When it is cleansed of the mala, its purity is gained, so say the Sankhyans. But Nay, not that alone. The moment the crystal is freed, it is flooded and irradiated by the dazzling Light of Sivasurya, and then it becomes difficult to distinguish one from the other. Why more, the Dazzling light alone is felt and not seen—because it blinds your eye the moment you attempt to see it—and the crystal is lost as it were. And then indeed is the Jiva blows the *Fragrance* of the flower. "பூவினிற்கந்தம் பொருந்தியவாறு சீவனுக்குள்ளே சிவமணம்பூத்தது" (Tirumantra). The seed of Jiva no doubt bursts into the flower

the same jiva) but the moment it did so, the subtle fragrance of Sivam (God) covered it, as did the Light, the crystal.

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A big surprise.

In an article in the same number, on *the Bhakti Marga of Pandharpur*, the writer expresses his surprise as follows. "One initial difficulty of the School of Pandharpur is that the Divine author of its teachings has ever remained 'behind the bed.' There are no writings which have been excavated from Him. There is no *grantha* extant detailing or summarising His doctrines. All that we have is contained in the books of the Maharashtra Saints", whose date is about the 17th or 18th century. And he mentions as the doctrines preached by them, to be, kindness to all, without distinction of caste, creed, &c., and being of one mind to all creation and God's devotees are fit for our worship and companionship". Our friend does not seem to know that the author of these doctrines is the wise Sūlapāni Himself whose Linga, the Lord of Pandharpur bears on his person. These doctrines are found scattered in the Vedas and Upanishads and the Agamas and set forth again and again by our acharyas who lived 1000 and 2000 years ago.

"A chandala though a person is, if he utters the name Siva, converse with him, live with him, dine with him". Upanishat.*

சங்கரிதி பதுமரிதி யிரண்டுந்தந்து
தரணியொடுவானளித் தருவரேனு
மங்குவாரவர்செல்வ மதிப்பேமல்லே
மாதேவர்க்கேகாந்த ரல்லாராகில்
அங்கமெலாங் குறைந்தழுகு தொழுநோயா
யாவுரித்துத்தின்றுழலும் புலையரேனுங்
கங்கைவார்சடைக் கரந்தார்க்கன்பராகி
லவர்கண்டீர் யாம்வணங்குங் கடவுளாரே.

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* This is quoted by Nilakanta Sivacharya in his Bashyam on the Vedanta Sutras as from Mundaka Up. Caste has proved however too strong, we believe, as it is not found in the modern editions of the Upanishad.

Though they tempt me with Śaṅkhanidhi and Padmanidhi, and with the rulership of earth and heaven, we care not for the riches of these mortals who love not the God of Gods. Even if their flesh is rotting with leprosy, and even if they are Paraiahs who eat of thh carcase of the cow, They will be the Gods we worship, if they are filled with love to the God with the Ganga concealed in His Braids.

Wherefore the whole universe is ensouled by Siva, if any embodied being whatsoever be subjected to constraints it will be quite repugnant to the eight-bodied Lord; as to this there is no doubt doing good to all, kindness to all, offering shelter to all this they hold as the worshipping of Siva." (Purana quoted by Srikanta Sivacharya).

ஒன்றேகுலமும் ஒருவனேதேவனும்

There is only One caste and There is only One God.

(*Tirumantra.*)

ஆர்க்குமிடுமின் அவரிவரொன்னன்மின்
போர்த்திருந்துண்மின் பழம்பொருள்போற்றன்மின்
வேட்கையுடையீர் விரைந்தொன்றையுண்ணன்மின்
காக்கைகளைந்துண்ணுங் காலமறிமினே.

Give to all. Don't make distinctions
Eat after dividing your food. Praise the Ancient of Days
Ye filled with-thirst dont eat fast.
Learn from the fact of cows all feeding together.

சதனுக்கன்பில்லார் அடியவர்க்கன்பில்லார்
எவ்வுயிர்க்குமன்பில்லார் தமக்குமன்பில்லார்
பேசவதென்னறி விலாப்பிணங்கினே.

"They have no love for God, who have no love for His bhaktas and who have no love for all mankind. What is the good of speaking about these senseless corpses." (Siddhiar XII, 2.)

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Sri Meikanda Deva's Nanmani Malai—by Sriman T. Periasami Pillai Avargal of Woraiyur 1912.

This is a garland of gems of four different kinds in Venba,

Kalitturai, Viruttam and Āsiriyappā in praise of Saint Meykaṇḍa Deva, well strong together by the author. Each gem is well set and brings in clear light the chief doctrines of Śaiva Siddhānta as expounded by our great Guru and Āchārya. As we personally know how difficult it is to comprehend the Philosophy of Saint Meykaṇḍan, it speaks very highly of the scholarship and culture of the author that he should have expounded these great principles in such easy and intelligible language though composed in verse. Though this Religion and Philosophy had existed in the land from the very beginning of Time, and enshrined in the Vedas and Āgamas and in the Divine outpourings of our Saints it was the great glory of Saint Meykaṇḍān that he should have given all this philosophy in the most ancient form in the Tamil language. Nobody who is not acquainted with the Tamil literature during the last eight centuries could realize what great influences our Saint had exercised on the Thought and belief of the Tamil people, as the very language of the writers of the last eight centuries are solely derived from him. Any praise therefore that is showered at the Feet of Meykaṇḍanātha will be but faint praise and it is our pleasant duty to acknowledge our author's great piety and culture in having composed this garland of praise. Praise be to Meykaṇḍa Deva.

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Taṇikai-Āṛṛupaḍai of Śrī Kachchiappa Svāmigāl, with a commentary by Purasai Ashtavadanam Sabapathi Mudaliar Avargal, Vivekananda Press.

We have been glad to annex this valuable book too to our bookshelf. The author was the most famous of the great Sivajñāna yogi disciples and joint author with him of *Kāñchipuran* which we reviewed in our last issue. He was the sole author of *Tanikaipuranam* and a host of other works. He wrote in a much more difficult style than his famous master and emulated him in seeking out and adorning his poems with original similes. The pieces are similar to that of Nakkirar one of the Tamil Idylls which was translated in these pages recently. The

commentator was the only Pandit of eminence in our college days and we knew with what bated breath and great respect even his contemporaries used to speak of him. He was in fact the last of the great master—Pandits whom we once had in Madras, like Tāṇḍavarāya Mudaliar, Saravaṇa Desikar, Malavai Mahalinga Aiyar, Tiruttanigai Visākaperumāl Aiyar, and our Mudaliar had in fact his training under these great men. The commentary before us bears clear traces of his vast learning and erudition and will be of the greatest use to Tamil Scholars. A short sketch of his life and that of Kachchiappa is added by our friend Mr. Pūvai Ashtavadhanam Kalyana Sundara Mudaliar and the book is nicely got up and printed at the Vivekananda Press, Madras.

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The League of the Helping Hand.

Mr. F. T. Brooks delivered a series of four lectures on "The making of the Better man" under the auspices of the League of the Helping Hand commencing on Saturday 23rd November. The object of the league he explained in the following terms in his last lecture.

He said that there were now twenty five thousand members of the League in forty different countries of the world. The primary object of the organisation was to start a current of moral contagion in the country. The movement merely meant the formation of a "Sat Sanga" in all places of the world, The comrades of the League might group themselves together for giving their help or advance to their fellowmen or to any body of men engaged in the service of the country. The basic principle of the movement was sincerety, truthfulness, love of humanity, friendly feeling towards all and services to the whole world without distinction of caste, creed or colour.

Applicants wishing to join the League should apply to one or other of the Captains of the Madras Bands. The League was especially intended for young people under 20, who were admitted on payment of a single fee of one anna. The age limit for students had been extended to 23. Elders might become

Honorary Comrades by signing the same pledge and paying 12 annas. No recurrent subscriptios would be demanded.

Object:—To give to others something of the happiness that others give to us.

Pledge:—I will be true through all my life. I will hate all that is mean and love all that is good. I will strive with all my strength to make the world happy and kind. I will fight with all my soul against all that is cruel. I will try as earnestly as I can to be friendly with all people; and especially I will never be disloyal to any comrade in the League of the helping hand.

Promise:—I will, once in every week, as long as I am able, do at least one thing to make somebody's life happier.

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In his first address presided over by Sir C. Sankaran Nair, the lecturer compared the mind to a mirror.

"Just as the mirror had power not merely to reflect but to retain and recall the images cast upon it, so also the mind did in the essential condition over the character. If they make their mind crooked, they could not expect to retain it straight. A crooked mind could not register facts accurately. So the essential quality of a man must be to be truthful, and falsehood greatly ruins the power of the mind. It was not punished by the other people, but punished by the very deformity of the mind, so that even if truth is presented to a man, he would take it as false, because his mind is false."

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This is on the lines so well drawn out by the late Professor Henry Drummond and long long ago elaborated by Saint Meykaṇḍān and his followers. That this offers the only foundation for all attempts of mental, moral and spiritual progress we have insisted on from time to time in our pages. We only wish that the importance of this fundamental principle will be recognised as the world moves no.

In his third lecture, Mr. Brooks gave, vent to the following expressions.

In this connection he referred to the profession of law

and said that some lawyers distorted facts to gain their end. He also referred to the working of the Police Department and observed that the Department will not suffer in any way, if all those employed there should make up their minds not to undertake any prosecution where truth was at a discount. The "The Guardians of Justice and Peace" should do their best to advance the cause of truth.

The representative of the bar, the learned advocate General was tickled of course and he observed that the lecturer was not a lawyer and had not known so much of the legal profession as he had known.

It was his good fortune to be in that profession and he would say without any fear of exaggeration that a lawyer was often the most truthful man in a community. There was no need to misrepresent a case for the proper administration of justice and the lawyer who made the most punctilious statement of his case was the man whom the court always respected and the client population eventually relied on as their best advocate.

So far as the ideal of the profession he has pourtrayed and his own experience is concerned, this may be true. But what about the kindness of pettifogging pleaders who crowd the lower courts and every moment utter lies and distort facts. If the Hon'ble leader of the bar would only rut shoulders with these even for a few hours he would simply be shocked and necessarily change his views; and then the day would dawn when this angean stable would be cleansed. There are noble exceptions in every grade of life, we admit, but it will be for the good of the community that the class of second-grade pleaders and the so-called private vakils be wiped out as the High Court proposed to do.

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The Convocation Address.

We are glad that the Rev. Mr. Gardiner who addressed the assembled graduates spoke at length on the subject which was nearest our heart namely the subject of Vernacular Studies. We are tempted to quote the whole at length

but for want of space, we desist. And we are glad to note the scheme for the institution of Vernacular Professorships. On the main question of the present curricula, there seems to be some change of opinion in high quarters as was indicated by the speech of the Hon'ble Mr. Sivaswami Iyer at Trichinopoly. The present state of things is intolerable unless one wishes the actual ruin of our people and sooner we revert back to the old Scheme of Vernacular studies, the better will it be for all concerned.

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The Universe and Divinity.

Under the auspices of the Literary Union, Chulai, a grand public meeting was held at the A.G.M. School Hall on October 25th 1912 with Mr. T. S. Somasundrum Pillai in the chair. Prof. V. Muthukumara Swami Mudaliyar, B.A. who has just returned from his travels in the far East and the far West, delivered his first English lecture on God's Immanent and Transcendent aspects. The elite of the city attended and enjoyed the thrilling speech to their heart's content. Our talented friend gave the audience an excellent intellectual and spiritual treat. He condemned in toto, the maya or illusion theory of the so-called monists who instead of explaining things but tried always to explain them away, by word-painting and sophistry. Past master in the art of biting sarcasm, our friend showed in unassailable Logic, that the '*Jagad-mitya*' vadins were always the first and foremost in all lands to go in for a lion's share of the world's enjoyable things. He exhorted the audience to study *Evolution* in both its Western and Eastern aspects and believe for ever, that there is a Law working behind all phenomena, a Power guiding the destinies of not only nations but of vast systems of worlds and Universes like our own, and that we could if we chose, get a glimpse of the *Great Purpose* in view, only we should banish our personality for the nonce and dive into the Mystery that surrounds us on all sides. All is working for all, and the final good cannot be seen clearly just now by human vision. Every thing

happens for the best. There are an infinite number of souls sailing Godward on the ocean of life and there could be nothing more absurd nor blasphemous than to identify the world with God or call oneself the Brahman. In our friend's opinion, The Illusion theory is quite inconsistent with the law of Evolution as such, and unscientific out and out. The highest teachings of the ancients have moreoften than not been caricatured by some modern exponents who would try to banish God from the Universe and usurp His place for their own precious selves, if they could. There are pitfalls in the so-called Vedanta school and our learned friend advised his hearers to beware of them.

After an excellent speech from the chair, compliméntary of the speech and congratulating the Professor, on his extraordinary attainments, the meeting came to a close, the usual vote of thanks to the chairman and lecturer having been proposed heartily, as the concluding function, by Mr. Ramanathan, the secretary of the Union.

ŠAIVA SIDDHĀNTA MAHĀ SAMĀJA MOVEMENT.

The Seventh Session of The Saiva Siddhanta Mahasamaja Conference.

The conference will meet this year at the ancient Capital of Cholas and Pallavas instead of at Vellore as last announced last year; as the secretary of the Vellore Committee reported that it may not be feasible to hold it there this year as plague was reported in adjoining Villages. The standing comittee therefore determined holding the Conference at Conjiveram and some of the directors with the President interviewed the leaders of the town and they are extremely grateful to Mr. Subbaraya Mudaliar Avergal, the local Zemindar and Trustee of Śrī Ekāmbaranātha's Temple for the readiness with which he responded to our request. We are glad to announce a standing reception committee has been formed and the Conference will be conducted in the usual grand scale on the 27, 28 and 29 December. We hope all our members, subscribers and friends from the different parts of the country will muster strong on the occasion.

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Our most active workers continue to be Pandit P. M. Muttiah Pillai Avergal and Mr. T. S. Thiagaraja Jnaniar Avergal. The first delivered a number of lectures in Madura and other places which are detailed separately. On 9th October, Pandit Ashtavadhanam Kalyanasundara Mudaliar Avergal delivered a lecture at Ālandūr Śivanadiyar Tirukkûttam on Manimantra-Oushada. On 26th November, at the A. G. M. Primary School, Chulai, under the auspices of the Samaja, Mr. V. S. Shreshti, B.A. of Kolahpur delivered a lecture on principles of Vira Śaivism, under the presidency of Mr. J. M. Nallaswamy Pillai Avergal. The lecture lasted nearly 2 hours and was listened to with rapt attention. The lecturer explained the general principles of all religions and how Virašaivism proposed to carry out these objects. He explained in a thoroughly Scientific manner the worship of Ishtalinga, Bavalinga and Bhāvalinga and the Shad Sthala or Six Ādhāras. The chairman complimented the lecturer on his interesting lecture and explained briefly the principles of all Yoga worship as based on man's power of becoming one with whatever he is attached to and thanked him on behalf of the Samāja and the audience. The meeting dispersed after recording votes of thanks to the Lecturer, Chairman and the Proprietor of the Hall.

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Lectures delivered by Sriman Muttia Pillai of Tuticorin :—

On 25-8-12 a lecture on *Guru Bhakti* at Madura College ; on 27--8-12 a lecture on *Šaiva Religion* at Madura Brahmajnana Mandiram ; on 22-9-12 a lecture on *Vedanta Siddhanta Samarasa* ; on 31-10-12 a lecture on *God* at Tinnevelly , on 1-11-12 a lecture on *Soul* at Tinnevelly ; 2-11-12 a lecture on the *Meaning of Temple* at the Reading Room, Ambasamudram ; on 3-11-12 a lecture on *Idol worship* at the Śaiva Siddhānta Saba, Viravanallur ; on 4-11-12 a lecture on *Love* at Tinnevelly; on 8-11-12 a lecture on the *Life of Meykanda Devar* at Tuticorin ; on 9-11-12 a lecture on *Bhakti* at the Reading Room Tuticorin ; on 14-11-12 a lecture on *Mūrti, Sthalam and Tirtam* at Mayavaram ; on 15-11-12 a lecture on *Sarguru-Mahima* at Mayaveram ; on 16-11-12 a lecture on *Isvara Upāsana* at Mayavaram ; on 17-11-12 a lecture on *Tamil Education* at Mayavaram ; on 18-11-12 a lecture on *Charity* at Mayavaram.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Agamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva Siddhānta or Āgamānta.

VOL. XIII. MADRAS, DECEMBER, 1912. No. 6.

SANSKRIT *versus* THE DRAVIDIAN LANGUAGE.

AT the adjourned meeting of the Senate of the University of Madras held on the 26th of the last month, while Dr. Bourne was pleading for the institution of a system of researches in the South Indian tongues, and to begin with Tamil and Telugu taking Sanskrit as an auxiliary in order to arrest the deterioration of those languages, the Hon. Mr. Justice Sundram Iyer appears to have been stung to the quick at the secondary place offered to Sanskrit and in consequence is reported to have made the following observations :—

(i) that Tamil and Telugu had independent literatures only in a restricted sense ;

(ii) that it is simply futile to attempt to develope any idea of Oriental civilization, so as to make it harmonise with Western culture if Sanskrit was not taken as a main basis.

2. In reply I would quote from the *History of India* by Mr. K. V. Rangasvāmy Aiyaṇgār M.A ; F. R. H. S., Professor of History in the Mahā-Rājāh's College, Trivandram and comment :—

(i) that the Dravidians* were once dominant all over India (p. 9) ;

* 'Tamilian' is now the brief term used to denote the word Dravidian which does not so well indicate the group of languages of which Tamil is the chief representative.—*Ed. L. T.*

(ii) that long before authentic History was begun, they occupied the Deccan and have left unmistakable marks on the features and languages of its inhabitants; (p. 126);

(iii) that they occupied Southern India hundreds of years before the Āryans entered India (p. 137);

(iv) that they had early advanced in civilization and were not behind hand the Āryan culture (p. 138);

(v) that from the beginning they were able to maintain their languages, customs and manners unmodified to any extent by Āryan influence, (p. 138);

(vi) that they not only enriched the Hebrew language, but also bestowed on most of the Indian languages alphabets, borrowed from the Semetic tongues of Mesopotamia (p. 139);

(vii) that they had a polished literature about the first century of the Christian Era (p. 140).

3. From (i) to (vi) it is evident that the Dravidians were a powerful race, that they carried their civilization wherever they went, and their culture was independent of the Sanskrit influence. It was their high culture that impelled them to sympathise with the Indian languages that had not the power of scription and bestow on them alphabets which they had mastered in the course of their trade beyond the seas in order to render them literary.

4. It is a matter of history that the speech of the Vedic Āryans had no script of its own and that the language found at present in standard Sanskrit works differs materially from it. This language was one of the numerous dialects that grew round the scriptless Vedic tongue, and as it was spoken by the vast majority of the people inhabiting the Doab formed by the Ganges and the Jumna, it was adopted as the literary tongue of the Brahmans about the 5th or the 4th century B.C; as will be seen from the same work I have already quoted. It is therefore likely, that the characters known at present as the Devanāgari were borrowed through the aid of the Dravidians and the great resemblance between them and the Semetic alphabets goes to confirm the view. This statement is further

accentuated by the fact, that the edicts of Ašokā are in characters different from the Devanāgari and no kind of inscription in these characters were engrossed in Northern India before the year 150 A.D., whereas the oldest known inscription in Southern India is in Vaṭṭeḻuttu (வட்டெழுத்து); Tamiḻ and Sanskrit began to play its part in the epigraphy of that region only at a later stage. It is generally presumed that every language in India has borrowed from Sanskrit without conceding that that language must have had its turn of indebtedness. If it ever was a spoken language, it must necessarily have borrowed from its powerful neighbours and no amount of sanctity would have saved it from mingling with the profane. The researches proposed by Dr. Bourne in a disinterested and impartial spirit, would demonstrate to the world this fact, and it is trusted that a chance would be given for doing so.

5. The Indian languages are generally divided into three groups, viz., the Āryan, the Dravidian, and the Indo-Chinese. The whole of India excepting the Madras Presidency and Burma, represents the region of the Āryan family. The population speaking those languages is over 225 millions and the number of distinct dialects into which it is divided including the Urdu or Hindustani is about 140. They are all of distinct Sanskrit origin and the necessary steps have been taken both by the Government and the people for the scientific study and investigation of that classic in that part of India. The proposal to establish a chair therefore for Sanskrit assisted by two Paṇḍits is rather superfluous in Madras; but as a comparative study of all the ancient languages is necessary to serve the object in view, nobody ought to grudge the money. The case of the Dravidian languages however is on a different footing. They were born and fostered in Southern India and it is therefore essential that any researches in connection with them should be made at the spot and any opposition towards the accomplishment of that object would be unreasonable not to say ungenerous. The Hon. Justice Sir C. Sankara Nair in advocating the cause of Canarese and Malayālam omitted Tuḷu

perhaps through inadvertance. It is one of the five Dravidian tongues—the others being Tamiḷ, Telugu, Canarese and Malayāḷam. It is a pity that funds are not available for the investigation and comparative study of all these languages. The history of Southern India has yet to be written and it depends entirely on the critical study and examination of its ancient languages. Again their origin itself is shrouded in mystery. It is the opinion of some that Tamiḷ is the mother of the remaining four, while some others think that all of them as well as the language of the Muṇḍas and other aboriginal tribes throughout India had a common ancestor but it disappeared from the scene as in the case of the Vedic speech. In order to solve this problem a philological study of all the Dravidian languages would be of immense use. But as such an end cannot be attained all at once, we should be satisfied with half a loaf in the place of no loaf. The Dravidians would therefore welcome the proposed system of researches in Tamiḷ and Telugu to start with,—fully believing that the authorities would find their way to initiate enquiries into the other Dravidian languages when funds are available.

6. With regard to my quotation No. (vii) the time ought to be much earlier than the first century A.D. and it should be advanced at least by ten centuries. The earliest complete work extant in Tamiḷ is Tolkāppyam—the science of grammar—and it was the second of the series and it belonged to the period of the second Academy of the ancient city of Madura which is supposed to have been engulfed by sea. The first scientific grammar in that language was by Agastiya—a noted Dravidian during the days of the first academy but it has been lost.

T. P.



TIRUVUNTIYAR

OF

SAINT UYYAVANTHADEVA NĀYANĀR.

GOD THE GREAT PRECEPTOR.

1. அகளமா யாரு மறிவரி தப்பொ ருட்
சகளமாய் வந்த தென் றுந் தீபற
தானுதந் தந்த தென் றுந் தீபற.

As the Absolute, unknowable by any, That
In Form appeared:—Rise and fly
He, to become, blessed—Rise and fly.

Notes:—Taking form does not mean being born of the womb: He is the Unborn. A form is assumed for the purpose of instructing the soul, liberating it from bondage, and for granting the Blissful Union. The poor soul cannot be led otherwise. He appeared as Dakshaṇā Mūrti (தக்ஷிணாமூர்த்தி) and instructed the Renowned Four disciples, Sanaka, Sanātara, Sanantana and Sanatkumāra. The doctrine of "Avatāra" does not apply to the Absolute. To be born of woman is a limitation. All forms are His and He, the indweller of all souls, and the underlying life-substance; of everything that is. Why to be born and where to be born? He the Absolute, Wisdom Pure, the Light effulgent, is beyond the ken of the senses, and the mind: words cannot reach Him. He is the Ever-present, Light, Life and Bliss. All forms will, in fulness of time become, formless, and the formless merge into Him who is beyond and behind Form, and No-Form. To speak of the Absolute as "He" is far short of the Truth: *That* is beyond "He" and "She". That is 'Unknowable' with the ordinary instruments of Knowledge—Senses and the mind, but knowable "Realisable."—'Realisable' with Aruḷ Jñānam—the Inner godly Light of Grace which is to be had by gradual training and preparation—discrimination, introspection and isolation. Dis-

crimination of the Real and the Unreal, Introspection in order to withdraw from the unreal, and "Isolation" to be quite apart and aloof from all forms and instruments of Māyā. The Great Preceptor instructs in divers ways-through the Elders, Teachers, Initiators, Masters of Religion and finally, when the soul is advanced enough in spirituality, He appears as Sat-Guru, Jñāna-Guru—the Light-giver, and absorbs the sanctified soul into Him, and henceforth no duality, no separation and no seeking. It is all Bliss and Oneness.

That, as the Absolute, is Akaṇḍa-Sat-Chitānanda-Śivam. In its Vastness of Pure-Consciousness is involved the primordial substance of "Matter"—Māyā (which is indestructible and eternal), unmanifest and latent. In the beginning, so to say—of a Kalpa, after the previous Praḷaya. There was That, the Supreme, the Absolute, and naught else,—(manifest). Just as, after a storm, there was the vast expanse of the sea only, and naught else-manifest,—as all boats and crafts sank in the storm to the bottom of the deep. In that was also the Śakti-Power—latent. Śakti is threefold:—Ichchā (willing), Jñāna (knowing) and Kriyā (acting). That, the Para Śivam *willed* and the Śaktis began to act. Although there does not exist any difference here between the Śakti (Power) and the Śakta (Powerful) except the distinction mentally abstracted by us, as the possessed and the possesser, it is as well to distinguish the two aspects as The Lady and the Lord, as is done in our Śāstras and Purāṇas. The Śaktis, which are of the Lord and are of Śinmayam (சின்மயம்) (Sentient-Form) act on the Māyā (Jaḍa-insentient Form) imbedded in them; vibrations of the Great Nāda (sound) starts and evolution begins—in what manner and how is indescribable but the great Masters have given a sequence according to the operations of the varous Śaktis. The Jñānaśakti acts on the Māyā (which is to be called Śuddha Māyā the reason for which will be explained later) and that state of the Lord (Jñāna alone) is called the Nishkaḷa Śivam or லயசிவம், and of the Māyā, Nādataram: the Kriyā Śakti acts on the Māyā, and that state of the Lady (Kriyā alone) is called

Bindhu or Śakti and of the Māyā, Bindutattva or Śaktitattva. Jñāna and Kriyā Śaktis acting *equally*, that state of the Lord is called Sadā Śivam, and of the Śakti, Manonmaṇi, and of the Māyā Sādākya Tattva; of Jñāna and Kriyā, Kriyā predominates and that state of the Lord is called Mahes arā and of the lady Maheṣvari, and of the Māyā, Iśvaratattva ; the Jñāna predominating, the state of the Lord is Rudra, and of the Śakti Umā and of the Māyā, Suddha Viddhyatattva. In this tattva also are Vishṇu and Brahma, with their consorts Lakshmi and Sarasvati. Nāda and Vindhu is differentiated into Apara Nāda, Apara Vindhu, Para Nada, Para Vindhu, all the four are Nishkaḷa forms. Thus we get the nine aspects of the Lord called Navantharu bhedam (நவந்தரு பேதம்) Para Nāda, Apara Nāda, Para Vindhu, Apara Vindhu, Sadāšivam, Mahesvara, Rudra, Vishṇu and Brahma. Sadāšivam is called Sakaḷa Nishkaḷa Šivam, and Mahesvara and the last three are called Sakaḷa Siva. There are other names besides, Nishkaḷa, Sakaḷa Nishkaḷa Sahaḷa, Laya Šivam, Bhoga Śivam, Adikāra Šivam, Sakhyukthar (Lord of Šakti) Udyaktar (exercising Šakti) Pravirthar (unfolding Śakti) respectively.

Mahesvara and Rudra forms are many and God is worshipped in those forms. The above Brahma, Vishṇu and Rudras should not be confounded with the lower Brahma, Vishṇu and Rudras who belong to the class of advanced souls, and who function according to the above powers of the Lord acting through them.

Dakshaṇā Mūrti and other Mūrṭis are of the Mahesvara forms. The above is a rough sketch of how the Absolute and the Nishkaḷa—of No Form—acting on Māyā becomes Sakaḷa—of Form. It must be remembered that even the Sakaḷa state referred to above, is Formless, Arūpa—in comparison with the Prakriti forms of Māyā (grossest) we are accustomed to.*

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* See the whole matter regarding God's Forms discussed in the 'Notes' in the September issue of this journal.—*E. D.*

TO BE FREE FROM WORLDLINESS (SAMSĀRA).

2. பழக்கந் தவிரப் பழகுக தன்றி
யுழப்புக தென் பெணே யுந்தி பற
வொரு பொரு ளாலே யெண் ணுந் தீபர.

Without practising to give up (old) habits
Why mis-conduct (yourself) dear. Rise and fly
With That One (and commune)—Rise and fly.

Notes.—The old habits of the soul are, running after sense-objects, with a longing for pleasure and an aversion to pain and sorrow, resulting in birth and rebirth: even the sanctified soul should be cautious not to be drawn into the old grooves, for as long as the body lasts, its alleged Karma (Prārabdha) will come in the form of pleasure and pain, and should the soul develop a longing or aversion, it will be caught again. The Ichchā, Jñāna, Kriyā of the soul (the will, consciousness and power) which were buried in worldliness should be unearthed, polished and made to reflect the Light of Šivam, so that one may will, know, and act with His Grace and be free from old habits, this should be the constant exercise of the soul. The giving up of old habits is by Discrimination, Introspection and Isolation.

CESSATION OF BIRTH AND DEATH.

3. கண்டத்தைக் கொண்டி கரும முடித்தவர்
பிண்டத்தில் வாரொன் றுந்தீபற
பிறப்பிறப் பில்லையென் றுந்தீபற.

Through the seen (Guru) they who exhausted Karmas
Will not he born in the womb—Rise and fly
No birth and death to them—Rise and fly.

Notes.—The Lord Himself who is the life of the soul, and has been immanent, now appears in visible form as Master, and through Him, all Karmas, Sañchita (accumulated), Prārabdha (commenced) and Ākāmiya (impending) are exhausted. The clinging to the body and its pleasures induces Karma, and the latter necessitates births: the root of Karma being "the cling-

ing" the desire Moha: the first step towards the exhaustion of Karma is indifference to pleasure and pain, dispassion towards good and bad actions, இருவினையொப்பு, the poise of-two-fold-actions.

THE UNSPEAKABLE BLISS OF REALISATION.

4. எங்ங னிருந்தவென் றெவ்வண்ணஞ் சொல்லுகே
னங்ங னிருந்த தென் றுந்தீபற
வறிவு மறிவதன் றுந்தீபற.
How it was, how shall I tell,
So it was (as realised)—Rise and fly
Not knowledge to be known—Rise and fly.

Notes.—The bliss of realisation is incomparable, unspeakable, unthinkable. When one sees his own self and the inner self, Śivam, with the eye of Grace, and is inseparable, for experience is beyond words, and there is nothing else for comparison. Thought, word and deed are within the sphere of Māyā (cosmic matter) and this experience is far, far beyond it. If one is then asked to state his experience, he can only say it was like the experience of the sanctified souls; let one *be* and *become* That.

THE LORD'S MANY ASPECTS.

5. ஏகனு மாகி யநேகனு மானவ
னேதனு மானெனன் றுந்தீபற
நம்மையே, யாண்டானென் றுந்தீபற.
He that One (in you) aud the many (out of you)
Became the Master too—Rise and fly
Even us enslaved—Rise and fly.

Notes.—The enlightened soul only can see the Lord in truth and in spirit. He is One as inseparable from the soul, and many as comprising everything denoted by "he", "she" and "it" in the world outside, for to the enlightened, the world is a mirror of God and they see God and not the mirror. He is the Instructor, Preceptor and Master. The depth of his Love and Grace is to be seen in the redemption of the poor souls and securing for them the boon of lasting bliss.

THE ABSOLUTE SURRENDER TO THE LORD.

6. நஞ்செய் லற்றிந்த நாமற்ற பின்னுதன்
றன்செய லுனேயென் றுந்தீபற
தன்னையே தந்தானென் றுந்தீபற.

Our agency given up and selves surrendered
Then the Lord's acts and He—Rise and fly
Himself He offered—Rise and fly.

Notes.—If the soul is enlightend enough to be a dispassionate witness and not the doer or agent, it is said to *discern* its true nature—Ātmadaršana. This is hard indeed to attain, for so subtle is the working of Āṇava that the notion of agency. Kartṛitvam sticks to the last and it is the inner spring of all evil. After knowing the Ātmā, the knower, as distinct from Āṇava, as it is from God, the Instructor, one attains the (daršana) discernment in ceasing to act on his initiative. The next stage is the complete surrender of self, so that neither individuality nor objective knowledge, leaves its trace behind, but there is the indistinguishable, inseparable union with Šivam. Now in the place of the Ātmā, the Lord himself shines and acts. In return for the surrender of self, He, who all the while eluded grasp, offers himself, *i.e.*, the soul is in the realisation of Šiva-Bhoga (சிவபோகம்).

THE UNION WITH THE LORD BY LOVE.

7. உள்ள முருகி லுடனுவ ரல்லது
தெள்ள வறியரென் றுந்தீபற
சிற்பரச் செல்வரென் றுந்தீபற.

Should the heart melt, they become unified (in Him)
Else, for search, He is rare—Rise and fly
(They) the rich in the Highest Wisdom—Rise and fly.

Notes.—The soul by dwelling on the Pañchākshara and its underlying meaning as instructed by the Holy Master and on His Boundless Grace which has been ever with it, uptifting and redeeming it, from the bondage of evil, is mad with Divine Love, melts like wax and overflows, and the soul-nature gives

place to Śiva-nature which springs from within and it is there as Śivam. But to seek for Him with self-consciousness is of no avail. He is even behind the seeker. They who achieve this Union are in possession of the Higher Riches (of Wisdom).

THE UNION WITH THE LORD BY CONCENTRATION.

8. ஆதாரத் தாலே நிராதாரத் தேசென்று
மீதாணத் தேசெய்ய வுந்தீபற
விமலற் கிடமெதன் றுந்தீபற.

Through the Pedestal Regions (Āthāra) to the Pedestalless (Nirāthāra) pass
And then to the Highest Abode—Rise and fly
That is the abode of the Immaculate—Rise and fly.

Notes.—The six Āthāras are store-houses of energy, the seat or pedestals of certain gods or functionaries of the Lord (see section eight of the Digest). After meditating on the six deities at the centres concerned, *i. e.*, after performing the Ādhāra-yoga to gain onepointedness, the soul is to see itself, alone, unattached to the bodily functions—Nirādhāra-yoga. It ceases to act, knowing its peril, and here is again Ātmadarśana with its power of concentration, it flies to the Higher abode, and is unified in Śivam (Ātmaśuddhi). Nirmala-Śivam is thus beyond individuality and self-consciousness. Ninmalam (நின்மலம்), Vimalam (விமலம்) is applicable to the Lord alone as He is beyond Mala, the Eternally Pure, the Eternally Free, the Immaculate. The path of concentration is very helpful towards the Ultimate realisation. The mind which has been "going forth" on all things outside and dwelling on them incessantly, is too weak and dissipated to "turn within" and withdraw all its energies from their holds. The secret of spiritual strength lies in the concentration of the energies of the mind, just as the secret of Port Lights lies in the focussing of the light. If the Light diffuses its rays on all sides, it ceases to be of use to mariners at a distance, but, if by a proper arrangement of lenses, the light is shut off on all sides but one and focussed in

one direction, the power is increased many fold and it dispels the darkness for many miles. The light of the mind is now diffused in all directions, and into pestiferous corners. All moral laws, religious tenets and Temple worship, Prayers, penances and services, Pūjā, Japa and Dhyāna, are for the Purification and the concentration of the mind. Beyond these all, is the sphere of the Soul and beyond that the Highest abode of Śivam. The mind is to be led from its present surroundings, along gradual steps, from the grossest to the subtlest, until it can ponder on the nature of the Soul and God and see them both as they are; or rather that the soul may see itself and God as Jñānasvarūpa, (sentient form), as distinct from the grass, concrete, Jaḍasvarūpa (material form) and lose itself in God-consciousness or Śivajñānam. That being the end, the goal of all pilgrims on the ladder of Spiritual Evolution, the Śāstras prescribe the grades by which all must ascend, the weak and the strong, the young and the old, each according to his or her strength, *none shall be left behind*, each and every soul to move on as best as it could, till the goal is reached. Spiritual Evolution is as stubborn a fact as Mental Evolution.

Many children of God, not knowing this grand and rational doctrine of the Siddhānta, which on this account, can be the only Universal Religion and Philosophy, decry the tenets of others, who are either in a higher or lower step. It must be said to the credit of the Śaiva Siddhānta that it is the only Religion that recognises all religions, and faiths and creeds as God's—even Nihilism and Atheism given to man to suit him at each stage of Evolution, until the goal is reached. The apparent diversity of creeds is nothing but steps in the ladder—the one ladder of Evolution, it goes out of view just as the several hills and dales on the face of the earth, are lost to view beside the immensity of the globe itself when presented to the eyes.

Would that all come to realise the Truth behind the Sopāna Mārga (ladder way) of Siddhānta!

ATHARA YOGA IS NOT THE DIRECT MEANS TO SAYUJYA (DIVIŇE BLISS).

9. குலைவில் கேயுண்டா யல்லதற் கில்லையாய்ப்
பார்த்திற் பரமதன் றுந்தபற
பாவனைச் செய்தாதென் றுந்தபற.

Caused to be, there it is, if not non est
On examination. not the Highest—Rise and fly
That comes not within conception—Rise and fly.

Notes.—The meditation on the deities of the Atharas is accomplished with self-consciousness and during the meditation only, the deities exist for the meditator, and what can be achieved by this Yoga at its best is one-pointedness of the mind and births in the higher spheres of existence, according to the success attained realising Sāloka, Samīpa or Sārūpa. Beyond this is the Higher State of Sāyujya, unapproachable with individuality and self-consciousness. *That* is Māyāthitham, beyond Maya, and as long as self-consciousness lasts, one cannot leave the prison of Maya, and all Yoga with the nature of I or self is but a lower stage, although as essential as each rung of the ladder.

That One is beyond the reach of the mind—to be realised though and in God-Consciousness (Sivajñānam).

NIRĀDHĀRA-YOGA EXPLAINED.

10. அஞ்சே யஞ்சாக வறிவே யறிவாகத்
தஞ்சா தணர்ந்திருந் துந்தபற
தப்ய பொருளீதென் றுந்தபற.

The five (bhutas) to be the five and knower, knower
Unslumbering, discerning be—Rise and fly
This is the subtle Truth—Rise and fly.

Notes.—Our bodies and worlds have the five bhūtas (rudiments) Earth, water, fire, air, ether for their cause and these are the last evolutes of Māyā, the inner and the outer senses having already evolved. The soul, the sentient, *chit அறிவு*, being caught within them, runs with the mind and after the senses in pursuit of pleasure and identifies itself with the body,

One should carefully descriminate the "five" from himself, the knower, and dissociate from the body and the senses. The light he received with the help of the senses, outer, inner and innermost, now erasing the darkness of Āṇavamala might again bring about the slumber of Kevala. That should be guarded against, and the full light of the sanctified soul enjoyed, *i.e.*, the spiritual nature of Self and Śivam discerned. See 4 and 9 of the Digest.

Those who do not enquire into the true nature of the soul are slumbering in the lap of the world, dreaming of the perishable and the evanescent. To discriminate between the perishable and the imperishable between Jada-Prapancha and Chit-Prapancha, and to hold fast to the Truth of it, is a great achievement and rouses one from the great Peril of worldliness. Still, the same slumber will stealthily creep in and overpower the enlightened, unless they are wary and achieve i.e. unless they are in the presence of the Light of Wisdom. Hence is it commanded, *Sleep not*, but *Arise* and *Discern*. To know that I am not "the world" or "Flesh" that I am not for "the world" or "for the flesh", but that I am the knower, Spirit அறிவு, whose Happiness is not in the perishing world of flesh, but in the everlasting sphere of consciousness, in the Light of Wisdom, is the *great awakening* of the soul.

To be liberated from the thraldom of the flesh from the modifications of the mind, Chitta Vritti, and to be watching and witnessing from the closed chambers of the Soul is the great Liberation of the Soul. To dwell on the nature of the soul and God, on His Grace and Bliss incessantly and to lose oneself in such Wisdom is the *Great Communion*. This is the way and the secret—the quintessence of the Vedas and the Agamas.

By whatever path one hopes to reach the goal, the dissociation from the body and its pleasures is indispensable and the conclusion of all the Śastras is to this effect ; it is the established truth, and the accepted doctrine.

The inner senses are, Manas (mind), Buddhi (Intellect) Chitta (mind stuff), Ahankara (individuator).

The innermost senses are Kalai (energy-valve) Viddhai (consciousness-valve), Rāgam (will-valve).

REALISATION IMPOSSIBLE WITH SELF-CONSCIOUSNESS.

11. தாம்மேய தாக்காது நின்றதோர் தற்பர
ஞேய்மித் குலைபுமென் றுந்தீபற
சோக்காம லோக்கவென் றுந்தீபற.

Affecting (all) and (yet) unaffected stands the one, the Most High,
Looked for, fades (into nothing)—Rise and fly,
Look (subjectively) without looking for (objectively)—Rise and fly.

Notes.—As long as the notion of subject and object lasts, the realisation of Oneness with him is an impossibility: தற்போதம்-the notion of I as the subject—the self-consciousness will always suggest the object and God cannot become the object, and what is presented then as object is Maya in some shape or form. Sivam is to be realised in His own abode which is beyond the sphere of Jnāthuru, Jnāna, Jñeyam, Knower, knowledge and the known.

THE GREATNESS OF THE MASTER.

12. மூலை யிருந்தாரை முற்றத்தே விட்டவர்
சாலப் பெரியவரென் றுந்தீபற
தவத்திற் றலைவரென் றுந்தீபற.

Who leads to the court yard, the dwellers in the corners
Very Great One is He—Rise and fly
To the godly, the Chief—Rise and fly.

Notes.—The soul owing to its close attachment to the senses and sense-perceptions to the detriment of its power, as their master ruler, is said to dwell in the corners instead of in the free air of its throne. Besides, while it functions in the body, in five states—Pancha Avasta, it descends from its seat in the forehead to lower seats (āthāras); the going from the corner of one Āthāra to another has become its second nature and marks its bondage. See section 9 of the Digest. It is not to be understood that the soul has dimensions and ascends and descends by

the working of a pulley or wire shoot. The soul being "Chit" —sentient—has no dimensions or form, it is omnipresent வியாபகம் in the body and out of it. The centre or āthāra where its powers are most manifested owing to faculties originating from there, is said to be its seat in that state or Avasta. The soul which has been in the darkness of Āṇava, unable to know, will or do, exercises its powers through the faculties given to it more or less according to their number. The master illumines the soul to its full extent in order that it may enjoy the freedom in the court-yard of Chitakas—the space of bliss and knowledge. The one who shows the way and liberates the soul from its "corners" is great indeed—the Saviour of the soul from the whirl of Samsāra. The Guru completely changes the ways of the soul, its likes and dislikes, and cuts asunder the fetters, cleanses it, anoints it, and enthrones it in the free and the fagrant atmosphere of Chitakas or Jñānākāsa. His greatness can be understood only when the extent of the misery and the woes of Bondage which he removed by his gracious Touch, is realised.

THE ABODE OE SIVAM ATTAINABLE.

13. ஓட்டற்று நின்ற வுணர்வு பதிமுட்டித்
தேட்டற் றிடஞ்சிவ மூந்தீபற
தேடி லிடமதன் றுந்தீபற.

The wisdom which having ceased to run (out) abides being filled with Pathi,
Ceases to search, there is Sivam—Rise and fly,
That is not place to be searched for—Rise and fly.

Notes.—The moment the soul dissociates itself from its erstwhile companions, the senses, inner and outer, and knows its pure nature, it is filled with the effulgence of the Lord and loses its self-consciousness-individuality, and what reigns instead is the God-conscious Unity. He cannot be brought within the objective perception. The Being of Siva (Svarupam) is to be seen thus, and the advanced soul which had achieved Atma Suddhi—the cessation of individuality—is thus led to experience

Šiva Daršanam—the sight of Šiva. Šiva Daršanam is an achievement of the soul, (The 8th among the 10 achievements.—Daśakārya), beyond description. In this state of Jñāna, the soul is bereft of the notions of "I" and "mine," is full of the Grace of the Master to whom it has surrendered in toto, sees but His Grace in the diversity of the world around, experiences naught but His Grace in all the divers forms of "He", "She" and "It", acts not, but is *led* by His Grace in the ecstasy of God-consciousness, shuts out everything but the *one experience*, dissociating itself from the wily senses of triple form—outer, inner, inmost, falls not into the Sleep of Bondage, nor into the snares of the Enlightened Ego, (Aham Brahma Jñānam), but reflects the Splendour and the Light of the Lord, its Master, and Preceptor and is in the enjoyment of the everlasting Bliss. The text will clearly show the different stages of this experience, if one carefully contemplates on the first line. ஒட்டு+அற்ற+நின்ற+உணர்வு+பறிமுட்டி+தேட்டு+அற்ற+இடம்+சிவம்.

THE LIGHT OF ŠIVAM.

14. இடந்த மிழலையைக் கிள்ளி யெழுப்பி
யுடன்றை யுடனேகின் றுந்தீபற
வுன்னையே கண்டதென் றுந்தீபற.

The sleeping Dame pinch and wake
Be one with the heritage—Rise and fly,
You, it absorbs—Rise and fly.

Notes.—The sleeping Dame is the Jñānašakti of the Lord which has been ever with you and near you, but unknown to you, with this only mission of saving and blessing you. Not that she is sleeping, the ever vigilant Mother, but that Her influence is latent in your consciousness, and therefore, open the way for the flow with the help of the Master; you are one with the Light, and the Lord absorbs you into Himself. The sleeping Dame is the grand old Lady, who bears in her womb all the myriads of worlds and souls; the Mother of all, the Jñānašakti of the Lord mentioned in the Šāstras is திருவருள் or Parāsakti and enshrined in the temples as Pārvati, Umā,

Sivakāmi. She is the source of all Power and Light, the Guide and the Saviour; sanctified souls can only realise the sweetness of her Grace and once they achieve Šiva Daršanam, they see the secrets of the Mother and are unified in Her Tiruvaruḷ. They know the folly of the souls who dream of their own power, love, and knowledge, when really there is naught but the Power, Light and Love of Tiruvaruḷ; they know that none acts but by Her command and that all the Good and the Evil, pain and pleasure, are wrought by her Hand; they consequently see and hear and touch and taste Tiruvaruḷ and or in deep communion with Her. This is known as Šiva-Yoga, the Union and communion with Šiva, otherwise known as Jñāna-Yoga.

THE UNITY.

15. பற்றை யறப்பதோர் பற்றினைப் பற்றிலப்
பற்றை யறப்பவென் றுந்தீபற
பாவிக்க வாராவென் றுந்தீபற.

(Sense) attachment-sundering tie, should you lay hold of
That tie He sunders—Rise and fly
Within imaging, He comes not—Rise and fly.

Notes.—To establish a complete unity of consciousness and the bliss of Šiva-anubhavam, the soul arrives at the last stage, the tenth. It has cut asunder the attachment of the body, senses, Antaḥkaraṇas, and Prāṇa by its union with the great Tiruvaruḷ, it has been in constant communion with Tiruvaruḷ, it has resigned all acts to Tiruvaruḷ, it has been with the full blaze of Šivajñānam, but there may be the last vestige of Āṇava, very slight, indeed, but rendering Perfect Bliss impossible, which asserts duality—"that I am in Šiva-yoga," "I am in Tiruvaruḷ" etc., this is tie in itself, a defect and a, bondage this is removed by Soham Bhāvanā—"That am I"—by dwelling with the out-pourings of Love on the true nature of the Lord as Master and Benefactor, the all powerful Existence, beside which all else is as naught, and fully realising the Advaita-Anubhavam, non-dual experience of Bliss as denoted in the

Pañchākshara. Then there is oneness. That has merged the soul into its Being; there is Šiva Bhogam, the Lord Himself acting through the soul, Karaṇas and body. This is the way to *be* and to *Become Him*, the summum bonum, the Final Liberator, Mukti, and the enjoyment of Sāyujya. There is no other way to realise Him, to attempt it with the aid of the mind and the other inner faculties, to conceive of it and meditate is fruitless. He cannot come within the imaging of the faculties. He is behind them all and behind the soul. Hwo can the tongs take hold of the fingers which hold it; How can the eyes see the soul which vivifies them and at whose command they see? That which is behind everything, behind mind and soul cannot be brought within the lenses of the mind and portrayed.

Soham Bhāvanā or Šivoham-Bhāvanā has misled many a soul into the pit-falls of Āṇava. The Mahā Vākyas have been mistaken and abused and several treatises and discourses have been published upholding the pernicious doctrines of Ekātmavāda and Māyāvāda. In fact, the literature of this so called Vedānta is becoming enormous and many a deluded soul fails to distinguish between the Aham Brahma Jñāna and the Tiruvarul Jñāna. Aham Brahma Jñāna when taken hold of at the wrong end is *delusion*: caught at the right end is *illumination*: Those who take hold of it at the wrong end require no further instruction than the phrase they have unwittingly added to the Tamil language—they would have themselves used it often—அவன் அகம்பிரமம்பிடித்தவன். Does this mean that he is in Brahmajñāna? in Niratišaya Ānanda? They know the answer to be that he is in Āṇava, in Ahaṅkāra. After all the toil of climbing up the hill, one careless step has brought them into the pit-fall of Āṇava, which they have been labouring to cross over. Until they wake up from the delusion, it would be as well to meditate on the stigma on their Sādhana suggested by the expression அகம்பிரமம் பிடித்தவன் (He is caught by Aham Brahmam).

Now where does the error come in, let us try to examine. 'Aham Brahmāsmi,'—'I am Brahman.' 'Tatvamasi,'—That Thou art,-are two of the Mahāvākyas often harped upon. The

second is the instruction received by the qualified desciple from the Guru for meditation or Bhāvanā. The desciple meditates on the first 'I am Brahman.' In this formula, one can see the identity of two things established, I and Brahman: there must be two distinct conceptions before one establishes the unity. The desciple cannot realise the unity in his Bhāvanā unless one or the other is negotiated, namely that the conception of 'I' *is not*, or that the conception of 'Brahman' *is not*. In the former case while "I" is negatived Brahman is asserted and in the latter, while 'Brahman is negatived. "I" is asserted: these are the two ends of Aham Brahma Jñāna. Which is the right end is the question? The soul which has been all the time under the influence of "I"—Aham willing, thinking, feeling and acting as "I" separating itself from the rest with the notions of "You" "He", "She" and It, will it be free from the taint of Ahaṅkāra, however slight it may be at this stage when it asserts the "I" and negatives Brahman in the conception of the formula. Calm thinking will convince any one that to be free from the taint of 'Aham' one must negative 'Aham' and assert "Brahman", *with all force*, meditate on the same Vākya 'Aham Brahman Asmi, with this *intent* and *force*, the result is that the conception of 'I' disappears altogether, and you are in the realisation of oneness with Brahman, you are merged in His Being. Those who meditate with the negation of "I" and the assertion of Brahman know the play of the Tiruvaruḷ, the Jñānāśakti of the Lord. They are thus in Tiruvaruḷ Jñānam, seeing and acting with Aruḷ, being as Aruḷ, naught but Aruḷ fills their soul, and everything out of them. They see in all forms the Aruḷ, the saving Power of the Lord, "மண்ணெனைடைந்தும் வழங்குமுயிர்யாவுமே. அண்ணல் வேதியனுள்வழிவாகும்மே."—they sing day to day. This is the refreshing and cool atmosphere of *Jñāna*, to the weary Soul tired of births and samsara, a Rest and a Repose with Bliss and Joy unspeakable. Is there a mind so untutored as to think that all the evils brought about by the assertion of "Aham" will cease when the same Aham is asserte. *on a higher plane*? It is the same thing as to assert that a haughty chief will become humble

when he is crowned Emperor of all Lands and Seas or that one drunk in beer will get over it when he is plunged into a barrel of whisky; on the other hand, the other Sādhana of the negation of the "I" is a check on the natural tendency of the soul to assert itself. *Stop that once for all*, knowing the peril, dwell on the third person "He", to forget the first person "I". He is everything, He is all in all, all else is *as naught* beside it. St. Tāyumānavar very aptly puts it in one of his verses:—

சொல்லுக் கடங்காச் சகப்பொருளே நானெனவே
யல்லும் பகலும் அரற்றுவதென்—நல்லறிவு
ஞானமயம் பெற்றோர்க ணில்லை யெனப்பரந்தோ
மோனமய மான முறை.

Will it not set these deluded souls athinking: To add to the inconsistency of their position, they begin their treatises with சிவமயம், திருச்சிற்றம்பலம், invoke Gaṇeśa for aid (சுப்பு), they speak of Arul, deck themselves with Rudrāksha and wear sacred ashes: Arul for whom? for Brahman? They would speak of the reality of the souls and the world in the Vyavakārika and deny it in the Pāramārtika. They would not stop to think that absence of a thing from their conception does not prove the non-existence of the thing. When this is being written, the writer knows not that there are clothes on the body, that he is in a particular room, towards this direction, seated in this or that fashion; would it prove the absolute negation of all that: It was *not in his conception.* In the same way to the Jñāni, the world *is not*, soul *is not*: all that he knows and experiences is Brahman. Brahman *alone* exists *for him.* Instead of endeavouring to understand this, they attempt the impossible by talking of Ekātmavāda and running wild into Māyāvāda that there is only one Ātman, what appears to be many is only illusion due to the power of Māyā, just as myriads of suns appear in water when there is in reality *only one.* Should we press the point further? Can mind be so weak as to take in all their postulates without seeing the absurdity of the logical conclusions one is led to.

This is not the place to discuss this point further. Any impartial mind can see the advisability and the absolute necessity

of the negation of the "I" is to be out of the influence of "I-hood". Negation not of the *thing* itself, but *as naught* before the source of all Power and Grace both in Viyavakārika and Paramārtika, and it is helpful here and hereafter.... The Polar star is naught, however bright it may be in the full blaze of the sun. It is quite logical from any stand point of view. From their point of view it is negation with a vengeance,—" the negation of the apparent self, negation of the plurality of selves, negation of sorrow, negation of diversity, negation of form : they are all one ! they appear to be many ! I am That, The Sat Chit Ananda, I am not in bondage". When there is no bondage, there is no liberation—why all the Ṣādhanas and Dhyānas ? If they are to liberate us from the delusion that we are in sorrow etc., this delusion is a *reality*. We, who are the Ever-free are in bondage then !

There is no guarantee that we shall not fall into the same delusion again after once liberating ourselves, for, the Ever Free has been once under the power of Māyā. Why not leave things to go on as they are, without wasting time and labour in working out our liberation, if it is only to be in bondage again. Throw the moth a hundred times away from the lamp, it will return again. Any sensible man will not engage himself in this useless work. Those and other questions do not suggest themselves to these Aham Brahma Jñānis,

Do people understand the subtle force of Āṇava. Its greatest power over advanced souls is seen in the domination of the Ekātmavada and Ahan Brahman Jñāna in them. It will not leave till the last, it follows one's steps as does his shade. Lights all round will cause it to disappear as it does the shade, and when light diminishes one on side, the shade is thrown out again. Therefore one would do well to put himself in the centre of all light, Brahman or Śivam and cover himself with His Rays, losing his individuality in the Being of the Brahman or Śivam.

Instead of adopting the risky method of Aham-Brahma Sādhana in which there is the natural tendency to assert the " I " and the laborious expansion of the little self to the full Being of the Great Self, one is instructed in " Brahma-Aham " Sādhana

or Soham or Śivoham Bhāvanā, where the merging of one's self in the Great Self is easily effected by the absolute resignation of one's Ichchā, Kriyā and Jñāna functions, and by the *great surrender* of Ātmaśuddhi. The last trace of Āṇava (separation) which is to be seen, while in Tiruvaruḷ Jñāna in the feeling "I am in Tiruvaruḷ" is also removed by this Soham Bhāvanā.

This is well illustrated in the Pañchākshara meditation. The whole universe of matter and spirit, man and beast, God and soul is compressed in the Five mystic letters for meditation and there are various stages, and formulas according to the spiritual advance of the aspirant to Sāyujya. There is the Sthūla Pañchākshara in which the soul is presented as between the forces of Samsāra on the one side, and the forces of Jñāna on the other, but the former being presented prominently in front as the aspirant is still casting his eyes on the world of Samsāra. One step higher, the aspirant is yearning for Jñāna, has turned his eyes Godward, although the forces of the world are pulling him from *behind*: this is aptly represented in the Sūkshma Pañchākshara God and the forces of Jñāna in front, the world and the forces of Samsara behind, and the soul in the middle turned Godward, a step further what was behind naturally gets out of the conception of the aspirant, on the same principle as the proverb "out of sight, out of mind," then you have the Kāraṇa Pañchākshara, the soul between 'God and the forces of Jñāna' in front and behind, or say all round on all sides, God and Tiruvaruḷ and he in the centre. This is also called இருசிரமாரணம், as in this Pañchākshara, soul is represented as between two heads representing Godand Tiruvaruḷ. The next step is merging into Tiruvaruḷ, so that only two letters are present to view—Mahākāraṇa. This is where we are in the present verse—in Tiruvaruḷ Jñāna. We are one with the mother—Jñānāśakti: The last is merging of the two letters into one, the God letter, the Śiva letter—the summum bonum is reached. The truths connected with the Pañchākshara are to be learnt by qualified aspirants from qualified masters who will come to them in the twinkling of the eye, and as sure

as day follows night, *if only they are sincere and yearn for Liberation.* The Lord, the Great Preceptor has his agents ready to redeem souls step by step by sending them in the fulness of time. When the bud blossoms, fragrance comes to it, it will never fail. St. Paṭṭinattaḍigaḷ willing to instruct qualified souls without breaking the restrictions of the Śāstras, speaks of the Truth of Pañchākshara in a verse in covered terms and that is our sanction for treating it here. Would that more liberty was given us by the Śāstras and the masters to reveal to all *in print* the excellence and the secrets of the Pañchākshara Meditation as far as understood by us however little it may be.

மாயநட் போலையு மாயாமலமெனு மாதரையும்
வீயவிட்டோட்டி வெளியே புறப்பட்டு மெய்யருளாந்
தாயுடன் சென்றுபின் முதையைக்கூடிப்பின் முயைமறந்
தேயுமதேநிட்டை யென்ரு னெழிற்கசி யேகம்பனே.

St. Māṇikkavāchakar sings to the same effect, but the commentaries so far available have not brought out the inner meaning of these verses. It is worth pondering:

உடையாளுன்ற னடிவிருக்கு முடையாணவ ணீயிருத்தி
யடியே னவ்வளிரு வீருமிருப்பதாஞ லடியேனுன்
னடியார் நவ்வளிருக்கு மருளப்புரியாய் பொன்னம்பலத்தெம்
முடியாமுதலே யென்கருத்து முடியுமவண்ண முன்னின்றே.

முன்னின்முண்டா யெனைமுன்ன மியானுமதுவே முயல்வுற்றுப்
பின்னின்றவல் செய்கின்றேன் பிற்பட்டொழிந்தேன் பெம்மானே
யென்னின்றருளி வரங்கின்று போந்திடென்ஞ விடிலடியா
ருன்னின்றிவனு சென்ஞரோ டொன்னம்பலக்கூத் துக்கந்தானே.

(To be continued).

R. S. S.

St. TIRUMULR—A STUDY IN BRIEF.

THE TRUE TYPE OF THE ORIGINAL MAN.

Motto:

"இத்தனைக்குமேலுள்ளான் பரமனவனொருவன்
அவனோனான்றி அயல்வேறல்லன்காண்."

The Pratyagātman or the Perfection of Man.

"பசிதாகமெனக்கில்லை மாந்தனியன்தானில்லை
சுகதுக்கமெனக்கில்லை சுற்றமுமேதானில்லை
எக்கும்பிறைந்திருந்தும் ஏகாங்கியாயிருப்பேன்
எனக்கங்கமில்லைபங்கமில்லை இன்பதசவ்தேதமில்லை
மானமில்லைஈனமில்லை மாயைமயக்கமில்லை
ஊனுறக்கந்தானில்லை ஊனமொன்றுமெனக்கில்லை
மனவெறிமக்களெனக்கில்லை மாநிலத்தார்யாருமில்லை
இப்படியிருக்கு* மெனக்கோர்குறைசொல்லி
†மாயக்காரியவள் மதனியிடம்‡ முறையிட்டாள்."

The Evolution of Natural Man.

"முறையிட்டசப்தமது முழங்கியதேயம்பரத்தில்
அமரத்தானமழகனது கண்டுகொண்டே
ஆடாடென்றுடினன் ஆட்டிவிட்டபம்பரம்போல்
தேவியவள்ஒருத்தி தேவடியாள்போற்குதித்தாள்
ஆட்டமுவ்குதிப்பு மதிசயமாயிருக்குதென்று
ஆனந்தமயங்கடந்து அகண்டவெளியாயிருந்த
ஆதிபவள் = எனையீன்றுள் அவசரமாயோடிவந்தாள்
மாயப்புலச்சியவன் மகிழ்ந்துசிலவார்த்தைசொல்ல
மாயவுருவானேனுன் மனமதுகப்பேசலுற்றேன்."

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* Perfect man. † Māyā or Avidyā.

‡ Vidyā or True Knowledge (Perfect Womanhood).

|| "That which is Supreme Brahman, that which is the undivided Existence-Knowledge-Bliss—that is what I call my Mother."—Śrī Rāmakrishna's sayings.

St. TIRUMŪLAR—A SUDY.

PRELIMINARY.

"Realisation supersedes blindness of faith. A state of conscious awareness is beyond the mind with its argumentative moods."

St. Tirumular is the greatest *Siddha* of the Tamil Land. His greatest *Siddhi* (achievement) is his realisation of the Oneness, call it by what other name you like. He came into the world a *perfect being*. But his perfection was marred by an incident in his life which happened by the very reason of his being a perfect man. But he outlived it reasserting his perfection. A perfect man is a perfect fruit of the Tree of Life—fully ripe and ripening, is ready to fall from the tree, not separating itself from the tree thereby but holding it all within its own perfect self which is the seed within. That perfect seed within Man (இருதய கற்றம்பலம்) is in the midst of the Lotus-blossom commonly described as the Heart or centre, which is the seat of Emotions. It is the Emotional Nature of Man which enslaves him, as it is the same Emotional Nature which enfranchises him. Emotion when freed from the taint of *attachment* lifts up the Soul and leads to the Enlargement of self-experience which enlarges the Soul until it merges in Infinity and emerge again from it with infinite powers of the soul which make it easy for it *to be in-tune with-the Infinite*. When the soul merges in Infinity and emerges from it, not lost in the Infinite, but attuned thereto, it is in full possession of the Infinite potentialities of the soul, which tend to make of man "a Potential God" which he *ever is* but *never knows* until he *realises* his own Self. This then is the One Responsibility which each and every person has in this world—and if the full force and meaning of Self-Realisation is grasped and understood, it will be found to be the only responsibility which every person owes to himself, his God and the Universe. The Life of St. Tirumular is an object-lesson intended to drive home this great Truth unto men's minds.

THE OBLIGATIONS OF MAN.

When this responsibility of Man is realised, it will be found that *all one's obligations are personal.*

That Great Saint, sage and poetess of the Tamil Land has said :—

"உடம்பினைப் பெற்ற பயனெதுவெனில்
உடம்பினில் உத்தமனைக் காண்."

* "The *Summum bonum* of Human Existence is
To realise the Supreme Personality of God in one's own person."

One must grow at all costs. If one is true to oneself that one must be true to every one else with whom he has any relation. And Man stands in eternal relation with God on the one hand and with the Universe on the other. He is, so to say, "the tiny nail" (சின்னாணி) which connects the various links together in the infinite chain of Cause and Effect which go to make the universe and gives it that Unity (of Design) which is the Law of God. The one and the Many cannot exist together without the intervention of Man as Saviour and Saved. As saviour, he is at-one-with-God. As saved, he is at-one-with-the Many, that is to say, the universe. True Gratitude to the Teacher is in the extension of *Knowledge* beyond that which the Teacher has taught and the pupil has learned. The true disciple is he who is in search of Truth, not he who blindly refuses to progress beyond the bequest of inherited ideas. If any person progresses it is not only he who progresses, but all those with whom he has any connection. And Man's connections do not cease until he has encompassed the whole Universe, and realised in his own person the whole growth of Humanity. The aim of every person must be to so grow out of his own shell as to become "the Son of Man",—the born heir of all the ages, the true child of Humanity. It is the first essential and preliminary step for entering the kingdom of God. It is only "the Son of Man"—one who has lived the varied life of Humanity in one's own life,—and none else can enter the Kingdom of God. And even he must go through the process of transformation (or transfiguration by the touch of Light) which makes the

* *Vide* My Translation of Auvayar's Yôga Aphôrisms Part 1, entitled the Path of Salvation.

Son of Man *becomes* the Son of God. The whole personal relationship of Man is summed up in the pregnant words *Pati-Pasu-Pâsam*. *Pati* is God whose Law is Unity. *Pasu* is the Life Process whose Law is Evolution. (Evolution by its very nature implies and involves Involution). *Pāsam* is the universe (the world of attachments) whose Law is Number Before enunciating the Mystic Science of Number as the Law of the Universe, we have a word to say about temperament in the personal relationship which it influences for good or evil.

THE BIAS OF TEMPERAMENT.

"Temperament may bias one way or the other in the personal relationship and therefore temperament is not to be trusted as much as personal sincerity. Personal Sincerity in whatever direction must lead to personal growth; and personal growth is the highest fulfilment of all obligation. What each person owes to the world is the perfect expression of personal potentialities. When the personal ideal is realised, all obligations are redeemed. Obligations exist so long as the highest ideal is not seen. Faithfulness to the ideals embodies the fulfilment of all obligations. The greatest and the only obligation is therefore to one's Self"—not the I-making little-self but the Thou-making Tat-Self which teaches "Thou art That"—"*Tat-tvam-asi!*"

PERSONAL SINCERITY.

Where there is "personal sincerity" there is Hope and Faith—the first one, the eternal message of the Spirit, and the next one the fulfilment in due season of that Hope which is instilled in the trusting Heart and distilled as Faith Supreme and unfaltering. Faith is not merely religious belief. It is the result of virile activities of the purified mind which constitutes what we call true religiousness of Mind.

"வாய்மையால் அறம்தாய்மையாம்."

"Our theism is the purification of the Human Mind".*

And the activities of the purified mind have the power of Transforming the subjective vision into the objective progress. It

* Emerson.

is a systematic process and synthetical growth which is the outcome of a disciplined and dedicated life lived with unerring fidelity to First-Principles. It consists in the development of Character, in the development of discrimination and in the constant expansion of personality. "Religion is not assent to or dissent from metaphysical statements. It is a life-process, involving the constant transfiguration of human-life, the constant spiritualisation of human-experience.† Therefore CHARACTER is the test of vision (as it is the building up of the true Man); it is the guarantee of the depth and the worth and the earnestness of FAITH." Personal Sincerity thus leads to Religious Faith, which involves the development of character, of discrimination and of personality. And the *Sruti* sums up the whole of this process in the imperative injunction '*Satyam Vada*: *Dharmana-chara*.' The one naturally leads to the other. For the Law of Nature is "Deeds not Words"; "They who do the things have the Power: they who do not the things have not the power." Words are of value only as they correspond with deeds. Words spoken with conviction in mind always lead to deeds. They fulfil themselves. They are called *Siddha Vak*—the perfection of speech.

PURITY OF HEART.

One Word more as to PURITY. It is emphasized as the essential element in spiritual progress because it goes to the root of the matter. "It is a constant regression from the sex and physical consciousness and from the other innumerable superimpositions of Nature that make for the manifold in vision and experience. Sex and Maya are synonymous terms;* and this definition takes *Maya* out of its metaphysical setting into a setting of effort at gaining the spiritual consciousness. Ultimately PURITY implies the complete spiritual consciousness. PURITY is at the bottom of SPIRITUALITY, which is the CONSCIOUS-

† *Cf.* "அழித்தழித்து அம்மணியாய் ஆக்கிவைத்தான்."—*Godward Ho!*

* *Cf.* My Mother's teaching "எந்த 'வாக்கு' தான்டினாலும் ஆண் பெண் என்கிற மாயை மயக்கம் தெளிவது கஷ்டமப்பா."

NESS of TRUTH AND REALITY. '*Blessed are the Pure in heart, for they shall see God.*' CHASTITY is the struggle towards PURITY. PURITY itself is a state; it is CHASTITY become triumphant; it is SPIRITUAL INSTINCT. Indeed Morality and Spirituality are inseparable; and the qualities of *spiritual vision* are written in *the language of character.* CHARACTER IS THE TEST.

THE SCIENCE OF NUMBER.

Now I shall proceed to state the Mystic Science of Number which is the Law of the Universe," according to the *spiritual vision* of St. Tirumular, which is written in *the language of Character* and hence called Tirumantram. "மனம் ஒருவழிப்பட்டது மந்திரம்." The Mind upturned or uplifted and made one-pointed is the source of all mantras. And St. Tirumular is the author of three thousand such Mantras which form a separate Tirumurai (திருமுறை) called the Eleventh.

ஒன்றவன் தானே இரண்டவனின்னருள்
மின்றணன் மூன்றினுள் நான்குணர்ந்தான் ஐந்து
வென்றனன் ஆறுவிரித்தனன் ஏழும்பர்ச்
சென்றவன் தானிருந்தானுணர்ந்தெட்டே."

His Self the Eternal Unit is: His Grace so sweet makes It two: In three-fold cause abiding the four-fold Mind cogniseth. He conquering the five-fold senses, evolving the six-fold character, Transcending the Seven-fold Heavens and Existing in the knowledge of eight-fold form complete.

As the summation of all this in Nine-fold categories His Sakti ab des which merging in nought (the influence) becomes attached to His Self, the Eternal Unit, thus making the Mystic Number which conquers All, because it has conquered the World by the subdugation of the flesh to the Spirit.

MATHEMATICAL LAWS IN THE SPIRITUAL WORLD.

We have the Unit as the basis of the Science of Number. Its value may very but the unit itself is constant and is represented by the Number One. All other numbers are but variations of the Number One. From One as the starting point, we may proceed up to infinity by the process of increasing and multiplying it or

down to infinity by the process of decreasing and dividing it. If we think well, we will find that whatever process we follow, whether that of increasing and multiplying or decreasing and dividing, we soon find the ultimate result is something which transcend thought, transcends the efforts of the conceiving mind to grasp it. Nought is as inconceivable as infinity. The infinitely small and the infinitely large both meet and merge in the thought-transcending infinity. So One is the most convenient starting point in the Science of Number. As *Unit* it abides in all the variations of numerals and fractions. But it abides therein as a factor or part. It is *Sakala* in form i.e., with parts. In *nought* it has shed its parts and is *Kevala*—a homongenous man without parts. In *Unity*, it is *Nishkala* i.e., impartible or indivisible and hence *Akhaṇḍākāram.*

Just as the Exact Science of Number hovers round Unit Unity and variety or manifoldness, even so the Holy Science of Srividya which is the science of all sciences has its tripod or threefold basis in.

(i) SAKTI which is Only (cf. *Ekaiva Sakti*) representing the mathematical *Unit* ;

(ii) *Saktimān or God* who pervades through all representing *Unity* ; and

(iii) *Sakti-Tattva* or the Universe representing the manifoldness and variety of numbers.

Without a knowledge and experience of One as representing the *Unit* we cannot have any knowledge of the Science of Number ;—of Unity or Variety and its manifoldness. Even so, without the knowledge and experience of the Individual Self (Svātmadarisanam) we can have no knowledge of the Science of God or the Universe. What One is to the Science of Number, that 'I' is to the Science of Knowledge or Atma-Vidya, otherwise called *Sri-Vidya* in its fuller and more comprehensive meaning of the science which gives one a knowledge of the threefold First cause in its ninefold aspects and of the universe as its manifestation or manifold expression. Here let me quote another characteristic verse from the *Tirumantra* of St. Tirumular.

THE SUPREME PERSONALITY OF GOD.

"சீருலவும் விசும்பங்கியாருத
தாருமுடம்புரு சோதியுமாபுளன்
பேரும்பராபரன் பிஞ்ஞகனெம்மிறை
யூருஞ்சகலன் உலப்பிலிதானே."—திருமந்திரம்.

Here the *Siddha* gives a description of his chief who is the Lord and King. For the *Siddha* follows his God for ever (சித்தன் போக்கு சிவன்போக்கு).

"Our Lord, the King is the Self of All
Making His abode everywhere in all parts;—
Deathless is He with braided lock of hair on head
His name too is *Parāparam*—Supreme and humble!
The Water of Life and the Fragrance of Earth,
The All-pervading Ākāś and the Fire of Spirit,
With the ever-moving Spirit of Air or Motion absolute
These (in Linga-form) His effulgent body enter shedding the Light of Grace!"

Such the Supreme Personality of God which every Soul endowed with body must realise in his own way in his own person. That is the Supreme obligation of every person. It is a moral duty which every one must discharge, if not now in the living present, sometime hence in the dark and distant future.

A BRIEF SKETCH OF HIS LIFE.

THE STATE OF BEATITUDE.

In the Silver Mountain known as the Beatitude of Kailas the Lord abideth with his heavenly hosts, there was a Yogin who had received the Grace of Nandi, the domestic chamberlain, so to speak, of the Lord on High. He left his abode to spend some time with Agastyar, the equal of God, who has made the Pothigai Range, his abode, ever since the occasion of the Lord's marriage with Uma. From Kailas to Kedāram and from there to Nepal, and Kasi he wended his way and visited Sri Sailam, Kalahasti, Tiruvālangadu, Kānchipuram, Tiruvatigai, Chidambaram etc., and reached Tiruvāvaduthurai on the banks of the sacred river Kāvery. One day when about to leave that sacred place, he heard the lowing of a herd of cows in moanful tune and hastened to see what the matter was about. He found, on reaching the

place, that the cowherd, whose name was *Mūlan*, has died, and the faithful cows gathering round his body were giving vent to their grief at the loss of their protector by pathetic cries and moans which excited the pity of the Siva-Yogin, whose heart was mellowed by the supreme love of God for all His beings (*Jivakarunyam*). The great yogin of highly developed mystic powers be thought of saving the cows the sorrow of the loss which they felt so much and finding no other way of doing so, except by making the dead cowherd to rise again, resolved to lay aside his own perfected and purified body for a while and enter into that of the cowherd, which he accordingly did after taking care to conceal his own body in a safe place.

PLAYING THE GOOD SHEPHERD.

When the cowherd rose again, as from sleep, the cows were all overjoyed and they leaped and danced and frisked in gambols around him, licking his body in love and expressing their joy in various ways. As the sun went down and the shades of evening fall, the cows' maternal instinct getting the better of their grateful love for the cowherd, they thought of their calves at home and wended their way back to the village, each one entering its home. The risen up cowherd followed them with delight and saw them safely enter their respective homes, himself standing in the street. When lo! the cowherd's wife espying her Lord and seeing him so late in coming, went up to him and fondly enquiring began to caress him as became a loving wife. But he motioned her off and kept her at a distance, sternly commanding her to leave him alone as he had no manner of connection with her, he entered a rest-house for religious men hard by. The woe begone wife followed him with the milk, kept watch over him during the whole night, while he was deeply absorbed in *Siva-yoga-samādhi*. On the breaking of Morn, she complained of her husband's strange conduct to the elders of the village, who came and saw him, but found him immersed in Siva-yoga-samadhi. They advised her to leave him alone, giving her little hope of regaining him, and took her to her home in the village.

THE COST OF THE GAME.

The Yogin who had entered the cowherd's body finding himself left alone, awoke from his trance and wended his way back to the place where he has lodged his original body. But what was his amazement when he found that it was gone. He then and there turned his ken inside and by his introspective vision intuitively learned that the Lord of Hosts has hid his original body from his view, that he might bring out in Tamil the truths revealed by Him in the Sivagamas. The knowledge of the Lord's purpose gave him heart of Grace and he returned to *Tiruvāvaḍutuṟai*; there entering the temple of Siva, he saw the Lord of Hosts enshrined therein in a beautific vision and resolved to relive his life of Faith and Love and Self-realisation over again. Thus resolved, he sat at the foot of a *Bodhi tree* (Asvata Vriksha) in a garden outside the temple and began to practice Siva-yoga, aiming at the realisation of Oneness with the Ever Existent One, and he continued to progress on and on on a given line until at the end of one year (equal to one day at the Devas) he attained to realisation on the chosen path and he embodied the truth realised in the beautiful language of character which was hence known as Tirumantra. For as the poet has said:

"Truth is beauty; Beauty is Truth, that's all
Ye know; And all ye need to know on earth."

Thus he lived for Three thousand Years, Cheating Time of his prey (by *Kalavanchana*) and living the life of truth that he may reveal the power of truth to Mankind. He then attained to the eternal realisation of the Oneness of God and Cast off his bodies three, which still live on and influence character, as "foot-prints on the sands of time."

THE ETERNAL LAW OF PROGRESSION.

Here again we wish to say a few words on the Science of Number, which in the language of character or *siddha* terminology describes the progress not merely of man, but humanity towards the Eternal Goal which is the Home of the Lord.

As One is the Unit of the mystic number up to 10, which denotes the perfect union of the Self with the nonself in mystic

harmony in tune with the music of the spheres, so is ten the unit for 100 which is the allotted span of life for individual man in this material age, when he naturally becomes perfect. The perfect individual (with a knowledge of his own true Self) is again the unit of the siddha, whose mystic number is the millenium (1000 years). The siddha is the Son of Man, the orphaned child of Humanity, the Prodigal who has turned his steps homeward bound. The returned Prodigal is received by the Mother who reveals to him His divine parentage and presents him to Her Lord, our Father in Heaven. It is then that he becomes the Son of God, realising the absolute divinity of His Soul and its oneness with God, who is at Rest, and in Advaita Relation with the Mother and the Son, who from the Trinity in Unity which is the eternal Godhead of all nations and races in all ages and climes. It is this great truth that the great siddha of the Tamil Lands, St. Tirumular, lived to teach the world; and he did it with remarkable success, his Tirumantras three thousand will clearly show to any One who can understand and realise the Higher Mysteries of Truth.

THE TAMIL PLUTARCH.

Sekkiḻar, the great devotee who made a string of all the beautiful types of character and divine influence that graced the national life in the South of India, in relating the parable of this Good shephard on Earth, thus concludes his account of the life's influence of this Great devotee and Man of God.

"முன்னியவப் பொருண்மாலைத் தமிழ்மூவா யிரஞ்சாத்தி
மன்னியமூ வாயிரத்தாண் டிப்புவியேன் மகிழ்ந்திருந்து
சென்னிமதி யணிந்தார்தந் திருவருளாற் றிருக்கயிலை
தன்னிலைமை தொருகாலும் பிரியாமைத் தாளடைந்தார்."

That Truth of Truths is garland sweet of Tamil he made in three-thousand verses and laid at the Feet of the Lord

Living the blessed life of Truth for those three-thousand years on this Earth of ours

And by the Grace of Him who the crescent wears on his

Reached the beautitude of Kailās joining His Feet in full realisation of the Eternal Oneness of things.

C. V. S.

NAMMALVARS' TIRUVIRUTTAM.

(Continued from page 141 of No. 3, Vol. XIII.)

Verse 26, (Nā nilam vāy-k-kon-ḍu)

Heading.—The Bridegroom shows—how near, his native city is
And so, encourages the Bride to follow him.
[Souls Godly, in this verse, as Bridegroom are conceived.]

Text.—O golden fair-one—who hast now entirely crossed
The desert which the sun, whose treasure best is heat,
Hath, after having wholly sucked the essence good
Of all the four kinds of soils [—known as (1) wood, (2) hill, (3) field,
And (4) beast], just thrown out, from his month, as worthless waste!
Krishna's abode on th' Rapid Stream,† is here close by;
Vegai's Bank,
Its (1) finely-flow'red—nectarious—(3) ever-blooming grove
Will (1) heal our ev'ry ill and (2) bliss transcendent yield!

Explanation.—Our Seer's Friends solace him in his distress, saying:
"Souls' (1) Essences and (2) Frames, (3) the Attributes of both,
And (4) what Souls' Property is or is 'Neath Their Sway,
In these, what 's good, the Lord of Bliss ate eagerly,
That 's took unto Himself, and left as cross, Stray'rs' World,
Standing to them as stern-willed gauger of their works,
And granting boons accordingly, in kingly state.*
[In th' way of loveless justice, none salvation finds.
(Cp. the like expression of Portio in Shakespeare's *Merchant of Venice*).

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* Cp. the expression:—"His state is kingly."—Milton's Sonnet on His Blindness.

Existence gladiatorial, e'en ethics abjures.
(Huxley's Romanes Lecture.)]
'Into non-lovers' wombs alone,
I ever cast bad loveless souls,'
Says God—touching the proud and vain
Who lean on their own works alone.
This desert crossed, you glow, ris'n to soul-status true!
God's Worshippable Incarnation 's near at hand.
See'ng how He strives to save us, Angels Him adore
In this Heaven-on-Earth—filled with ev'ry thing good.
In our (1) Expectant and (2) Fruition States alike,
Is not this Holy Seat our resting place for e'er?"

Verse 27. (*Semam-Jem-gon.*)

Heading.—The Bridegroom's Wreath obtained, the Bride exults.
"The Bride did with the Bridegroom pass the night," 's the hint.

Text.—The Lord's Grace is the Saviour Sole of ev'ry good; (Cp. the bracketed reflection appended to *v.* 60 of this Hymn.
To all who thus believe, e'en enemies turn friends!
Such is the truth—the world with confidence attests!
Accordingly, *that* Breeze which, erst, through night,
E'er war-cry raised against me and blew fire,
Now that Krishṇa's cool—fine—Tul'si-Wreath I do wear,
Approaches me, indeed with cooling sweetness marked!
[The Basil-Wreath—circling the head,
Points out to all, the King of Kings.
The Lords mark be'ng thus giv'n our Seer,
Our Seer can bind and loose all souls.
Cp. " (As evil 's but in *his* mind who imagines it,
As Theists—optimists as they are—must e'er hold,)
(1) Foe grows friend, poison—food, wrong—right, when God 's gracious;
(2) But when He 's wroth, the opposite of this is true".*

* A pious sovereign of Travancore="Arirmitram" &c, Vide also Hṛishṭe, sarushi" &c.

"God 's wroth" we say, when His work's wisdom we don't grasp.
When in the end, God's plan is grasped,
Past griefs but serve to raise our bliss.="Prachina-duhkham api me sukhayam" &c. *Vide* also Psalm 24, Decade 65, v. 10; Parnell's *Hermit*; Miltons *Sonnet on his Blindness*" &c.]

Explanation.—1. Thus soothed, our Seer owns that e'er those external things
That erst did give him pain, now 'gin to bring him bliss.
2. The world proclaims the saving truth that, when th' Lord's Grace
Protects, all souls will help, for they 're His subjects all.
This say'ng, my former pain and present bliss confirm.

Verse 28. (*Tan'-n-am-duzhay.*)—A Soliloquy.

Heading.—The Bride, in her Lord's absence, mourns,
Pained by the (passion-stirring) Breeze,

Text.—Lord of Blest Rangam—which Kāveri's Stream surrounds,
Guarding her couchs, by means of her high—warring—tide,
From being picked up e'en by birds of sharpest beak!
Thy cool—fine—Tulasi, my bracelet takes away;
(Enamoured of Thee,) I'm, to forfeit it, prepared.
But lo! a (stranger—) intermeddling breeze arrives,
As if it, off my body, came to blow my bloom!
Have mercy, please! (I come and save!) Instance is there
Of old time, in which heart rent hath reached such a stage?

Explanation.—1. "Good things, in this world don't last long!"
Grief 'gain succeeds our Seer's bliss
His vision of (1) God's presence and
(2) All things' be'ng friendly, being gone.
Needing a Saviour, he hence cries:—
"Souls gentle, beauteous,—who 're near God,
May well my hand's glow take, and well
May I part with it for *their* sake;
The fact now is quite othe. ..se,

A stray'ng thing worldly, me unmakes!
With Innate Water of Grace, Lord!
Thou guard'st souls—whose mark pureness is,
From be'ng by treach'rous Matter pained,
That 's, by Matter—whereby souls are
In th' net of sensual action caught!"

2. "Have mercy, please!" This pray'r hints thus:—
Thou who dwell'st *sent* a place, seem'st not
To pity us in this sad plight—
A plight, by heart's confusion marked!"

3. No former instance there 's, I ween, in which
Thy mercy Thou to *sent* extent with heldst!
Not in the case of King Janaka's daughter blest,
Or Draupadi, or th' El'phant King, didst Thou thus act!
For me alone, Thy mercilessness Thou hast kept!

(To be continued.)

A. G.

T. PONNAMBALAM PILLAI Esq., M.R A.S.

We extract the following sketch of the President elect of the Seventh Saiva Siddhanta Mahasamaja Conference from an issue of the *Travancore Times* of May 12, 1908.

It has now been settled once for all that Mr. T. Ponnambalam Pillai, Excise Commissioner of the State is to retire from service in the course of a few weeks and as a preliminary step he takes leave for 2 months and odd. We take this opportunity to publish for the benefit of our readers a short sketch of his official career in Travancore. Immediately after he left College, he joined the Madras Educational Department and finding the work not congenial to his tastes he joined his brother the late Mr. T. Chellappa Pillai B.A., BL., in Trivandrum, who was then the Chief Justice of Travancore. He was first appointed in the State as Sub-Magistrate of Kolachel after he had qualified himself by passing the requisite Law Examinations in the year 1877. Even at the early part of his career, he was able by his special aptitude for work to draw the attention of that astute Dewan, the late Mr. Sungarasubba Aiyar who as Dewan Peishcar Padmanabhapuram, complimented the young officer on his ability. From Kolachel he was transferred to Trivandrum and was appointed to the post of Town Sub-Magistrate and Superintendent of Police of that Town. During the four years he remained at the Capital he had acted once as 1st Tasildar also. Before leaving Trivandrum as Sheristadar, Commercial Office, Alleppey, he had been able to win the appreciation of Magistrates like Messrs. T. Rajaram Row, N. Nagamiah and Ragunatha Row, of whom the last wrote in highly appreciative terms of the nature of the work turned out by him. During the brief period of a year he was at Alleppey, he was able to do equally good work in the Departments of Land and Separate Revenue and Mr. Rhode, the then Commercial Agent, while recording the services rendered by Mr. Pillai in obtaining conviction for those

involved in the Treasury Defalcation case, acknowledges officially in a letter to the Dewan that "He has worked with a will and I owe much to him for enabling me to carry out necessary reforms successfully." In the beginning of 1094 M. E. he joined the Judicial Department and was successively District Munsiff at Aripad and Thiruvella. In this capacity he more than fulfilled the expectations of officers like Messrs : Kunjuraman Nair and Kunjan Menon. The latter concludes in a letter. "I have a very high opinion of you and am glad you have fully realised our expectations which we had in you when posting you to Aripad." In the year 1063 came the next important change of Department viz., his appointment as Asst. Superintendent of Police which place he continued to hold till the year 1081 excepting an interval of two years covering the period he twice acted as Conservator of Forests. While in the Police Department he acted four times as the Superintendent of Police. In addition to maintaining discipline in the Department he always evinced particular interest in the investigation of cases handled by his subordinates and infused a mutual affection between himself and his subordinates. Not only at the scenes of riot and dacoits has he shown his tact and energy as a Police officer but he has equally scored his success by his powers of organisation and dicipline by the able arrangements he devised and carried out during the visit of his Excellency Lord Curzon, the Viceroy, to this State and during the trying period of the State Festival of Murajapam, regarding the Police arrangements in connection with both of which he received high encomiums from the Government. As acting Superintendent of Police he satisfactorily administered the affairs of the Department as to merit mention by the Madras Government as "*an officer of much experience*" in recording their appreciation of Mr. Pillai's successful efforts to improve the pay of the subordinates. We should not omit to mention here that after the reorganisation of the Police the first effective reform was carried out through Mr. Pillai's instrumentality. To mention a few of them. First grade Constables on Rs 8 to the number of 200 was created by him for the first time. It was due to him that the class of Head Constables drawing Rs. 10 was done away with and raised

to Rs. 12. It was also due to him that the grade of Sub-Inspectors on Rs. 25, with a horse allowance of Rs. 10 was abolished and the pay and allowance of the last class Inspectors, were raised to Rs. 30 and 15 respectively. Here we cannot close our survey of Mr. Pillai's connection with the Police Department without quoting the words of Mr. Bensely the Father of the Police Department, which are as follows :—" But to none am I more indebted than to M. R. Ry., T. Ponnambalam Pillai (now acting as Conservator of Forests) who, for fourteen years has devoted himself to the work of the Department and has displayed a loyalty to myself and the interest of the Police only equalled by his upright conduct and zeal for the true interest of the people of the country." We have already mentioned that Mr. Pillai had acted twice as Conservator of Forests. During his first term he read a very suggestive paper on the " Mines of Wealth in the State Forests" under the auspices of the Government Lecture Committee soon after his appointment as Acting Conservator of Forests. It was viewed as a bit of fairy tale when Mr. Pillai in that lecture estimated the wealth of our State Forests as equivalent to quarter of a century's aggregate revenue of the State. Mr. Mackenzie, the British Resident in Travancore and Cochin, in the Review of the Administration Report of Travancore for 1076 makes reference to him in the following words :—" His Police training was most useful in enabling him to detect the illicit felling in the forest and other ways in which the Durbar has been defrauded. Mr. Ponnambalam Pillai recommended that report the system of felling by Permit be discontinued and that all felling be departmental. I beg to submit that Mr. Ponnambalam Pillai, who already had gained a reputation for his work as a Police officer, deserves credit for the enegy he has shown in Forest work during his tenure of the Acting appointment of Conservator." His second acting period is marked by the improvement of the status of the Divisional Forest Officers and bringing into operation the Working Plan System. It was at his suggestion again that Mr. T. S. Venugopala Aiyar was appointed to draw up a Working Plan scheme for the Yerur and Kulathurouzha Reserves and the elaborate Proceedings recently published in the Government Gazette embodying the results of

nature investigation and study was due to Mr. Pillai's interest in starting the work. After the second time of his acting appointment as Conservator of Forests, he availed himself of 15 months' furlough and went about travelling over various parts of Southern India. It was then that he received a telegram from Mr. V. P. Madhava Row conveying the pleasure of His Highness the Maha Rajah in appointing him as the Excise Commissioner of the State. Mr. Pillai had a difficult task to perform in the Department during the 2½ years he has been its head. Under his paternal care it has grown into a robust child with signs of promising manhood. He has organised the Department and is now leaving it in a pretty well-constituted condition.

In spite of the infancy of the Department and the fact that the Excise system is a new plant in this soil it is highly creditable to Mr. Pillai to have been able to show such a considerable increase in the yield of revenue amounting to 1½ lakhs of rupees in the 1st year and 3 in the 2nd year. During the current year also there are signs of improvement in the Finances. Wherever he was he took very keen interest in all matters concerning the welfare of the people. While at Thiruvellah he established a school for the humbler classes at his own cost and was instrumental in the opening of the canals there for which he even purchased a plot of land to effect a deviation of the line to avoid a dangerous zig zag course of the Pampa river. The people there called this canal after his name in grateful remembrance of this and various acts of public good he has done. We are in a position to bear personal testimony to the work he did in connection with Town Improvement Committee in this important Town. He belonged to the first batch of members appointed by the Government and in conjunction with the late lamented Mr. P. Thanu Pillai, he personally supervised the work of sanitation here. The Nagercoil Club and its prescent position owe much to the public spirit of Mr. Pillai. We need not further detail the numerous acts of private munificence which has won for him an abiding popularity in all the places he had been. It is interesting to find that such a busy officer as Mr. Pillai found time and opportunity to contribute valuable and interesting articles

on Archæological, Historic and Economic subjects and the leading papers and journals in the Presidency were prepared to open their columns for them. It was in recognition of such work the Ceylon Branch of the Royal Asiatic Society first conferred on him the honor of making him a member which was followed by his selection to the Parental Society. He was also the President of the Historic Relics Preservation Committee. We understand that the Durbar has thanked him for his services as President of the Committee. He traced the fall in the export of the produce of the cocoanut tree to the disease that has committed great havoc on the palms in the Central and North Travancore. He studied the subject, communicated his observations to Specialists like Mr. Green of Ceylon and Dr. Butler, the Imperial Mycologist of Pusa. As a result Dr. Butler came over here and investigated the fell disease on the spot and his valuable suggestions have now been published in the Government Gazette for the benefit of the public. In bringing these remarks to a close we may say that there is left in him considerable strength and energy. Yet, we are told, he voluntarily surrenders his high office, that he may follow pursuits that will be more congenial to his tastes. We trust that he will be spared sufficiently long to enjoy his well-earned retirement both for his sake and of others."

And we are glad to acknowledge that since his retirement, Mr. Pillai has been making himself useful to the public in all sorts of ways. He attended the Conference of this Samaja at its Trichinopoly Session as also the several anniversary celebrations of the Palamcottah Saiva Samayābhivritti Sabha, at the last of which he had the honour of presiding. He has aided the cause of Tamil Religion and Literature with his powerful pen. All this time too his life has been saddened by bereavement and illness, and yet he is ever trusting to our Lord Siva's grace and mercy and is persevering in his good work we pray to the same Lord that He will bless Him with Peace and Bliss.

WELCOME ADDRESS.*

To

T. PONNAMBALAM PILLAI, M.R.A.S.

Retired Excise Commissioner, Travancore.

PESIDENT-ELECT,

Saiva Siddhanta Maha Samaja, Conference,

KANCHIPURAM, 1912.

ESTEEMED AND DEAR SIR,

IT is with great pleasure that we, on behalf of the Šaiva Siddhānta Mahā Samāja beg to approach you and offer you a hearty welcome to its Seventh Annual Session and our pleasure is all the more enhanced as it is one of a deferred kind.

It was with extreme regret that we received the news of your illness at the last moment which prevented you from presiding over the deliberations of this Conference last year when it met in the Presidency Town of Madras, and we cannot be sufficiently thankful to you for again complying with our wishes, in spite of your delicate health and pressing personal engagements elsewhere, and though we approached you almost at the last moment.

It is a sincere source of gratification to us that you should have forgotten all your personal inconveniences in the performance of a sacred duty, and that you have consented to evince your sincere sympathy with our sacred cause and resolved to aid and guide us with your sage advice and rare ability in the conduct of our ensuing deliberations.

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* This was delivered at Coronation Durbar Hall, Kanchipuram, on Friday the 27th December, 1912.—*Ed. L.T.*

You have indeed, Dear Sir, served your country and your king for nearly a whole life time with conscientiousness of purpose and rare ability and extreme devotion to duty and having retired from active service, you are devoting yourself heart and soul in the service of God and our noble religion and literature.

In you, we have a representative of an older order of nobility —noble not on account of inherited birth or riches, but as possessing that innate grace and altruism of purpose whether in private or public work, and earnestness and zeal for a cause which we regret is being replaced by hypocrisy and lip-service—and it is to be hoped that your noble example will infuse into the hearts of the present generation a like purpose and earnestness, without which no cause can attain any degree of success.

As our report to be read out to you presently will show our Samāja has been practically working on a constitutional basis for the past two years. Within this short time, our membership has amounted to nearly a Thousand, we have been able to float a Samāja Organ and Monthly successfully and bring out as many as Ten Tracts in Tamil, English and Telugu and distribute freely thousands of these copies; we have also arranged for lectures in different parts of the country. We have a big scheme of work before us and we hope to carry the same through, by the Grace of Lord Šiva and the good wishes of our fellowmen, and your active association with us.

In conclusion, we pray to our Lord, the Supreme Source of all Felicity to shower His Grace on you, to renew you with life and vigour to carry on the noble work before you.

We beg to remain,
Esteemed and Dear Sir,
Your devoted servants in God,

KANCHIPURAM. THE MEMBERS OF THE STANDING COMMITTEE,
Šaiva Siddhānta Mahā Samāja.

REVIEW

MAGNETIC HEALING BY DR. HULL.

This a splendid little book from the facile pen of the famous Dr. Hull of the United States of North America. In the words of the author himself, "there has been a sparcity of literature on the Art of Magnetic Healing," though that art is as old as civilization itself. Dr. Hull has written it to supply this desideratum and in so doing he has placed both the Old and the New World under a deep debt of gratitude to himself Magnetism has been a great buglear to the world at large for so long even though, ever since the time of Mesmer everyone has been talking about it in season and out of season. It is just the same as the laying on of hands so much talked about in the old Testament of the Christian Bible as well as the older scriptures of the Hindhus, Buddhists and Zorostrians in Central Asia. Christ himself was a master of the art and he and the apostles worked many a miracle by a knowledge of Human Magnetism which the uninitiated laity did not possess in their times and in their land. The art of magnetic healing is Nature's own simple provision for humanity to cure human ills in a natural manner and was practiced by all nations before medical science came into being. Modern Europe and America have of late, opened their eyes to the truth about nature's laws and their minds have been disillusioned so to Say regarding the hitherto-followed drug treatment as a whole. Our learned author shows clearly and concisely that hypnotic, mesmeric and other kinds of psychic reatments all fall under the major head of the Magnetic treatment and we quite fall in with his views as they were also in essence those held by our ancient forefathers since the days of the Rig Veda Samhita itself. With us, it was always a form of Spiritual healing and we are glad it has come to stay with us now clothed in a western garb and christined under a new name. The rose called by any other name, would still smell the rose and we give this little beautiful gem a hearty welcome to the land of Rishis, saints and seers. We heartily recommend it to the thinking portion of humanity in India and trust that it will have a wide circulation in motherland in the near future. The book contains 93 pages neatly printed and bound copies can he had from the *Siddhanta Dipika Book Depot* for Rs. 1-10 inclusive of postage &c.

SPIRIT MATES THEIR ORIGIN AND DESTINY.

By J. M. Peebles, M.D; M.A; F.A.S. PH D.

ALSO

A Symposium by forty noted writers.

This is a new work hailing from America. It deals with universal love, love as a redemptive power, love as a reforming force, marriage and divorce, loveless marriages, love as the foundation of marriage. divorces in foreign countries, marriage wrecks, their causes, their effects upon society, the miseries of the mismated Justification of Divorces, advice to the married Involution and Evolution and so on.

There is so much that is of so much interest in it for the anthropologist as well as the man in the street. A new vista of philosophical speculation has been opened in these pages for the tyro as well as the savant and we dare say it would amply repay perusal to any one that is interested to any extent in the progress of human society. Spiritualism has been the consolation of late of many an enlightened man and woman in this world, but the idea of spirit mates has come in we think as almost a luxury as sweet as it was unexpected. One is tempted to cry out : "*Oh ! I wish all this could be literally true !*"

That souls are projected dual in sex from the Great Unknown from the very beginning, that they are male and female all, that in the course of evolution they split each into two halves and sail separately for a time on the waters of life, and occasionally meet on Earth off and on and that they become fused into each other as one indivisible spiritual unit prior to attainning Salvation—all, all these new ideas are soul-soothing no doubt ; only some would say they are to good too be true. The *Ardha Nari* idea however is as old as the world itself in India, The Saivaite knows it very well, only he applied it generally to God head alone, and did not think of the pasu or the human soul as being dual in sex as the Great-Source of all souls Itself is. The work is a splendid one and we hearrtily commend it to our readers in the hope that the new idea will be given currency to throughout the length and breadth of the continent of India. The book consists of 300-old pages and is priced at Rs. 4 per copy inclusive of postage &c. It is to be had of the *Siddhānta Dīpika* Office Choolai, Madras N. C.

THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Agamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

VOL. XIII. MADRAS, JANUARY, 1913. No. 7.

THE DYING YEAR.

1. Does it not seem but yesterday
This dying year was born,
And Age and Youth, all blithe and gay,
Approached its festive morn?
But lo!' 'tis gone, as quick as dream,
With Time's unceasing tide;
Yet "on the sands of Time" there gleam
Its traces deep and wide.

2. To many a soul this year has lent
From Danger's threats relief;
And many a soul, too, it has sent
To ruin, pain and grief.
While those it bless'd with all their needs
Its praise in triumph sing,
The hearts it crushed like broken reeds
Its death-knell fain would ring.

3. But it is not the change of year
That joy or grief does bring ;
For in himself a man does bear
Of joy and grief the spring,
And he, by working, heart and soul,
In love to man and God,
Through thick and thin, can reach his goal
And make himself his lord.

4. Tho' acts of rulers, rashly made,
His soaring flights restrain,
Tho' drinking booths his soul invade
At ev'ry street and lane,
Tho' sickness, want, and poverty
His ailing heart assail,
Yet man can work his liberty,
If strength of will prevail.

5. And hence, brood not on what is past,
And waste thy time, my friend,
But live in th' present, which thou hast,
And work but with this end,
That day by day, thy soul may grow
In wisdom more and more,
And each revolving year may show
A greater growth than 'fore.

CHRISTMAS, ITS ORIGIN AND MEANINGS.

Years, with their sunshine, their shadows and festivities, come and go like sea waves. If the new is old, it is equally true that the old is new, a new realization upon each returning Christmas. How the aged and the young welcome this festal day!

I wish you a merry Christmas! How these happy, inspiring words, all afire with good cheer, ring out from the lips of the million. How this anniversary takes the aged, whose hairs are silvered with the frosts of many winters, back to the dream-land of their youth! How it reminds them of those old family gatherings, when the youth, the children and the scattered relatives flock back to the old homestead, reminding us so forcibly of those tender words, "Mother Home and Heaven." How it reminds us of that auspicious night in a far distant land when the star appeared in the east and the angels sung to the watching shepherds, "Peace on earth and good will toward men."

WHAT DOES CHRISTMAS REALLY MEAN?

Let us look back through the historic pages. In ancient times noted persons, kings and orators, after their death, were exhalted, honored and worshipped as gods. This was especially true in oriental lands; and secondly in so called pagan lands. And it is evident that some of the Christian festivals were borrowed from the pagans and held at or about the same time. For instance, Saturn (Chronos), was honored as a god and his season of festivity was called the Saturnalia—a Roman festival, and celebrated on the 17th and 19th of December. When this empire became powerful this festival lasted for seven days.

Bunsen informs us that it was late in December when Gautama Buddha was born. His birth was celebrated and is still celebrated among the Buddhists of China. In Egypt

Horus, son of Isis, was born in December. And Greece, in the winter solstice, celebrated the birth of Dionycus, while Persia honored the birth of Mithras, said to have occured in December. That the Hebrew Christians, coming into racial relations with Greeks and Romans, adopted many expressions derived from the Pagan philosophy and Pagan ceremonies, no scholar will dispute; and Spiritualists, being eclectics, do the same thing.

From the mysteries connected with the Druids, or the Scandinavians, a strange ceremony was practiced, relating to the yule-log. This was quite a long block of hard wood, placed across the fireplace, which, when it began blazing, the candles were lighted, the holly branches were waved, and the songs of jollification commenced.

In those very quiet old days of our motherland, the English enthused far more over Christmas than they do now, and in a more material and jolly way. Those old times have given place to sunny social gatherings, beautiful floral decorations, renewal of former friendships and most sumptuous health-imparting meals.

What changes since then! No railroads, no telegraphs, no telephones, no typewriters, no electric lights then, though those old scenes and sermons and blighting dogmas of damnation in our boyhood years have vanished into an abysmal past; Christmas, with its merriment, its shoutings, its gladsome gatherings, its homestead festivals, still lives. Things rooted in principles and great characters, heaven inspired, never die.

CHRISTMAS MEMORIES OF THE CHRIST.

Human life at longest is brief. We brought nothing material into this world and we can take nothing material out of it: and it is of little consequence whether anyone were born in a palace or a peasant's hut. It is reported that Jesus, the Christ, was born in a manger; and yet, in a few hundred years, proud, imperial Rome trembled from her foundations because of the psychic forces concealed in that manger. Christmas points the thinking mind back to that humble birth to that man, medium

and martyr, who, while going about doing good, had not where to lay his head, and Christians in all enlightened countries honor that inspired martyr.

It is absolutely amazing how this character strikes the minds of different people. To the uncultured and atheistic-agnostic, Jesus never lived—he was a mere myth; to the great German, Strauss, he was a wise Rabbi; to the great Jewish Rabbi, Akiba, he was a magician; to the illustrious Renan, a sublime moral teacher: to Fourier, a warm-hearted socialist; to Fenelon, a most rapt mystic: to Thomas Paine, the most sincere of philanthropists; to Mueller, the harmony of all history; to Emerson, the transcendental prophet: to Parker, a fellow brother and self-sacrificing reformer; to A. J. Davis, the great Syrian seer; to Mrs. Cora Richmond, the messenger from heaven; to Col. Ingersoll, he was one of the "most generous and self-denying men, for whom I feel only admiration and respect." [To us, He was a Yōgi and Jīvan-mukta, *Ed. L. T.*]

The above illustrious and highly unfolded men and women express my conceptions of that Judean Christ, who, using the inspired words of that eminent speaker and author, W. J. Colville, is undoubtedly "the reigning power of the moral universe."

While orthodox sectarists, calling themselves Christians, make Jesus of Nazareth a God, or at least a third part of God in the Trinity. Spiritualists and liberalists in America consider Jesus a highly inspired man, begotten naturally, yet on a higher spiritual plane of consciousness than the masses of mankind—that is to say, in the conception, the parties were governed more by love, pure spiritual love, than selfish gratification or beastly lust. Every conception should be immaculate, having within the germinal possibilities of a forthcoming Christ—the word Christ, meaning the annointed, the illumined, the heavenly inspired. Jesus was a man, a medium and martyr, and was called The Christ after being baptized and anointed. The world has had many Christs in the past ages: and as the world develops and unfolds, there will be more Christed souls

as Saviours, such as Krishna, Gautama, Buddha, The Christ, Lord Gauranga etc. Give these saviours all the honor their due.

Finally, on this calm Christmas evening, with heart warm with affection and a soul overflowing with love and kindness, I say to you, friends and acquaintances in this and foreign lands, A Merry Christmas—and may peace and prosperity and the choicest blessings of heaven rest upon and abide with you.

J. M. P.

PRACTICE OF RELIGION.*

"Practice is better than precept" is an old saying which we would do well to keep always prominent in our view. This saying has a large bearing on the subject of my lecture to-night. I have undertaken to address you on the importance of practising religion, and although I am not competent at all to handle the subject as effectively as its importance requires, still I hope that the few words that I put before you will be of some use at least to some of you.

Every religion has its own practice, and it cannot be said that there is any religion without some practice or other to be observed. Religion, in fact, is a code of practices intended to regulate the life of man and to train him for his ultimate spiritual life. We are all now in the material plane and we all believe in a spiritual plane. Religion is our guide to that plane and it prescribes various practices in order to guide us to that plane. The practices it so prescribes must necessarily be in the material plane as otherwise they will not be accessible to us and will therefore be of no avail to us. We have to attain spirituality through materiality and our march from materiality to spirituality is no doubt an uphill work. The practices

*A lecture delivered by Mudaliyar S. Sabaratnam at the Hindu College Hall, Jaffna, on the 26th September 1912.

provided for this difficult task must have fully in view the nature of the spiritual plane we are aiming at, the nature of the material plane into which we are plunged, and our capacity to get ourselves extricated out of this material plane and to fit ourselves to the spiritual plane. The spiritual plane or the Divine presence which we aspire to attain is beyond the region of imitation while we are confined to that region. Limited as our knowledge is, we cannot have any idea of the unlimited region, and the religious practices, therefore, explain things to us symbolically just as a school boy is taught geography by means of a map, or geometry by means of diagrams. These practices are therefore of great value to us to have any idea of the region beyond and to render us fitted for the enjoyment of the bliss in that region. It will be altogether impossible to get to that plane without carefully and rigidly observing the practices prescribed for that purpose. Still, I am sorry to find that the importance of these practices is not realised by some of our people who think that these practices are entirely useless and all that is wanted is to have a correct idea of religious theories and dogmas. Religious practices are intended to enable us to correctly understand the theories of our religion, and to be benefitted by such an understanding. We must understand that theories in themselves have no value unless they are of some practical use to us. We may draw largely on our imagination and build huge air-castles. They cannot be said to be of any use to us unless they are of some help to us in our practical life. Even such theories as are capable of benefitting us practically will not be of any avail to us unless we practise them and realise their benefits in our experience. Experience is the most effective of our Instructors and it is by experience our knowledge is cultivated and developed. Our *Sāstras* say that in order to convince us of any truth, we require three kinds of proofs—Sruti, Yukti and Anubava. Although the first two—Sruti and Yukti—are themselves of great help to us in finding out the truth, yet it is the third—Anubava-experience—that satisfies us of the acceptability of truths and confirms us

in our conviction. Our life is in the main a bundle of experiences and this experience may be said to form and shape our destiny.

The after-life of our children depends largely, if not wholly, on the training we give them, and this training is simply a moulding of their habits and manners by practice. Practice contributes little by little to the formation of their habits and manners and even influences their instinct and intellect. Education in general is the sum total of practical instruction, and we know that in every branch of education—be it medical, legal, mechanical, agricultural or commercial—great stress is laid on the practical side of it, and students are required to keep a fixed term in the practice of these professions. Without practice, education cannot be said to be sound at all, and I need hardly say that too much importance cannot be attached to the value of practice.

The value of practice being so high in the secular plane, its importance in the spiritual plane need not be doubted at all. The animal instinct in man is so strong and so powerful that it requires a strict training to tame him for a spiritual life. The wilder an animal is, the greater must be the training required to tame it, and the greater the training is, the sooner it will be tamed.

All religious practices are intended to tame us for a spiritual life, and the Hindu religion could be seen to impose on us a series of such practices in every department of our life, so that religion may always be prominent in our view. Hindu religion is fully alive to the animal instinct in man, and it therefore submits him to a strict discipline, whenever and wherever it can possibly do so. As Hindus we have our religious practices to be observed in our eating and drinking, in our working and resting, in our sleeping and awaking. Little by little and atom by atom are our habits formed; and even the most infinitisemal proportion of every activity of ours in the world—however trivial or however insignificant it may be—contributes in the aggregate to the formation of our habits. We know how tiny microscopic germs develop certain fatal diseases in our body. We cannot despise things because of their magnitude. We know how essential in schools it is that every

detail of discipline has strictly to be observed, although the effect of such observance may not be apparent to us at the first sight. We know how careful we are in training our young ones and how even the most insignificant item of their daily life goes in the long run to the formation of their habits and manners. Exactly on the same line are our religious practices, and they may even be said to be of much greater value and importance to us.

Religious practices are intended to train us for the spiritual region, and we are worse than little children in relation to that region. We require a systematic and strict training to qualify us for that region. We are not, of course, able to see how the trivial items of our training help the formation of our habit, but we could boldly assert from the result, that each item, however trivial it may be, contributes its share to the ultimate result. We may call things trivial, but when we look to the cumulative effect of these trivials, the result will be found something wonderful. We must understand that a host of our actions affect us without our knowing them, and that we cannot therefore despise any of them because we do not see their effect. The stimulation of our intelligence, it is said, has three states—conscious state, subconscious state and superconscious state. The conscious state is the condition in which we are aware of things when they transpire in the region to which our capacity of knowing can extend. Subconscious state is the state in which our intelligence is affected without our knowledge of it; and superconscious state is the state in which we know things without the aid of our intellectual faculties. These three states are more fully described in our Śāstras as the five *avastas—Jāgra, Svapna, Sushupti, Turiya* and *Turiyātita*. *Jāgra* and *Svapna* fall under the conscious state, *Sushupti* and *Turiya* under the subconscious state and *Turiyatita* is what is known as superconscious state. In the subconscious state which we may call for the present purpose *Turiya*, our intelligence is affected so subtly that we are not aware of those affections which collect together and attain a state of fuller or grosser development, and affect our conscious state and produce results that are cognizable by us. These affections are

of great value to us as they add materially to our intellect and improve our instinct. In fact every education that we receive may be said to be on these lines, because the training that we receive therein affects us unawares and makes its own impression in our intelligence. Our religious training is not very different from this. Religious practices contribute little by little to our subconscious intelligence and the result becomes perceptible only after accumulation. It is therefore a great mistake to despise religious practices because we do not see any good resulting out of them all at once.

And again what is our capacity of knowing things after all? The factors that affect us from different directions are innumerable and are of various kinds. We are affected by the atmosphere around us, by the climate we live in, by the people we are associated with, by the food we eat, by the heavenly bodies that move in the sky, by our own past *karmas* and by our free will itself. Have we anything like a definite idea of the effects produced by any of these various causes? We can only be said to know of a very small radius around us—if at all, we can be credited with knowing things. Compare with this the vast unknowable area beyond our tiny knowable area; the unknowable area is unlimited and if for a moment we calmly think over the vast expanse of the region in which we are placed and of which we are quite in the dark, our boast cannot but strike us as an empty boast. Such being our position, we have no right to reject our time-honoured religious practices on the plea that we do not see any benefit accruing out of them.

It is because our knowledge is limited, we are in need of a religion and revelation; and God, in His unlimited mercy towards us, has given us such a religion and revelation. The revelation prescribes to us the practices we have to observe in the religious plane, and our limited knowledge is not competent to criticise those practices. Our revelation is our guide to the sphere to which our knowledge cannot extend, and we cannot therefore reject the help of that guide and depend on our limited knowledge for our march onward.

We have not only to be guided by our religion and revelation in this our journey onward, but we should pay due regard to the tradition that obtains in the community in which we are placed. Tradition is generally the result of the experience gained by our ancestors, and we may find several very useful instructions embodied in tradition. There is a tendency in our present generation—evidently the result of what we call modern civilisation—to despise old ideas and ancient practices. We think that we are far wiser and more intelligent than our ancestors. This, I should think, is a hollow conceit. It may be that we are a bit wiser than our ancestors of the dark age that has just passed by. It cannot be agreed that the whole human race up till quite recently, were wholly merged in ignorance and that we are the only generation with enlightenment. Bright and dark ages follow each other in rotation—and this is our *Yuga dharma*. Because we open our eyes after a long slumber of intellectual darkness, we cannot say that the whole world has hitherto been totally blind. No one can deny that the ancient Rome and Greece, India and Persia, were enjoying a civilisation which it is not in our power to gauge. Any knowledge handed over to us from our ancestors of the enlightened age should certainly be honoured and respected by us, and not despised or rejected on the false pretext that we are ahead of them in enlightenment and civilisation. The dark age that has just passed by could not have worked out our various religious practices which are pregnant with sound principles and deep meanings. It is not therefore possible to attribute these practices to that age. There is sufficient evidence to show that these practices existed during the bright ages that preceded the dark age that has just passed by, and it would therefore not be possible to reject those practices on the ground that they are the outcome of ignorance, unless we are prepared to contend that the bright ages in which our ancestors lived were themselves ages of ignorance and superstition. If we put forward such a contention, we will only betray our conceit and ignorance. It is a duty incumbent on us as human beings to respect and revere the traditions of past ages wherein is stored a large stock of valuable knowledge,

unless or until we are convinced after satisfactory enquiry, that such traditions are only the outcome of ignorance and superstition. If we hesitate to accept those traditions and to be benefitted by them, there will be very little difference between us and the brute creation. We must understand that, as human beings, we are largely benefitted by the experience of past generations, and that our present generations commit a serious mistake in despising the experience and wisdom of our ancestors. I do not of course mean by this that we have to blindly follow whatever is laid down by our ancestors; we must certainly reject such practices as are found to be prejudicial to our interests. But this should be no reason to reject them entirely and to despise them as practices belonging to the primitive age.

Religious practices are not only ordained by our revelations but the importance of observing such practices has been fully confirmed by tradition or the experience of our ancestors. The benefit of such observance may not be realised by us at once—and this is but quite natural. A child may not be able to realise the after effects of the training he is subjected to, and the training cannot therefore be dispensed with on that account.

I have already told you that the training that we undergo by means of our religious practices, contribute little by little to our subconscious intelligence. However trivial or imperceptible such contribution may be in individual cases, the effect of the training in the aggregate is very substantial. The mere fact that we do not actually see any benefit arising out of them in individual cases cannot therefore argue against the utility of those practices. Our intelligence cannot penetrate into the secrets within or into the mysteries without. It has no idea of the infinitisemally small atoms that effect us, or of the immensely large bodies that exert their influence over us. It cannot be said to have any idea of the millions of subtle influences that affect us in innumerable ways or of the enormous gross powers that sway over us. With such a very limited capacity of knowing things, it will be preposterous on our part to reject

religious practices on the ground that we do not see any good arising out of them. A friend of mind very aptly compared our intelligence to that of a squirrel which, being freightened by some noise at a distance, stood up on its hind legs, looked round and went away quite satisfied that there was nothing to be feared at. But it did not realise the fact that the extent to which its vision could extend was only a couple of feet around it. Our vision of things is only a little better than that of the squirrel, and still there is no end of our conceit. We cannot see things in this our Bandha state, and hence the necessity of revelation and religion. And when the religion wants you to practise certain formulae with a view to open your eyes, you say "I will not practise any of them before I am able to see" just like the man who refused to get into the water before he learnt to swim. You must have faith in your religion and you must observe the practices described by the religion—and the result will naturally follow.

Another argument used against the utility of religious practices is that there is no use in practising them without knowing in what way they will be of use to us. It is indeed very curious to find that such arguments are raised only in the religious plane. I am sure people will not dare to argue in this fashion in a great many questions affecting the secular plane. A patient will be considered a blunt fool if he refuses to take a medicine because he does not know its properties or their effects. Spiritual knowledge is on a much higher plane and it will be a presumptive arrogance on our part to expect to know things in the spiritual plane before learning them by means of these practices. Religious practices will have their own effects, although we are not able to see their mysterious capacity. A medicine will have its own effect although we are not aware of its properties. It will certainly be of great advantage to decipher the meanings of our religious practices and to have a clearer idea of their capacity to produce the results they are expected to produce. But what I say is that we ought not to reject them, because we are not aware of their meanings and capabilities.

The practices were formulated by Maha Rishis and Sadhus of olden days who had a clear view of the spiritual region and who were, so to say, inspired by Divine grace. We are not as perfect and clear sighted as they were to have an insight into the mystic region, but it is our duty to observe the rules laid down by them and enjoy their benefits. It is one of the ordinary rules of human nature to be guided by our preceptors, and we cannot in our mistaken notion of liberal views and independent spirit break that law of nature. There are a host of facts—facts too numerous to be reckoned by us—which are beyond the range of our consciousness and which still affect us to a considerable extent. We need not go outside of our body for a proof of this fact. Science tells us that when we see an object or hear a sound, our sense of vision or hearing is flashed, as it were, to our brain centre through our nerve power, but we are not in the least conscious of this phenomenon and this is no reason not to recognise that phenomenon. I may say that the factor that affect us in the subconscious plane are comparatively speaking, immensely larger in number than those that affect us in the conscious plane; and it will be no exaggeration to say that the factors that affect us in the conscious plane can bear no comparison to those that affect us in the subconscious plane.

The training that a child undergoes when his intelligence is not developed affects his subconscious intelligence little by little, and the cumulative effect of such training shows itself out ultimately in his conscious intelligence. There is a piece of mystery involved in this department of knowledge culture, and it will be highly interesting to have a patient enquiry into that mystery. Our physical plane has an intimate connection with our mental plane which again is closely wedded to our spiritual plane. So that, anything that affects us in the physical plane will have its own influence on the mental plane, which will communicate that influence to the spiritual plane. The effect may be infinitisemally small, but it is the cumulative influence of these effects during innumerable births that secures to us the final salvation—though slowly but surely. Our religious

practices are symbolical of our realisation of certain truths, and when we perform those practices, the truths symbolised by them affect our subconscious intelligence, although in a very subtle manner quite imperceptible by our conscious intelligence. When the practice is repeated day by day, the subtle affection of the truth is also repeated in our subconscious intelligence, and the affection grows stronger and stronger by degrees till at last it shows itself out in the conscious intelligence. This phenomenon is fully borne out by the fact that by repeated endeavours made to solve out any intricate problem, the solution at last dawns in our mind, as if by inspiration. We have heard of cases where difficult problems, once given up as beyond solution, have again been solved after some time without any labour. These are instances where our subconscious intelligence comes across truths and communicates them to the conscious intelligence.

We must also bear in mind that every truth is pervaded by Sivasakti, or the force of Divine grace, and this Sivasakti is equally present in the symbol that represent the truth. When the symbol is availed of by a religious student, they come in close contact with that Sivasakti which makes its impression, through the medium of the symbol, on the practitioners, even if they are not aware of the value of that symbol; just as a medicine has its own effect although the patient is not aware of its properties.

The training that we acquire by religious practices makes in our subconscious intelligence a subtle impression of the truths they represent, and this impression is of great value to us when we progress in the spiritual plane where it renders our work much easier. Children commit to memory passages without any idea of their meanings, and this committing to memory renders them material help when they are advanced and become competent to decipher their meanings. Religious practices are not only of great help to us for deciphering truths in our advanced state, but they afford to our subcons-

cious intelligence ample scope to come in contact with those truths in a very subtle manner, under the guise of symbols.

Our soul again is *Chit* in its form, i. e., it is a glow of intelligence, and this intelligence is again said to be of the nature of crystal—fully capable of receiving an impression of whatever it comes in contact with. It is besides Divine in its nature and has the Divine omniscience for its support and mainstay. It has therefore the full capacity of receiving an impression of truths when such truths are made to affect it either directly or indirectly. But the soul being covered with the veil of Pāsa, its vision of things is obstructed, and it is therefore the intelligence of the soul has to be stimulated in this *Bhanda* condition by organs and senses produced out of Māya. It receives impressions of truths through these organs and senses, but if these organs and senses are not powerful enough, such impressions will not be manifest in the conscious plane of that intelligence; but the soul being a pure intelligent Chit in its form, any impression however subtle it may be, will affect the subconscious plane of its intelligence and this is what is known as our தரிசக்காட்சி or subconscious vision.

I am afraid I have stepped a bit into the abstract region of Hindu Philosophy; but this has been found necessary to explain the value of religious practices. Apart from the philosophic aspect of religious practices, they have their own value even if we look at then superficially,—as mere services rendered in the name of God. Such services, even in the absence of any understanding of their true meaning or of their intrinsic value, will no doubt create in our mind a leaning towards spirituality and train our wild instinct for a higher state of life.

It is not possible at all to have a practical idea of things without practising the methods prescribed for acquiring such idea, and this is particularly so in the spiritual plane. Unless we practise patiently and persistently the methods prescribed by religion we cannot be expected to possess the necessary qualifications required for the grades higher up. The religion

says that all our practices are but gradatory steps to pure wisdom or *Jñānam* which only leads us to final salvation:—

"விரும்புஞ்சரியை முதன்மெய்ஞ் ஞானகாண்கும்
அரும்புமலர் காய்கனிபோ லன்றோபாபதமே"

O God! Are not the four paths from Sariai to Jñānam just like bud, blossom, green fruit and ripe fruit?)

I know that some of our countrymen who are under the influence of Western civilisation, and whose mode of life would not permit them the practices prescribed by our religion, think that these practices are only intended for the ignorant mass. This, I should say, is a serious mistake. The practices are intended for all—be they ignorant or enlightened—so long as they are in the material plane. So long as they have in them the *Ahankaram* and *Mamakaram*, or in short, so long as they have in them their mental *Vrittis*, they require a strict training for which these practices are indispensable. Because we are enlightened in a material point of view, we cannot say that we are enlightened in the spiritual plane itself, and that religious practices are not necessary for us. So long as we have in us our self, and so long as we are animated by our will power, we have to tame ourselves by strictly observing these practices, until we realise our oneness with God. According to our religion, these practices are highly essential to us until we lose our self; and we should not give up any of them with our will power unless it be that they drop of themselves unawares. The practices are intended to extricate ourselves from the clutches of our self, and it will be absurd to use the same self and give up the practices in our conceit that they are not necessary for us.

I do not of course mean to say that these practices are the direct means to our final salvation, or that they should be blindly followed without any endeavour on our part to understand their meanings and to adapt ourselves to such meanings. What I say is that these practices are as essential as any theoretical knowledge in the religious plane, or even much more so, in that they render us practically fit for the higher

plane where empty theories will not be of any avail. I must say that a pound of practice is worth tons of theories. We must eat a fruit in order to taste it. Religion must be practised and not theorised.

I will therefore impress on all Hindus who are actually moved by a desire to be benefited in the spiritual plane, the necessity of strictly observing religious practices; and if they do so, I have no doubt the result will convince them of the value of those practices.

S. S.

POETRY OF ST. APPAR.*

PART II.

(*d*) *St. Appar's Scholarship.*

St. Appar carefully avoided mentioning his literary or other merits. He would even go to the extent of saying that he was practically illiterate.† Yet this veil of extreme modesty does not prevent us from perceiving his features. He often indulged in self-criticism, but even in that self-criticism, he unconsciously confessed that he was an ardent student. For instance, in the chapter entitled "இருவாரூர் பழமொழி" he satirises his past Samaṇa Career. The concluding portions of the hymns in the said chapter such as 'கனியிருக்கக்காய்கவர்ந்தகள்வனேனே'; "பனிநீராற் பாவை செயப் பாவித்தேன்." "விளக்கிருக்க மின்மினி தீக்காய்ந்த வாறே" "கரும்பிருக்க விரும்பு கடித்தெய்த்த வாறே" read with similar self-condemnations in other parts of his Devāram show how highly imaginative and active his past career had been whatever may be the nature of the end which he had sought to attain. It is

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* *Continued from page 213 of No. 5, Vol. XIII—Ed. S.D.*

† "கற்றிலேன் கலைஞான முணர்ந்தவர் தங்களோடி
முற்றிலேனுதலாலே யுணர்வுக்கும் சேயனேனன்
பெற்றிலேன் பெருந்தடங்கண் பேதைமார் தமக்கும் பொல்லே
னெற்றுளோனிறைவனே நானென் செய்வான்றேன்றினேனே"
—குறைந்த திருத்தாண்டகம் Stanza 2.

certain that St. Appar passed through a stage of scepticism * before he became a Saiva Sanyasi; and during this period he made considerable research for tracing out the highest ideal that man can realise. Therefore when one studies St. Appar's Devāram, one is confronted in many places with archaic words and phrases that remind one of many men of letters who preceeded St. Appar.

If a student of our Sangam literature should wade through the pages of St. Appar's Devāram, he feels therein echoes of the expressions of Sangam poets. The influence of Tolkappiam on St. Appar cannot be undervalued. The canons of the Tamilian Aesthetics in பொருளதிகாரம் were very ably applied by St. Appar, and the theme of love is devoted in praising the infinite beauties of the all loving almighty. Though St. Appar was no pioneer in this field of love poetry, he skillfully carried out the reforms of our Tamilian saints without any unpalatable savour.

The influence of *Kural* upon St. Appar would require a separate treatise. Any opinion thereon will give room to criticism and controversy. For the maxims of Tiruvalluvar or of his sister the grand old lady, are clothed in the simplest language and contain thoughts common to all ages and religions. So it will be very difficult to contend that St. Appar studied them or borrowed anything from them unless we are able to trace in his work any admission to that effect or at least a reference to them with any amount of veneration. Even if St. Appar had borrowed anything from his predecessors, such borrowings took a different shape and colour when they were handled and used by him; and our saint's borrowings, if any,

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* *Cf.* the following :—

"மன்றத்து புன்னைபோல மரம்பல தியரமெய்தி
யொன்றினு மூணை மாட்டே னுன்னையுன் னையமாட்டேன்"
—திருவதிகை வீரட்டானம் திருநேரிசை Stanza 8, ll. 1-2.

"சிந்தையைத் திகைப்பியாதே செறிவுடையடிமைசெய்ய
வெந்தை நீ யருளிச் செய்யாது நான் செய்வதென்னே"
—கோயிற்றிருநேரிசை Stanza 3, ll. 1-2.

were assimilated in his system. Though we may not be able to chalk out what portions of his *Devaram* are the reproductions of Kural, we cannot pass through any four consecutive chapters in the same without meeting any expression or thought that we already met with in a different form in the sacred Kural. Whether the third part of *Kural* helped St. Appar in the composition of love poetry in some chapters of Devāram is a matter that should be decided by our Pandits.

Among the other Sangam works that we are reminded of in course of our reading St. Appar's Devāram are Nāladiyār (நாலடியார்), Palamoli (பழமொழி) and Āchārakovai (ஆசாரக்கோவை). Even though we may pass over the first two, we cannot overlook the influence of the last over the mind of our sage. St. Appar condemns Samaṇa customs almost in the very words of Acharakovai. But its abstract dicta are so linked and arranged in Devāram that we are presented with a graphic picture of the Samaṇa (ascetic?) life.

Like an enthusiastic student of philosophy, St. Appar had taken much pains to study, discuss* and analyse the doctrines of all the then existing religions before he finally reverted to Saivam. It would hardly be necessary to state that he mastered Samaṇa philosophy and literature. This fact is supported not only by the traditional version of his biography, but also by his own statements that he wasted a good lot of time with Samaṇas.† His training under them gave him power to view

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* வாது செய்து மயங்கு மனத்தரா
யேது சொல்லுவீ ராகிலு மேழைகாள்
யாதோர் தேவரை னப்படு வார்க்கெல்லாம்
மாதே வன்னலாற் றேவர்மற் றில்லையே".

ஆதிபுராணத்திருக்குறுந்தொகை Stanza 4.

† "பல்லுரைய மணரோடே பலபலகாலமெல்லாஞ்
சொல்லிய செலவு செய்தேன் சோர்வுனினைந்தபோது
மல்லிகை மலருஞ் சோலைத் திருவையாறமர்ந்த தேவே
யெல்லியும் பகலுமெல்லா நினைக்த டோறினியவாறே".

—திருவையாறு திருநேரிசை Stanza 7.

facts impartially, and to understand after great scrutiny the truths of Saiva Siddhāntam.

In St. Appar's Devaram there are also some traces of his study of Vishnavism. The references are anyhow uncertain * We find some stanzas in the *Anthathies* of the first three Ālwārs † echoed in a few stanzas of Appar and he might have probably studied them. It should be remembered there was not then any rivalry and claim for superiority between Saivam and Vishnavism that arose in later days. For both these branches of the Hindu religion had common enemies against whom they had to fight for their own existence. The popular tradition around the two complementary sonnets ‡ in தனிப்பாடற்திரட்டு (a Tamil miscellaneous anthology) alleged to have been sung by Tirumangai Ālwār and Tiru Jñāna Sambandar enlogizing each other show the brotherly feelings that existed between the followers of Vishnu and the followers of Siva.

St. Appar may be treated as the typical representative of Mānikkavāçagar. His Devāram is the amplification of many pithy statements of Tiruvāsagam. Any familiar quotation from Mānikkavāçagar is likely to find a parallel in Appar. But St. Appar does not admit his indebtedness to his predecessor.

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* Perhaps the following stanza refers to the other branches of the Hindu religion :—

"விரிவிலா வறிவினர்கள் வேறொருசமயஞ் செய்து
எரிவினர் சொன்னரேனு மெம்பிராற் கேற்றதாகும்
பரிவிலாற் பெரியோ ரேத்தும் பெருவேளூர் பற்றினானை
மருவினான் வாழ்த்தியுய்யும் வகையது நினைக்கின்றேனே".
—திருப்பெருவேளூர், திருநேரிசை Stanza 9.

† பொய்கையாழ்வார், பூதத்தாழ்வார் and பேயாழ்வார்.

‡ Vide தனிப்பாடல் Part I, wherein the following of சம்பந்தர் "கடியுண்டகொடுவாளக் பாவிற்றுப் பிகயத்துக்கு
etc.
and திருமங்கையாழ்வார் "வருக்கைகறுங்கனிச்சிதறிச் செந்தேன்டொங்கி
etc"
are to be found. Though the poems appear to be literary forgeries from their very style, they serve to remind us of the fact that friendly feelings existed between Saivaite and Vishnavite sects during the age of Appar.

It is only in one place we find a vague reference to the life of the author of the Tamil Veda.* Hence we are in a dilemma to state anything positive about the direct influence of Manikka-vaçagar in the production of Devarams. Further it will be beyond the scope of this discourse to enter into that field of discussion.

Lastly, was St. Appar a Sanskrit scholar? We expect an answer to this question from one who is well versed in both the languages, Tamil and Sanskrit. So it is here proposed to give some suggestions to those who may be willing to conduct the research and they may either accept or reject them at their discretion. The suggestions are (i) St. Appar's vocabulary† points out to a certain extent the probability that he received Sanskrit learning. When could it have been, is the real crux of the problem. It cannot have been during the period when St. Appar was a Samana. For Samanas were orthodox Tamil scholars who enthusiastically guarded against the invasions of foreign and sanskrit word ("திசை வட சொல்") into our language. Our Tamil Saints never cared for the purity of the Tamil tongue; and even in places where pure Tamil words may be used with ease, they prefer to use Sanskrit words. St. Appar went even to the extent of condemning Samanas for their having confined‡ themselves to one language (viz., Tamil) and thus losing the benefit which they would have had if they had

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* "நரியைக் குதிரைசெய்வானு கரகரைத் தேவுசெய்வானும்
விரதங் கொண்டாடவல்லானும் விச்சின்றி நாறுசெய்வானும்
முரசதிர்ந்தானை முன்னேடை முன்பணிந்தன்பர்சேவித்த
உரவுரைசாத்திநின்றானு மாரூரமர்ந்த வம்மானே"

—திருவாரூர் பண் கந்தாரம் Stanza 2.

† St. Appar, though he was a vellala, speaks in a (மணிம்பிரவாளம்) style peculiar to Brahmins who spend their time in reading vedas. Perhaps it is due to his intimate association with the Sanskrit Brahmin pundits.

‡ "வாயிருந்தமிழே மடித்தாளுரு
ஆயிரஞ் சமணும் மழிவாக்கினான்"

—திருஆறைவடதளி திருக்குருந்தொகை Stanza 9.

not kept themselves thus secluded. This version is also corroborated * by his contemporary Tirujñāna Sambandar.

(ii) Besides St. Appr's vocabulary, even the subject matter of many chapters of his Devaram may help one in finding a solution. St. Appar gives us summaries of many purāṇas. In some stanzas we have open reproduction of some sanskrit mantrams with which we are familiar in our temples. But it may be questioned whether our non-brahmin saint would have been allowed to peruse the vedas which were kept almost occult by the Brahmins. It is probable that for a time till the complete annihilation of Buddhism and its kindred faiths there was not that conservatism on the part of the Aryans in the Tamilian country, which exhibited itself in later days after the destruction of their enemies. The Aryan who then earnestly desired the wide circulation of their vedic religion, did not then want to restrict the field of religious literature according to the caste of the student. This was perhaps the reason why we find even the non-brahman Saivite, and Vishnavite saints were well versed in the closely hidden departments of Sanskrit religious literature

(iii) Thirdly, as was pointed out by the late Mr. T. Virabadra Mudaliar, many of the viruttams are governed by the rules in Sanskrit prosody. St. Appar seems to have understood the rules in Sanskrit, and many species of viruttams were perfected by him. And even the apparent departures in his Devaram are due to his close adherence to the fundamental principles of sounds and music from which his poetry cannot be separated.

E. N. T.

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* Vide Sambandar's Devaram திருவாலவாய்-பண்-கொல்லி Stanza 4:—

சந்த சேனனுமிந்த சேனனு தருமசேனனுங்கருமைசேர்
கந்த சேனனுங்களை சேனனுமுதலதாகிய பெயர்கொளா
மந்தி போற்றிரிந் தாரியத்தோடு செந்தமிழ் பயனறிகிலா
வந்த கர்க்கெளி யேன வேன்றிருவாலவாயரனிற்கவே."

Note.—The word பயன் should bs emphasised a little in reading.

"DUSSERAH" OR THE MEANING OF THE MYSTIC NUMBER TEN.

"I am only a child. I took prasādham—and you called me *Arjaṇa*."

"Girls up to the age of ten inclusive are named in Devi-Bhāgavatham as fit for Navarātri Sarasvaty's worship." This sentence in one of the letters published in a local contemporary in its issue of 1st October, made me think of what it may mean.

Epictetus in one of his pregnant aphorisms has summed up the Law of the Universe in one word which is "Number", as he has summed up the Law of life and the Law of God, each in one word. "Evolution" is the word which summarises the Law of Life, as "Unity" is the word which expresses the Law of God. Let us take this aphorism about the Law of the Universe and examine it.

"Number is the Law of the Universe." Unit is the basis of the science of numbers. And whatever its value may be, it is generally called "One". Though One always represents the Unit, it is ever composed of many parts, all which we cal fractions. This Universe is One. But it is composed of Nine parts which are called *Nava-vyuha*, each a collection of parts or category by itself. Navaratri means the nine nights. Night is of the Essence of Devi as Light is of the Essence of God. It represents Mūla-prakriti or primordial matter. Navarātri is devoted to the worship of *Durga-Lakshmi-Sarasvati* who is One only and yet many for purposes of creation, preservation and destruction. She in Her manifested state is *Trigunatmika*, as She in her unmanifested condition is *Trigunatitha*.. The first three nights are dedicated to Durga, the Tamasic aspect of Devi who is the Material cause of the Universe. The next three nights are sacred to Lakshmi, the Rajasic aspect of Devi who is the instrumental or coefficient cause of the Universe. The last three nights are dedicated to the worship of Sarasvati, the Satvic aspect of Devi who is the Efficient cause of the Universe.

For, She it was, who "in the beginning was the Word"—"Vāk-Devi." It is from *Para Vāk* that all things are made that were ever made. It is the beginning of creation. And the origin of *Para Vāk* is to be found in *Shyamala Devi* (another name for Durga in her creative aspect as Material Cause). She is also the destructive Cause, as everything evolved ultimately merges by involution in its original Source. *Devi* as Material Cause was first evolved from the Ever-Existent One. And John refers to this in the first verse of his remarkable Gospel, generally known as the Fourth Gospel of Christ, by these words: "In the beginning was the word." In the beginning of Evolution *Devi* was alone as the Material Cause of the Universe. Then she became the co-efficient cause by becoming an instrument in hand of God for the creation of the Universe. And this is referred to by the words: "The Word was with God." Having become instrumental or co-efficient cause, She became the Efficient Cause also by Her undifferentiating Oneness with God in which aspect She is the *Abhinna-sakti* (the inseparable Energy of God). And this is referred to in the words: "The Word was God." From this three-fold cause was created all that ever was created.

Navarātri then is merely the mystic symbol of Universal creation, the Law of the Universe manifesting itself in Number. "The one only without a second" evolved itself into the number One which is the First Cause of all creation. The One became two-fold and the two-fold by the process of Evolution became three-fold. This three-fold First cause by further Evolution or reproduction of itself in new forms and combinations according to the Law of Number multiplied itself and became the mystic number *Nine* (the ninth day being *Mahānavami*) and itself became merged in naught (the original chaos which is inexpressible by any symbol except that of homogeneity) the homogenous mass which not being capable of separate existence attached itself to One, the Prime Cause, and thus came into existence the mystic number ten (10), symbolising the mystic Union of the Self and the non-self, of life and matter, of body and

soul—the alpha and omega of personal existence, the Supreme triumph of spirit over matter. Thus is the tenth-day, the Day of Triumph (Vijaya-Dasami) in which the Powers of Light or cosmic Order chase away the powers of Darkness or disorder and chaos. And a girl of ten is the living symbol of Innocense representing the highest potentialities of the Human Race.

I can quote chapter and verse from English and Indian Mystics to support this view which is the correct spiritual view to take of this national festival called *Dusserah* or Navarātri, the days of introspection *par-excellence* and hence the Pooja-Holidays. I have been systematically worshipping *Devi* these ten years during the days devoted to Her worship which come naturally after the *Sarvamahālaya Amāvāsai*, and strange as it may seem, I have been appealed to by a novice who has seen me some years ago, to expound the mystery of *Navarātri* this *Pūjah-Seaṣon*. As I do not give individual instruction now to any one by post or in person, I have chosen to state publicly my view of *Navarātri* which really is not *my* view but the "Whole-View" of it, which each and every one must by self-effort realise for oneself under proper guidance.

C. V. S.

[We do not hold to the view that māyā is abhinna sakti of God, but it is the Parigraha Sakti. The supreme sakti of the Lord is Pure and unobstructed Intelligence (தடையிலா ஞானம்) and this diffuses itself in Chetana and Achetana and enlightens and various Murtis and their saktis, who belong to different orders of souls.—*Ed, S.D.*

XXIII.

வெளிறி னேன்காழ்ப் பணைநிலை முனைஇக்
களிறுபடிந் தண்டெனக் கலங்கிய துறையுங்
கார்நறுங் கடம்பின் பாசிலைத் தெரியற்
சூர்மலை முருகன் சுற்றத் தன்னோன்
கூர்நல் லம்பிற் கொடுவிற் கூளியர்
கொள்வது கொண்டு கொள்ளா மிச்சில்
கொள்பத மொழிய வீங்கிய புலனும்
வடுநவில் நவியம் பாய்தலி னூர்தொறுங்
கடிமரந் துளங்கிய காவு நெடுநகர்
வீணைபுனை நல்லில் வெவ்வெரி யினைப்பக்
கானெரி யுறழ்கிய மருங்கு நோக்கி
நண்ணார் நாண நாடொறுந் தலைச்சென்
றின்னு மின்னபல செய்குவன் யாவருந்
துன்னல் போகிய துணிவி னெனென
ஞாலங் கௌிய வீண்டிய வியன்படை
யாலங் காணத் தமர்கடந் தட்ட
காலமு ணர்பிற் கண்டனென் வருவ
லறுமரு ப்பெழிற்கலி புலிப்பாற் பட்டெனச்
சிறுமறி தழீஇய தெறிநடை மடப்பிணை
பூவீ னீடிய வெருவரு பறந்தலை
வேவீ வெண்பூக் கறிக்கு
மானி லத்த மாகிய காடே.

O king, who with might like KĀLAN has triumphed in war, and with a mighty host slain thy foes at Ālam-gānam, while the earth shook beneath their tread, I have seen and am come to thee, through the trackless wild where man is not; where the tripping innocent doe, seeing that the beautiful stag has fallen with broken horns into the power of the tiger, has fled with her little ones and nibbles the white flowers of the *Velai*, in the long fearful region where the *Pālai* uplifts its branches. In my way, I have seen the shores whose waters were troubled by the elephants that, discontented with their huge stalls with pillars

of timber strong, have plunged in to drink ; I have seen the lands where thy warrior hosts with sharp arrows and bent bow like the demon horde that surrounded *Murugan*, the foe of the Asuran, that wore a garland of the green leaves of the *Kadambu* fragrant in the spring-tide,—have taken what they wished, and have thrown aside the remainder when their appetite was satisfied ; and I have seen the jungle that guarded the fort falling beneath the blows of the destroying axe in every town ; and I have seen the regions where in the wide city the joyous fires in the beautifully adorned houses have died out, and the roaring conflagration has consumed everything. And I have said, "he will yet go on the war path from day to day while his foes flee abashed, and yet will do greater things than these, for he is one possessed of daring courage which none may dare to face! Thus have I seen, and now draw near to thee.

NOTE.

This is the song of a suppliant who professes to have come through wilderness paths, through devastated lands to receive a gift from the mighty conqueror whom he here extols.

[This was sung by Kāllādanar in praise of Nedunchelıyan of Talai Alankanam fame. The Tiṇai is Vāgai and Turai, Arasa Vagai and Nallisai Vanji. Even before seeing the king, the bard says he had seen him, as on his way he had seen the marks of his prowess. The reference to the doe with her young ones is to bring out the fact of the queens of vanquished foes who in out of the way corners eke out their living with their children.]

XXIV.

நெல்லரியு மிருந்தெ காழுவர்
செஞ்ஞாயிற்று வெயின்முனையிற்
றெண்கடற்றிரை மிசைப்பாயுந்து
திண்டிமில் வன்பரதவர்
வெப்புடைய மட்டுண்டு
கண்குரவைச் சீர்துங்குந்து
துவற் கலித்த தேம்பாய் புன்னை
மெல்லினைக் கூண்மி மிலைந்த மைந்த
செலவுமீ மதவுரர் திலக்கை தருவந்து

வண்டுபட மலர்ந்த தண்ணறுங் கானல்
முண்டகக் கோதை யொண்டொடி மகளிர்
நிரும்பனீயின் குரும்பைநீரும்
பூங்கரும்பின் றீஞ்சாறு
மேஎங்குமணற் குவவுத்தாழைத்
தீநீர் தொடன்மரா அப்
முந்நீ ருண்டு முந்நீர்ப் பாயுங்
தாங்கா வுறையு ணல்லூர் கெழீஇய
வோம்பா வீகை மாவே ளெவ்வி
புனலம் புதவின் மிழலையொடு கழனிக்
கயலார் காரை போரிற் சேர்க்கும்
பொன்னணி யாணைத் தொன்முதிர் வேளிர்
குப்பை நெல்லின் முத்தூறு தந்த
கொற்ற நீள்குடைக் கொடித்தேர்ச் செழிய
நின்று நிலனுயர்ந்த ணண்மீ னிலலாது
படாஅச் செலியர்ந்த பகைவர் மீனே
நின்னெடு தொன்று மூந்த வுயிரிணு முயிரொடு
நின்று மூந்த யாக்கை யன்னநின்
னுடுகுடி மூந்த விழுத்திணைச் சிறந்த
வாளின வாழ்நர் தாள்வலம் வாழ்த்த
விரவன் மாக்க ளீகை தூவல
வொண்டொடி மகளிர் பொலங்கலத் தேந்திய
தண்கமழ் தேறன் மடுப்ப மகிழ் சிறந்
தாங்கினி தொழுகுமதி பெரும வாங்கது
வல்லுநர் வாழ்ந்தோ ரென்ப தொல்லிசை
மலர்தலை யுலகத்துத் தோன்றிப்
பலர்செலச் செல்லாது நின்றனிந் தோரே.

O Pāṇḍiyan king, whose victorious canopy over-shadows thy bannered-chariot! Thou hast conquered the fair town of *Miḻalai*, the home of the great *Vēḷ-Evvi*, of lavish beneficence, the home of vast multitudes; and thou hast also conquered *Muttūru*, where the yoeman lords of ancient renown had elephants adorned with gold, and where the heron satiate with fish slept upon the heaps of corn in the fertile region, where stores of grain were found. In those domains, which are partly cultivated land and partly expanses of seashore, the strong workmen who reap the grain distressed by the heat of the golden sun rush down to plunge into the waves of the cool seal

There the sailors, strong to row the boat, drink the hot intoxicating draught and dance and sing their war-chants! There men, wearing rich garlands of soft flowers of the laurel which grows by the seashore, and from which honey drips down, give their hands in wedlock to the maidens with glittering bracelets; and maidens with rich jewels and garlands of the wild thorn commingle the water from the clustering fruit of the tall palm-trees with the sweet juice of the flowery sugar-cane, and with the sweet water of the cocoanut-tree that rises high and bends over the sand! These three sweet waters those people drink and then plunge into the triple-watered sea! Now, O king, may thy prosperity never wane! May the fates of thy foes bring destruction to them! May thy happy subjects, that have grown strong under thy sway prosper; and may the might of the warriors be extolled! May suppliants extol thy bounty! Let maidens with bright bracelets bringing pour forth cool fragrant draughts from golden vessels! Henceforward rejoice, be prosperous, and live in delights, O mighty One!

For thus mighty men have seen prosperous days, men say; and many men have appeared in this flower-crowned earth of old renown, but have not persisted on a prosperous way, and have perished from this earth!

NOTE.

[The Tinai is Poduviyal and Turai, Poruḷmoḷikanji. The hero is the same king and the bard is Mangudi kiḷar. Miḷalai kûṛṛam and Muttûṛṛu kûṛṛam were held by Veḷḷaḷa kings; and Veḷ Evvi was a great patron of learning. The Translator has not brought out the adjunct qualifying the word warriors, name by that they were like the king's own body which grew together with his own body. The last para does not bring out the meaning fully. They have lived really who secured glory in this life; otherwise they lived in vain.

ŠAIVA SIDDHĀNTA MAHĀ SAMĀJAM.

SEVENTH SESSION.

Conjeeveram, Dec. 26.—Mr. T. Ponnambalam Pillai, M.R.A.S, Retired Excise Commissioner, Travancore and the President-elect of the seventh annual conference of the above Samaj arrived here at 5-20 p. m. to-day and was received at the platform with great *eclat* by the President and members of the Samaj from various parts of the Presidency and the *elite* of the city headed by Mr. Subbaraya Mudaliar, Zemindar and chairman of the Reception Committee. *Enroute* to Conjeeveram at Chingleput, the members of the Chingleput S. S.V. Sangam met him at the platform and presented him with a welcome address and garlands. At Conjeeveram, the reception he got was simply grand At the platform a brilliant address in the name of the Samaj and that of the town was read by the Secretary. A procession led by the temple elephant with the paraphernalia was then formed at night fall brilliantly lighted by torches and "mataps" accompanied by grand fireworks and it reached the destination at 7-30 p.m., banners flying and music playing in the midst of extraordinary popular acclamation, the parallel of which Kanchi had not known for years long gone by. Arches hearing such inscriptions as " welcome to the Body Politic of the Samaj" "Kanchi, the city of cities" "Sivayanama, the great word-ensuring salvation," " Vaidikasaivam is what is crowned with royalty." " No religion higher than Saivam " etc., adorned the route all along. Prominent members and visitors were then introduced by the President of the Samaj, Mr. J. M. Nallasvami Pillai B.A.B.L. The President-elect put up at Rai Bahadur Dharmaratnakaram A. Narayanasami Mudaliar's Girls' School, a picturesque little building in the heart of the city. Delegates and visitors are very conveniently accommodated and attended to by the volunteers. Thanks to the genius and generosity of the Dharmakarta Zemindar Mudaliar of the city. The conference meet at 12

noon to-morrow at the Coronation Durbar Hall which is specially and tastefully decorated for the purpose.

The seventh session of the Samajam met under very auspicious circumstances on 27 Dec. at 12 noon at the Coronation Durbar Hall under the presidency of Mr. T. Ponnambalam Pillai M. R. A. S, Retired Excise Commissioner of Travancore. The Hall was packed to its utmost capacity. Nearly two thousand people were present consisting of members from various parts of the Presidency and visitors from distant quarters. Mr. Subbaraya Mudaliar, the chairman of the Reception Committee then read an address welcoming the President-elect to the ancient historic city of Conjeeveram. On behalf of the Samajam, the Secretary, Mr. Sachidanandam Pillai B.A. read an address recapitulating the great qualities of head and heart of the President. Thevaram Hymns were very beautifully sung by young school girls and good songsters kept up the audience engaged during the intervals between the different items in the programme.

The annual report was then read out which recorded a clear year of progress and good work. The strength of members has arisen from 454 to 996. A new Tamil monthly called *Siddhantam* has been started under the editorship of Ashtavadhanam P. Kalyanasundara Mudaliar. Honorary lecturers went out preaching from town to town on great Siddhanta doctrines. Prominent mention was made while reviewing this portion, of Mr. P. M. Muthiah Pillai who delivered last year not less than 52 lectures on Saivite subjects. Tracts, Ten in number were printed and distributed gratis. Branches of the Samaj are working at Vellore, Chingleput and Thirukovilur. Amidst thundering cheers, the President rose and delivered his address for over three quarters of an hour, the full text of which will be printed in a subsequent issue. The address is noted for very many practical lines on which he chalked out the work of the Samajam in the course of a year, instead of contenting themselves with the annual Conferences of three days. The introductory portion was delivered in Tamil and the address proper

was in English. A resolution abhorring the recent Bomb outrage was proposed from the chair and after being carried unanimously, the follwing telegram was despatched to the Private Secretary to H. E. The Viceroy. "Seventh Session Saiva Siddaanta Conference assembled to-day at Conjeevaram consisting of 2000 people deeply abhor the recent dastardly attempt on the life of His Excellency the Viceroy and assures the sympathy of this representative assembly whose religion teaches total abstention from inflicting even the least harm to meanest of God's creation."

Another resolution was also passed welcoming our liberal minded Governor of Madras to this Presidency. The address of the President over, Mr. Kalyanasundara Battar of Madura delivered an eloquent adress on "Sivajñanam." Mr. P. Muthia Pillai of Tuticorin made a very impressive and learned speech on "Sivanubhûti." The Conference adjourned for lunch and met again at 3-30 P.M. Messrs. Mr. Rangaswami Iyer of Kulitalai, and Ālālasundaram Pillay then addressed the gathering, the former in English and the latter in Tamil on *Samsara chakra* and *Samayam* respectively, the former being a very learned paper. Prof. V. Muthukumarasamy, B.A. then addressed the audience in English on Karma and Re-incarnation.

28th December 1912. The public meeting commenced as usual with the singing of the Devara Hymns. The first speaker was Mr. Meikanda Pillai of Negapatam who spoke on 'Effort' and showed how without effort no cause could succeed and formulated various ways in which the Samaja could be helped by the members and by the public. Mr. Venkatramier spoke next about the greatness of our Saiva Bhaktas called Nayanmars. He quoted various verses of Sri Sankaracharya from Sivānantha Lahari, Soundriya Lahari and Siva Bhujangam which contained praises of St. Jnānasambantha, St. Kannappa Nayanar, St. Siruttondar and others, and showed how these praises were typical ones and were meant in praise of the whole of the 63 saints. And he went on to point out that where their

great Achary a had chosen to praise these great sages, it was simply absurd that Saiva Brahmins should show some prejudice against them and decline to recite the Devaram and Tiruvachakam and other sacred Tirumurai just as in the same way Sri Vishnavas recited their Prabhandams. He spoke with very great warmth on the subject and his real feeling could be gauged by the way he sang these Sacred Hymns himself to the delight of the assembled audience.

Mr. Palvanna Mudaliar who followed him spoke on *Malaparipāgam* (The maturing of mala). This maturing and removal of impurity happened after one attained Karma Sāmya and was followed by the appearance of the Guru and the Descent of God's grace. Mr. Tyagaraja jnaniar's paper on Sanātana Dharma was a short one but he showed how this Dharma was worked out in the Āgama sastras. Mr. Tanikachala Mudaliar's Paper on *The Poetry of St. Appar* was a very valuable one and he showed that Appar's Poems though usually passed off as religious lyrical poetry contained very many kinds of poetry from Epic, Didactic, Elegiac and different kinds of Lyric and that he was a poet of Nature and āsukavi. Mr. Kumaresami Mudaliar in his address in 'our needs' said that our greatest need was that we should love one another. After lunch interval, came the learned discourse of Srimati Āndāḷammaḷ of Secunderabad, and the interest with which it was awaited would be evident from the hall becoming crammed about this hour. She spoke with much grace on the subject of Advaita Mukti Lakshana and she marshalled the various views regarding advaita and passed her pungent criticism thereon and upheld the suddha-advaita siddhanta view, supported by various authorities from Sanskrit and Tamil. If, in fact, we are to find fault with it at all, it was much too learned for an audience like that before her. We are glad to know that in addition to her mastery of the Tamil Siddhānta Sastras, she is studying the great Bashya of Srikanta Sivacharya in the original itself.

Mr. Shunmuka Mudaliar next adddressed the audience on the subject of vegetarianism. He spoke in English and in very

good style and recounted his experiences at home and in the European countries, where he had travelled in connection with his business. It was his beloved mother, who early in life implanted in him the *ahimsa* teaching and though he did not keep up this teaching in practice for a while, ill-health forced him back to a vegetarian diet and he reviewed the question in all its various aspects, the ethical, economic and hygienic. Periasami Pillai of Trichinopoly spoke on the Vedas and Agamas and showed how they were related to each other. Vedas were only open to the first three classes but the Agamas were meant for all and can be read by all, and the Agamas did not recognize the hierarchy by any one caste but declared that anybody and of any caste who is fit can become an acharya to his own caste people and those below him.

Tillainayakamudaliar of Chidambaram detailed the different kinds of *Iyama* and *Niyama*, the first two of the Ashtanga Yoga and how these duties under the two heads of Yoga were mostly ethical and as such was at the very foundation of all religion and religious practices. He showed very beautifully how these duties were interrelated to each other. Saiva Sri Banukavi Swamigal spoke on the Tamil Vedas, and showed how they conformed to the definition of a veda and how they should not be studied without the Diksha.

The day's proceedings was brought to a close by another spirited address from Professor Muthukumarasami in Tamil, as was promised on the previous day.

29-12-12. The opening discourse on the 3rd day was that of Sivajnanayogigal of Virudupatti on the Eternality of Panchakritya. He quoted various authorities to prove his position; his argument was that if God was ever to bless, then all the other functions of His must be continuing on for ever also.

Mr. Rangasami Naicker then read his paper on Mrigendra Agama but it contained nothing relating to this, but he refuted the various arguments advanced against the āgamas.

The next discourse was by Yogi Muthuramalingaswamigal and he classified the various kinds of *Mownam* into *Indriya-*

mownam, *Andakaranamownam* and *Mahamownam* and said that the last was the greatest and which was spoken as the crown of all spirituality by Saint Tayumanavar and others and this mownam meant தன் அற்றல் the annihilation of 'I' ness in man, and which was followed at once by the soul being plunged in Sivam, and that for this self-surrender, Love was necessary.

Mr. V. P. Kantimatinādha Pillai, B.A. of Ambasamudram spoke on St. Tayumanavar's Advaita and showed what it was by quoting apt passages from his poems and how it was nothing but Pure Saiva Siddhanta.

After Lunch, Mr. K. H. Ramiah, B.A. of Bangalore rose and said that he brought a message of greeting and good wishes from Dewan Bahadur Rajah Sabha Bhushana K.P. Puttanna Chettiar Avargal, our President of 1910 and the other Mysore members and he felt glad to bring that message and meet all his brothers in that Hall. He spoke briefly as to what constituted real Saiva Siddhanta, namely that spirit Self-sacrifice and Love, without distinction of caste creed or nationality and how each one will be a real Saiva if he would carry out these principles into actual practice. His was a powerful speech and stirred the audience to bursts of repeated cheers.

T. V. Kalyanasundara Mudaliar of Royapet in the form of dialogue between a Saivite and a Christian showed what the chief teachings of St. Appar were and it was indeed very interesting.

Kamalanatha Mudaliar of Walajanagar spoke on Jñānam and showed his command of the subject by quoting any number of Verses bearing on it. Kanchi Nagalinga Mudaliar the famous publisher of Meikanda Sastra spoke on his favourite theme and showed how the Siddhanta Sastras can lay claim to the title of The Sastra in which Truth was found.

Then Messrs. Adimula Mudaliar and Satchidanandam Pillai spoke about Religious instruction and the work of the Samaja. They said unless the work of religious instruction to our boys were taken up early, the result will be deplorable for our future. The uplifting of the depressed classes was also a most

urgent one. They were very spirited addresses and evoked considerable feeling.

Almost the last to rise to speak was Mr. Nallasvami Pillai, and the chairman in introducing him to the audience said that was an unnecessary task as they knew him and his work for the cause of Saivism so well, and he wanted to inform them of one fact which they and Mr. Nallasvami Pillai himself did not know. At a time more than 16 year or 17 years ago when he was plunged in sorrow on account of a domestic calamity, and while he was engaged in the investigation of the Cape Comorin Temple robbery case, he happened to go to Nanguneri when Mr. Nallasami Pillai's brother presented him with a copy of the English Translation of Sivajnanabodham and it was then he began his study of Saiva Siddhanta, and though he was much Mr. Pillai's senior in age he was proud to acknowledge him as his guru. He repeated here what he had stated in a large public assembly before and when Mr. Pillai was not present, that if the people really understood his work, Temples would be erected in every place in his honour. Mr. Pillai who was visibly affected and stood still for a few minutes said that he was not in the habit of introducing his subject by a long preface but from what transpired during the last 3 days in that Hall and just a few minutes ago, he was compelled to say something and which he would have no other chance of saying. Almost all the speakers who preceded him said some kindly word or other about him and his work, and some like Ālālasundram Pillai had trespassed the bounds of ordinary praise, and if any one had observed him when these praises were uttered, they would have seen how pained he was by those remarks. It was with a feeling of fear and shame he received them, fear as he considered it blasphemous that he who was full of faults and whose achievements were so little should be compared with the names of our Holy Acharyas. What he had learnt and what he had done was in the words of the poet a handful of earth and what remained was like the whole world. The more and more he studied, he only felt more and more his ignorance; and when he

contemplated the work that remained to be done in the cause of our Sacred religion, it was immense and it filled him with despondency. But he was one who was naturally hopeful even when calamities crowded round him, and he did not lose his faith in God, The Blissful Siva. He had however to acknowledge with heart-felt gratitude the expressions which fell from them out of their blind love. He had also to acknowledge how his friends had co-operated with him whole-heartedly and lovingly in all that he did, and if, in fact, the generous public appreciated his work, the greatest proof of it would be that the public would support most unstintedly the cause which was dear to every one's heart. Then he sketched what the Samaja proposed to do, and all that he wanted was half a pie a day from each, and there was no one so poor among them who could not afford this half a pie.

Then he proceeded to develope his thesis based on the Hridaya Sloka of Tiruvachaka, which was in the hands of every one in a small printed slip. The verse as englished by The Honble Mr. P. Arunachelam is as follows.

> This day in Thy mercy unto me Thou didst drive away the darkness and stand in my heart as the rising Sun.
> Of this Thy way of rising—there being naught else but Thou,—I thought without thought.
> I drew nearer and nearer to Thee, wearing away atom by atom, till I was One with Thee,
> O Siva, Dweller in the great holy shrine.
> Thou art not aught in the universe. Naught is there save Thou.
> Who can know Thee?

As this was considered the Veda itself, he showed how each statement made in it was based on a corresponding vedic text, and he analysed the whole into its various component parts, and showed that they contained the kernel of the Siddhanta. They explained the nature of the Supreme One and that of the soul, and the nature of the union, the means or sadana for attaining the union and the whole was illuminated by a beautiful simile.

The last address was by Siddhanta Sarabham P. Kalyanasundara Mudaliar who showed how unparalelled stood the Sacred Book of Sivajnanabodha.

The chairman brought the proceedings to a close by commending the lecturers for their able addresses and impressing on the audience the importance of giving religious instruction and the raising of the depressed classes. He thanked the chairman and members of the reception committee and the audience.

Mr. Nallaswāmi Pillai then moved a vote of Thanks to the venerable President and Chairman and members of the reception committee and the volunteers and Mr. Vadivelu Mudaliar, the owner of the Hall and to Pachiappa's trustees and to Mr. Rai Bahadur Arcot Sundara Murti Mudaliar and to the lecturers and Srimati Andalammal, and the othuvars and school girls of Parvatha varadhaniammal, who delighted specially the audience with their sweet songs, and the audience for all the help rendered by eaeh and this was seconded by Mr. Satchidanandam Pillai and was passed with great acclamation.

There was a meeting of the members on the morning of the 28 and 29th lasting several hours, and important business was transacted, such as the election of the office-bearers, the amending of the rules &c. A group Photo was also taken on the morning of the 29th by Naidu Brothers of Saidapet. More than 120 new members were enrolled during the sittings of the conference.

Any one who was present could not but be impressed with the knowledge that the conference was a most successful one, though there was some complaint that the arrangements for the reception and accomodation of delegates were not satisfactory, but this could not be helped as the committee undertook the task almost at the last moment, and if any one experienced any comfort he bore it with great cheer.

"AGAMIC BUREAU NOTES."

The New Year.

Very few know that the Indian year once commenced in the month of மார்கழி (Mārgasira—December—January); and the vestiges of this are kept up in Saivite rituals and worship. The Gita speaks of it as the first of the months, and it marks the dawn of the new year, and with the next five months, it marks the day, and the other 6 months marking the night of a solar year. This dawn symbolises the birth of the soul, from its kevala condition into the awakening of life and activity, when the darkness covering it is lifted a little, by the flooding of the Siva-Surya, the Light of Grace. In the Rig-veda, this was symbolised by the Ushas, Goddess of the Early Dawn and daughter of Heaven following in the wake of the Asvins and preceding the rise of the sun. Hymns I, 48, 49, 92 and verses 10 and 11 in I, 47 among others are dedicated to the Ushas and we just give a few of them.

I, 46, 10. Lo! The light (of Ushas) has appeared for the soma, (Lo), the gold-like Surya has manifested himself and the black path has risen.

11. Lo the good road of the True Religion for crossing over misery has manifested itself. The path to Heaven has become visible.

I, 48, 1. With beautiful wealth for us, dawn forth O Ushas, daughter of Heaven; both plenteous affluence and wealth O brilliant Goddess, dawn forth Thou liberal Ushas.

10. For in Thee lies when thou dawnest forth O fair Ushas, the breath and the life of all. Do then, therefore bright goddess possessed of choice wealth come in thy great car and hear our call.

I, 49, 3. Even the winged birds, the bipeds, and fair One the quadrupeds go forth, Ushas, from the confines of heaven to meet thee at thy hours of arrival.

4. For when dawning forth, Thou enlightenest the whole celestial region with thy rays. Thee therefore O Ushas, the sons of Kanva are praising with their hymns.

This hymn is followed naturally by the hymn to Surya where from we select these two verses.

1. Lo, the beamy horses of omniscient Surya are bringing that God high that all may see him.

2. At the sight of the all-seeing Sun, the stars together with the night fly away as do theives.

10. Lo, looking up for light higher than darkness we have obtained Surya. The God among the Gods, the highest Light.

11. Rising to-day O Surya of benificent Light and mounting the Highest Heaven destroy my disease of the heart and the pallid disease.

In Hymn 44, Agni is said to be shining after the Ushas, as the first thing that is lighted after dawn is the sacrificial fire. And Hymn No. 43 is the famous Hymn to Sudra as the Lord of Songs and Lord of Sacrifices and we just extract 2 or 3 verses.

1. What Hymn shall we say to the all wise, all liberal, all powerful Rudra, that shall be most agreeable to His Heart.

4. So we pray to Rudra, the Lord of Prayer and the Lord of sacrifices and possessed of Healing Medicaments for the favour shown to *samya* before.

5. Who shines like the Effulgent Sun, shines like gold; The Highest and best of Gods.

And it is one of our contentions that the different aspects of the most High and which were distributively symbolized by the different persons of the Gods and Goddesses were all embodied in the Person of the Supreme Rudra; and Modern Hinduism takes its stand upon this. For most people will be surprised to know that the praise and Puja intended for the goddess Ushas is now transferred to the God Rudra and this is especially done in this month of Mārgasira when during the whole of the month a special service called Ushat Kāla Pujah is conducted in all the Temples between the hours of 4 and 6 in the morning. This is called Tirupalli Yelichi (திருப்பள்ளி

யெழுச்சி) which will be specially remembered in connection with the famous Hymn of that name in Tiruvachaka. *Tiruvenbavai* of St. Manickavachaka is pendent to this Hymn (See note of Dr. Pope in this Hymn in his translation) The head-note of the morning Hymn is given as Tirodāna suddhi and that of *Tiruvenbavai* as the Praise of Sakti. Tirodāna Suddhi means the purification following concealment, or the awakening after darkness. And naturally, this awakening is the result of God's Sakti, His Ichcha (Will) and Kriya Sakti Power and Arul or Jnana Sakti (Intelligence and Grace). We give below a few of the Hymns from Tiruvachaka which echoes the Vedic lines and refers to the singing of the Rik Verses at this Reveil.

அருணனிந்திரன்றிசையணுகினனிருள்போ
யகன்றதுவுதயகின்மலர்த்திருமுகத்தின்
கருணையின் சூரியனெழவெழுநயனக்
கடிமலர்மலரமற்றண்ணலங்கண்ணுந்
திரணிரையறுபதமுரல்வனவிவையோர்
திருப்பெருந்துறையுறைசிவபெருமானே
யருணிதிதரவருமானந்தமலையே
யலைகடலேபள்ளியெழுந்தருளாயே.

The sun has neared the eastern bound ; darkness departs ;
dawn broadens out ; and, like that sun, the tenderness
Of Thy blest face's flower uprising shines ; and so
while bourgeons forth the fragrant flower of Thine eyes' beam,
Round the King's dwelling fair hum myriad swarms of bees.
See Siva-Lord, in *Perun Turai's* hollowed shrine who dwell'st
Mountain of Bliss, treasures of grace who com'st to yield !
O surging sea ! from off Thy couch in grace arise !

கூவினபூங்குயில்கூவினகோழி
குருகுகளியம்பினவியம்பினசங்க
மோவினதாரகையொளியொளியுதயத்
தொருப்படுகின்றதுவிருப்பொடுநமக்குத்
தேவுநற்செறிகழற்றாளிணைகாட்டாய்
திருப்பெருந்துறையுறைசிவபெருமானே
யாவருமறிவரியாயெமக்கெளியாய்
யெம்பெருமான் பள்ளியெழுந்தருளாயே.

The tender *Kuri's* note is heard; the cocks have crowed;
the little birds sing out; loud sound the tuneful shells;
Starlight has paled; day's lights upon the eastern hill
are mustering. In favouring love O show to us
Thy twin feet, anklet-decked, divinely bright;
Siva-Lord, in *Perun Turai's* hallowed shrine who dwell'st
Thee all find hard to know: easy to us Thine own.
Our mighty Lord, from off Thy couch in grace arise!

இன்னிசை சீரணையரியாழினரொருபா
லிருக்கொடேதத்திராமியம்பினரொருபாற்
றன்னிபபிரானமலர்க்கையினரொருபாற்
றொழுகையரழுகையர் தலவ்கையரொருபாற்
சென்னியிலஞ்சலிகூப்பினரொருபாற்
றிருப்பெருந்துறையுறைசிவபெருமானே
யென்னையுமாண்டுகொண்டின்னருள்புரிய
மெம்பெருமான்பள்ளியெழுந்தருளாயே.

There stand the players on thesweet voiced lute and lyre;
there those that utter praises with the Vedic* chant;
There those whose hands bear wreaths of flowers entwined,
there those that bend, that weep, in ecstacy that faint;
There those that clasp above their heads adoring hands;
Siva Lord, in *Perun-Turai's* hallowed shrine who dwell'st
Me too make Thou Thine own, on me sweet grace bestow
Our mighty Lord from off Thy couch in grace arise!

We wish all our readers and subscribers and co-workers a happy new year and many returns of the same.

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A New Year's gift: Two valuable publications.

We thank Maha Mahopadhyaya Swaminatha Iyer Avergal for his gift of two valuable publications of his. The first is a collection of all the minor works of his respected master, Mahavidhwan Minakshisundaram Pillai, and is fittingly dedicated to the memory of his old patron as also that of the late Pandara Sannadigal of Tiruvavaduturai Mutt. This

* Rik is the word used in The Tamil original.

volume contains some of the gems of the Mahavidhvan's fertile brain and they deserve to be widely read. We have been pressing upon our Mahamahopadhyaya to write the life of his old teacher, and when it is finished it will be an unique record of the life and times of his master. We hope it will be finished soon.

The other work is a Māhatmya of Srikālahasti Kshetra. The author was one Anandakūttar of Viravanalloor in Tinnevelly, who earned the title of Parimalakavirayar by the sweetness of his poetry. It is in 33 chapters and is a metrical translation of 10 Chapters of the Sanscrit Svarna Muki Māhātmya, 3 Chapters of Sūtasamhita and 12 Chapters of Vashistalainga; and the subjects discussed relate to the greatness of Sivalingas, Panchākshara, Vibhūti, Rudrāksha, Omkara and several other subjects of great importance. It is in easy verse and the book is a valuable addition to the oriental library.

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The last Conference of Saiva Siddhanta Maha Samajam.

We are glad to note that the last Conference held amidst great odds was a great success. The interest and enthusiasm which it has excited have been enormous. More than 120 new members were enrolled on the spot and our delegates and lecturers have returned home with renewed vigor and spirituality vowing that they would carry the torch of religion to every nook and corner of their respective districts. We have every hope that the current year would witness the considerable advance and strengthening of the Samaja.

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Two Anniversary Celebrations.

The *Balasubramanya Sabha* celebrated its 8th Anniversary on 12th January under the Presidency of Mr. J. M. Nallaswami Pillai a full report of which will appear in our next. The Sabha contains some earnest young men who wish to work among the depressed classes and though they complain of opposition from the orthodox section of the Hindus,

we hope they will not be deterred by any such foolishness; but will continue to throw their heart and soul into the work: greater need is felt for our meeting places where all classes of the people could be admitted free of objection and we hope this want willl be filled soon.

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Chennai Sivanadiyar Tirukkuttam.

Chennai Sivanadiyar Tirukkūttam also celebrated its anniversary under the Presidency of the same Gentleman. It was well known how its present sabha mantapam and other buildings allached to the Ganesha Temple was built solely out of the funds collected by the Tirukkuttam and yet owing to a little flaw in the original title, the sabha lost its to the rest of the buildings except the Sabha mantapam. This anniversary day marked a distinct advance in their career for it saw the foundation stone laid by Sriman Kadirvel Mudaliar Avargal for a new Saivite Primary School to be opened under the auspices of the Tirukkuttam. How much could be turned out of our little ones when trained properly was evidenced by a number of very young boys acting Tiru Nilakanta Nāyanar's Charitram in the morning and by two dealogues between the young ones. One of the young boys brought out the reason why his parents did not like his joining any Society or School where he could get religious instruction. The reason was that his parent thought that he could not shine well in his own class and pass his examinations. The chairman in remarking on this incident said that it was not only this particular boy's parents but all the parent thought alike and thought more of the boy's worldly prospects than that of his soul. And this was a foolish policy and was not good for the boy himself. Though well-meant as it tended to the eventual ruin of the boy's soul; the parents were his real enemies and not his beenfactors. Mr. Satchidanandam Pillai, B.A. and an Sreenivasa Pillai in long speeches asked for support for the establishing of religious schools and for the institution of Sabhas and Lecturers. The chairman

made a most learned and impressive speech and emphasised on the importance of establishing schools and supporting sabhas already in existence, and said that the people hardly realized how the canker worm was really hollowing out the giant margosa looking ever so fresh, and the moment they realized this, they would certainly wake up to their pressing duties and see that this ancient and noble Religion did not fall a prey before Materialism and Atheism and Heterodoxy.

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The Quarterly Journal of the Mystic Society.

The last number (No. 3, vol. III.) contains two highly interesting contributions. The first paper on Srāddha (Brahmana ancestor worship) is contributedly by Mr. B. Nārāyana Iyangar and he describes the whole ceremony together with all the Vedic Mantras and in its performance and discusses the question whether they were meant for one's own ancestors or to any Devas. In the second article Mr. R. Narasimhachar, M.A., M.R.A.S., describes the temples at Talkad in Mysore Province. There are three such Temples called Vaidyesvara, Patalesvara and Maralesvara Temples at Talkad and Arkesvara and Mallikarjuna Temples situated a few miles off, and all these five form the celebrated Pañcha Lingas of Talkad, the local purana of which was summarised by the Rev. A.M. Tabard M.A. in a former paper. Some of the beauties of the architecture are described in this article, and the photogravure picture of a portion of Vaidyesvara Temple looks indeed very fine. Some of the inscriptions found take us back to the time of the Kulothunga Chola I, (1070—1188). Our famous Anapāya of Saint Sekkilar and the Temples would seem to be much older than his time. There is a fine Temple of Vishnu called Kirtinarayana situated thereabouts and which is almost covered up by sand-dunes. Mr. Narasimhachari was able to unearth an old inscription which showed that the Temple along with four other were built by the Hoysalya King Vishnu Vardhana in A. D. 1117.

"The Review" Calcutta.

There seem to be no end to Journals and Magazines nowadays but this 'Review' seems to be a welcome addition, and is well-printed and illustrated; and the articles are also of considerable interest. The number (No. 5) just to hand contains pictures of the *Pañchavati* at Nassik, God Sri Kasi Visvanath, of the Thakore Saib and Rani Saib of Gondal and is prefaced with a "prayer unto God" who is no other than the God of God's, Mahadeva. The picture of God Visvanatha is described as 'The God Mahadeva of the Divine Trinity' and shows how gross has been the misunderstanding on the subject. The sooner people are disabused of the idea the better it is for them. The most popular Hymn book among the Bengalis is the Mahimna Stotra and they do not seem to remember the teaching of the author that the Mahadeva is not the Rudra of the Trinity but the Fourth, "Sivam, Santam, Advaitam, Chaturtam."

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The Brahmavadhin. Vaishnava Number.

The last few numbers of the Brahmavadhin are becoming more interesting, as good many of the articles treat of Vaishnavism, a much neglected field, and the October-November number which was received in December is wholly devoted to it. The editorial in the last September issue is devoted to the discussion of the Pancharatra and Vaikanasa Schools of Vaishnavism and its perusal leaves an impression that these Schools differ in no respects from certain phases of Māyā Vādha School, which Ramanujah fought so hard against. According to the Pancharatri the soul is but an emanation of God; the Vaikanasa after affirming this much more fully and postulating the oneness of God and the Souls and after stating that the souls only appear as different by certain limiting conditions, says that Brahma and Rudra are the chief of the Souls and Narayana is Nirguna and He is given attributes as steps to reach him. But it is evident from their Prabhandams, this is not the teaching of the Tamil Alvars, which is more

akin to the Saiva Siddhanta than even to the Vishistadvaita Vedanta of Ramanuja. There would thus seem to be the two systems treated in the editorial, the School of the Alvars and the school of Ramanuja (*Yatindra Mata*) and the off-shoots. Tenkalai and Vadakalai. As time passes we hope these Schools will be more systematically handled and in as thoroughly unprejudiced and historical a manner as possible.

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Every one is familiar with the fabulous periods ascribed to these Alwars to which even such a Scholar as A. G. Swamin did not scruple to subscribe. But the Vaishnava writers in the *Brahmavādin* seem to exhibit no such scruples and completely throw overboard the Guru-Parampara chronology. But having done this they seem to be like anchorless boats and do not know where to fix actual dates of these Alvars ; and most of the writers are at sixes and sevens between themselves. Several of the Guru-Parampara stories which seem to be the outcome of the bigotry of a later generation of Vaishnavas have been also discredited by some of these writers, and any ordinary student of Tamil cannot but pronounce some of them, as for instance, of the existence of a Tamil Sangam with *Ekamban* at their head and 49 others (all new names unknown to the Tamil Literature) as pure inventions. And yet some of these groundless stories are availed of to fix the date of these Alvars. And these Vaishnava writers invite comparison between the poetry of their Alvars and those of the Saivite writers and would dare even pronounce an opinion as to which is the original. Comparisons are odious they say, and the least disservice they could do to their saints is to invite comparison.

(To be continued in our next)



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AND
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THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Agamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

VOL. XIII. MADRAS, FEBRUARY, 1913. No. 8.

The Saiva Siddhanta Maha Samajam—Seventh Conference.

THE PRESIDENT'S ADDRESS.

Introduction.

LADIES AND GENTLEMEN,

We have all assembled in this ancient capital of Chola, one of the three Tamil kings. It is a place not only noted as a renowned ancient city and capital of ruling dynasties, but also as a place of great literary and religious activity. It was here the great Šivajñānasvāmi, the commentator of Šivajñānabodham, unfolded his ideas of the Šaiva Siddhānta and it was here he gathered around him disciples to disseminate his doctrines. It was here that some of the renowned Tamil classics were conceived and brought forth. The Skāndapurāṇa of Kachiyappasvāmi, independently of its sanctity as a religious work is one of the leading Tamil classics and it is held in the highest veneration and regard where Tamil is spoken. This is therefore a fitting scene for the Šiva Mata Saṅgam to meet. I say that we have all assembled from different parts of the presidency. Some have come from the very extreme South, about 500 miles

from here, some have come from the extreme North, nay even beyond its confines, others have come from far and near, all with a heart yearning towards our religion and Mother Tamil. It is a source of satisfaction for us all that we have been brought together safe and sound, notwithstanding the state of the season and the difficulties of the Railway travelling, peculiar to this period of the year. Let us therefore in all humility express to Lord Siva our thankfulness for the past, and beseech His blessings to enable us to carry on the business of this Conference during the whole of to-day and the next two days and crown our work with success.

In the next place let us thank the Government under whose reigns we have been flourishing, for all the blessings which has been showered on us and in anticipation of numerous others which are in store for us. As a religious Conference, we have to be particularly thankful to them for the spirit of toleration which they have exhibited and which was unknown in India since the time of the great Emperor Asoka up to the time they took up the reigns of Government. On this score we have therefore to be doubly thankful to them for permitting every man and woman to hold his or her special views in religious matters untrammelled by any kind of extraneous interference. It is therefore the wish of our heart of hearts, that that Government should ever continue to rule over the destinies of this ancient land and that all blessings should attend on our sympathetic Emperor and the rest of the Royal family. When such are our feelings towards the benign Government which protects us, is it not with feelings of great abhorrence that we look at the dastardly attempt that was made upon the life of the Viceroy—a nobleman who has set his heart on doing good to the 315 millions of people over whom he holds his sway as the vice-regent of our beloved Emperor? It was some misguided spirit that worked in the dark to plunge the whole of India in grief. In addition to the Archana which has been performed by you this morning as I learn from Mr. Nallasvami Pillai, for the speedy recovery of H. E., let us also pray for it once more and

invoke the blessings of the most High on him. We should further I think transmit a message of sympathy at the misfortune that has befallen him and at the same time, place on record our abhorrence at the atrocious crime that was committed at the time of the State entry at Delhi; with that end in view I beg to submit the following resolution for your consideration.

"That this Conference assembled in its Seventh Session in this ancient Hindu capital beg most respectfully to express its abhorrence at the dastardly attempt made on the life of His Excellency the Viceroy, and the pain it has caused to H. E. by the misfortune that has fallen on one of his staff by that act and to assure the sympathy of this representative gathering of the votaries of the Šaiva Siddhanta which teaches universal love and abstention from inflicting even the least harm to the meanest of God's creation."

In case you approve of it, it may be forwarded to His Excellency's Private Secretary to be communicated to him. While we are engaged in this painful business, it appears to be our duty to extend our welcome to that liberal statesman who holds the office of Governor of Madras. In case you approve a resolution of welcome and congratulation may be forwarded to H. E. Lord's Pentland's Private Secretary. Though this is not a political association, as loyal subjects of the Government we are in duty bound perform the functions, and as our religion enjoins the same.

Now I come to the best duty I have to perform.

Gentlemen of the Reception Committee, I thank you on behalf of the delegates who have come from long distances, the several lecturers who have to enlighten us by performing the most important duty of this Conference and on behalf of myself, for the most hearty welcome, you have given to one and all of us. From Chingleput my journey was a Royal progress. I repeat gentlemen that I am a perfect stranger amongst you. I was living the life of a recluse at Šiva Šilam a remote and inaccessable corner in Tinnevelly District, though my brother Mr. J. M. Nallaswami Pillai sought me out and put me

here to preside over this Conference. I am aware that I do not deserve all the kindness you have conferred on me, but I shall do my utmost to merit it. With these the words I shall say a few words in connection with the subject of our Conference.

THE ADDRESS.

This is the seventh year of this conference. It is essentially an indigeneous institution. If I gauge correctly the object of the association, it is to go back to the old state of things and thus follow in the footsteps of our forefathers. This plan may appear to be a retrograde step to some, when the highly civilized age in which we are living is taken into consideration. But when you consult authentic historians, you will be convinced that I am not drawing upon my imagination. For they say that we are one of the oldest races, I should rather say one of the oldest nations of the world, that [1]*we were in southern India enjoying a high state of civilization all peculiarly our own—when the Āryans entered India*, that we were great maritime traders and as such we carried on business with the subjects of some of the greatest and oldest empires including [2]*those of King Solomon of the Bible fame*, that our literary activity was such that in the course of our commercial pursuits, we sought out Alphabets and bestowed them on most of the Indian languages which were then scriptless. [3]*This gift included the Devanagari.* More than all, our ancestors were one of the foremost of nations to [4]*worship one Supreme Deity* and it was Šiva. The last statement will be borne by the fact that the great Rāvaṇa and invincible Vāli in fair open fight were *great devotees of* [5]*Šiva*—Šiva Bhaktars. I refer to these two as noted Dravidians, and true historical spirit does not assign them

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[1] History of India by K. V. Rangasvāmi Aiyangār, p. 11.
[2] History of India by K. V. Rangasvāmi Aiyangār, p. 138.
[3] Buddhist India by Rhys Davids pp. 116, 117.
[4] History of India by K. V. Rangasvāmi Aiyangār, p. 11.
[5] Rāmāyaṇa Uttarakhāṇḍam.

the place of monsters and brutes in God's creation. When the Ramayana including the Uttarakāndam is read through carefully and in an impartial spirit, it will be seen that they were one of the highest types of humanity. Other emblems of civilization were not wanting in those days. The description given of Kapāḍapuram another name for ancient Madura the capital of the Pāṇḍiyan situated somewhere near the islands of the Eastern Archipelago, and of Lanka the capital of Rāvaṇa defy the accounts given of ancient Rome or the pyramids of Egypt. The high culture assigned to Rāvaṇa and Hanuman coupled with their great statesmanship, not to speak of their great skill in military tactics, is unparalalled even in modern times, perhaps Napolean Bonaparte excepted. The continent of Europe must take a lesson from the conditions of profound peace that existed in Southern India then, notwithstanding the fact that powerful kings with large standing armies were ruling over that region till it was disturbed by the Āryan arms. It is generally supposed that the period of this civilization was about [*] *ten centuries before the birth of Christ* or 3000 years before the present time. But I think the time must have been much anterior to this limit, when we examine carefully the various accounts given of the three academies at Madura, you will see that they will take you much beyond that period, [†] *to a period not less than 15000 years from to-day.* Some of you may hesitate to accept this statement and consider in to be a myth or a Purāṇic account, paticularly as the authentic history of man does not go such a long way. You will all agree with me that there can be no doubt of human existence at the time I speak of. If certain religionists had fixed certain definite periods for the creation of the world by God, that is no reason why we should hesitate to accept our own accounts in the direction. Scientists have taught us to explode the theories which go to

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[*] History of India by K. V. Rangasvāmi Aiyangār, p. 138.

[†] *Vide* (1) Nachchinārkiniyan's commentary on Tolkāppiyam, (2) Aḍiyārkunallār's commentary on Silappathikāram, (3) History of Tamil Literatue by Sūryanārāyaṇa Šastri.

limit the sphere of action of Almighty God and some of them have arrived at the conclusion, that man must have been existing in his present state—I mean as a rational being for over 300,000 years. Though their researches have only gone so far, they go to confirm the chronology of the Hindus which have their yugas composed of huge figures. Certain European writers are of opinion and with a good deal of truth that the Yugas were not calculated from their very start, but that the figures were obtained from a backward calculation or by a synthetic process as would be called in scientific terminology. The conclusion at which they were trying to arrive is that the calculation did not go beyond a certain limited period and when they came to that point they were confronted by the deluge. All this is due to the limitations of human knowledge or in other words owing to the fact that the world is eternal which is the view of the Šaiva Siddhānta. Thus you will see that 15000 years is nothing but a speck in the infinity of time and that there is nothing impossible in the fact that the age of the earliest sangam was before that period.

In speaking of these academies, I cannot but refer to our mother tongue which played an important part in the history of Dravidians which means Tiruviḍam (திருவிடம்) the habitation of திருமடந்தை or the goddess of prosperity. Historians tell us that it was dominant all over India and has left its mark on the names of places in particular in Northern India and on the languages to which it stood sponser to enable them to become literary. I may also point out to you that its influence was not confined to India. For the language that is spoken at the present moment *at Kamaskatka*[8] is at the North-East corner of Asia is considered to be a dialect of Tamil by eminent authorities.[9] *The language spoken by the Mories in the far-off New Zealand* which denotes the utmost southern limits of the 700 Kathams of the Tamil land from Cape Comorin as referred to

[8] History of Indian by Sir W. W. Hunter, p. 8.

[9] Indian Antiquary, vol. x, pp. 46 and 47.

in the Silappathikaram, as well as the languages spoken by the inhabitants of the numerous groups of islands between these two boundaries are similarly allied to Tamil. I may also inform you that scholars have found out that the *language spoken at* [10] *Tuscany in Italy* is a dialect of the Tamil. Researches have not sufficiently advanced so as to bring about the relationship between mother Tamil and other languages of the world, but it is said that the Chinese has some affinity to it. It is useless however to dwell on surmises. In speaking of Tamil, I have not referred to the other Dravidian tongues as they are admittedly of a common origin. [11] *The three classic languages of the world* viz., Sanskrit, Hebrew and Greek contain Tamil words in the vocabulary, though the votaries of the first may not be willing to admit the fact. I need hardly mention to you that these being dead languages, introduction of foreign words into them must have taken place when they were spoken and when the people speaking them were actively engaged in commercial pursuits with the Tamilians. The fact that Tamil words are to be found in those dead languages is proof positive of its antiquity. From it, necessarily follows the antiquity of the nation speaking that language. Scholars who are in a position to view matters with an impartial eye feel no doubt of the great antiquity of the Tamil language which means the antiquity of the nation speaking it.

From the programme to hand, I note that the majority of the speakers who are to follow me will deal with the principles and tenets of the Dravidian religion, I mean the Šaiva Siddhānta, and I am aware that they are all experts. It is not my object therefore to refer to that most important part of our religion and I do not feel myself competent to do so, my aim has been to prove the antiquity of the religion by proving the antiquity of the nation, of its language and its literature. I would now content myself with saying a word or two in passing rėgarding its further historical aspect. I have told

[10] Journal of the Royal Asiatic Society.

[11] Buddhist India by Rhys Davids, p. 117.

you at the outset that our ancestors were in Southern India enjoying a high state of civilization when the Āryans entered India, and that they had early formed the idea of a Supreme Deity. A most rational idea like this is possible only in our enlightened conditions and when the most recent historian Mr. H. V. Rangasami Iyengar says that from the beginning the Dravidians were able to maintain their languages, customs manners, unmodified to any extent by Āryan influence, we are in a position to infer, that the whole thing emanated from them or evolved out of their mind without any extraneous influence. When Dr. Pope said that the Śaiva Siddhānta philosophy is the choicest product of the Dravidian intellect he meant this and he did not think that the system was in any way borrowed from other sources. In this short paper I have also brought to your notice that the worship of Lord Śiva was prevalent in the highest circles of the ancient Dravidian society. Putting all these facts together we may feel certain, that the Śaiva Siddhānta had been perfected so as to become a cosmopolitan religion as it is now, so that it may embrace within its fold all the other religions in the word, by the time the Āryans entered India with the earlier and unsystematic portion of the Vedas. I have only stated historical facts in no spirit of disparagement or exultation and leave you to judge for yourself. By this I do not mean that our religion is without the hallowing influence of the Vedas. By a subsequent compromise we have admitted its sanctity and now follow it in all its essential details.

It is possible to speak at length on the different headings I have indicated above, but I have refrained from doing so for fear of taking up your time and detaining the lecturers whom you are impatient to hear. I have told you that you belong to a most ancient race, that your civilization was time-honoured that the fame of your language and literature had spread far and wide and that you had early formed the ideas of the Śaiva Siddhānta. These are factors that go to make a nation great. But you dont seem to realize your work, because you have not

looked back at the inspiring past. You do not see that you have been hurled down from the high pedestal which you once occupied. You do not feel that ignorance with all its concomitant evils reigns supreme around you. You do not see that the material condition of your race is far from satisfactory. You do not feel for a moment that you unintentionally treat a section of your brethren worse than brutes while in your turn you are treated in no way better. It is seven years since this system of Conferences was started and what are the results achieved by you? Year after year you meet in some important centre and disperse after delivering a series of learned lectures which are incomprehensible to the masses. I do not deny that there is some stir in the direction of our religion and our mother tongue. It is solely due to the self-sacrificing labours of ardent patriots like my brother Mr. Nallaswami Pillai and a few others. With this stir are we in a position to sit quiet with folded hands comforting ourselves that we have done our duty. You have not attained any practical results, you have not approached the masses. It will not be enough if you alone go to Heaven, but as in the case of Saint Sundaramurti and the eldest of the Pāṇḍavas you should try to take others also or send them in advance. Again I entreat you, I beseech you to look at the past and compare notes with the present. You will then find out your short comings. When other communities have been doing their best to set their houses in order we have failed to take a leaf from them. We the members of the Dravidian Society ought to cooperate with each other and bring about an improved state of things in every walk of life excepting politics which may be left safely in the hands of our Government Rulers. It is only then you will retain your lost position and reestablish your former greatness and individuality.

To attain this end the first and foremost thing we have to do is to spread education broadcast amongst our brothers and sisters on national lines i.e., education on the basis of religion and morality, mind all our own. I add this proviso advis-

edly. For imparting instruction to our children we should take care not to throw shackles which have been woven around us. If you appeal to the history of our ancients you will see that between man and man there was no distinction, and if there was any difference at all, it was on the score of the kind of soil occupied or to social position. We had no Paraiya and Pallas in those happy times, and every human being was touchable. Again in the education of our children, improved methods may suggest themselves to us by the reason of our contact with our Rulers. But we should adopt only those that are absolutely necessary. In the education of our children it is not necessary to crop their hair and have them clad in European costume. By doing so not only denationalism sets in, but poverty is courted in these hard times. It is a pity that people do not take the trouble to see things in their proper light. The habits and dress of Europeans are due to climatic conditions. Many a European gentleman has told us that if he were to settle himself down in India he would adopt the Indian dress. While such is the feeling with Europeans we go in for them at the cost of our purse and at the cost of our self respect. For an Indian gentleman in European costume does not at all look respectable and its sits rather uncomfortably on him. Again in that garb, he is neither respected by his countrymen nor by those whom he apes. Perhaps some of you may have heard of one Mr. Latchimipathi Naidu the first Indian Barrister in the Madras Presidency. When he returned from England Lord Napier happened to be the Governor of this Presidency and Mr. Naidu called on him. His Lordship was a sympthetic Ruler and he took great interest in the wellbeing of the natives of the country. The first thing the Governor told straight to his face (Naidu) was that he did not respect Indian gentlemen in foreign costume as their indigenous dress made them more respectable in his eyes. Mr. Naidu took the hint and when he made his second call he appeared before his Lordship in his national costume on which his Lordship complimented him and treated him with greater

consideration. This is what took place when I was a student in Madras some forty years ago. This is just the feeling with every European Lady and Gentleman, but seldom our youngsters pay any need to their opinions. I am afraid I have digressed from the main point, but I wish to take the occasion to say a few words on the subject as I see with intense pain what is going on around me and fear that our nationality would be lost soon. In Ceylon, the case of our people is worse, as they are fully metamorphosed from top to bottom. There appears to be a silver lining in the clouds. For there is a revulsion of feeling amongst all classes there. The object of my digression was to tell you that any innovation we may introduce ought to be a real improvement over the existing practices or ought to be absolutely necessary. In case education is imparted on the lines indicated by me, it is my humble view that the difficulties we meet with every day, socially and otherwise and the inhuman practices that are in vogue may disappear gradually. As I have already submitted, hearty cooperation on the part of the members of the Dravidian Society is necessary. The raising of funds is always a great bugbear, but they should be forthcoming and one should be prepared to practice self-sacrifice. I am aware that the generality of our people are poor and their contributions cannot be of much consequence. But if every householder would honestly put by daily a handful of rice or anything else which he has to put into the boiling pot, he would see that at the end of the month he has amply provided for the national cause. As it is drops that make the ocean, every small collection will tend to swell the coffers of the community and assist it in raising itself from its fallen position. I have not thought it necessary to dwell on all the aspects of national education, but only touched the main points.

Perhaps it has not been usual with this Conference to touch on some of the subjects referred to by me but as you are the representatives of the community I have ventured to put before you my humble views for raising it from its present position; it is for you to accept them or treat them in any

other way you deem fit. But there is no doubt that you are doing good, in order to serve the national cause in a way. But academical discussions on language and religion alone are not enough for the purpose. We should carry our brethren who are immersed in darkness with us.

I once more exhort you, ladies and gentleman, to do your duty to your country. I once more entreat you to look back at the time, to receive inspiration with regard to the future, and do what your conscience dictates to you.

I am aware that there are people who may find fault with us for attempting to improve the condition of our community, instead of working towards the attainment of the cause of India as a whole. It is only when parts of a house are put in order the whole edifice would become renovated. This is what every other community excepting ours is doing at present. It is therefore necessary that we should take stock of our short comings and wants and rectify them before the cause of the Indian nation as a whole is taken up.

With these words I bring this short address to a close, but before doing so, taught by experience, I beg to make an appeal in connection with the performance of my duties and trust that you will grant it in an indulgent spirit and pardon me for making the request.

I have already told you that while I was leading the life of a recluse at Sivasilam in a remote corner of the Tinnevelly District you sought me out and brought me here to occupy the chair during the three days. The office of the Chairman of a meeting is no ornamental or sinecure one. It is a necessary office and has its onerous duties. It is to keep order and see that no confusion prevails. If I fail in my duty, the responsibility is yours. But we should co-operate with each other and see that there is no failure on the part of anybody. I believe you remember that in investing me with the powers of the President of this Conference, you have surrendered for the time being certain rights inherent in you. In that circumstance you are under an obligation to enable me to perform the functions

pertaining to the office. Bearing this in mind, I beg you to see that there is no occasion for me to call anybody to order. When an opinion is expressed from the chair in connection with any matter coming before the Conference, that opinion should be accepted unreservedly. When any lady or gentleman wishes to address the meeting or to make a proposal she or he should only do so with the permission of the chair. The lecturers should be so pleased as to keep within the time prescribed in the programme and should not clamour for more time or appeal to the audience. In case the audience finds a lecture very interesting and wishes that it should be continued encroaching upon the time of others the matter should entirely be left to the president for his decision. You are respectable ladies and Gentlemen and not school going children. I am aware of this. But in my anxiety to see that everything goes on well and smooth I have made these humble requests and beg you to pardon me for any apparent incivility or want of consideration you may think I have shown you. Again begging you to pardon me I close this address.

VIRASAIVA RELIGION—ASHTAVARANAM.

The Virasaivas of the Karnataka Country are greatly thankful to the promoters of the Saiva Siddhānta Conference for starting a movement in which the greatness and the all-usefulness of the Saiva Religion is made known to the world in the course of which the existence and usefulness of the hitherto unknown Virasaiva Religion is also made known by its members being allowed to deliver lectures in the conferences and its members being allowed to contribute articles on Virasaivism to the well-known and widely circulated Saivic Organ called the Light of Truth. When Saiva Siddhānta Conference was held at Ramnad, the Saivic promoters were kind enough to elect a Virasaiva of prominence as president and to permit a number of Virasaivas to deliver lectures on Virasaivism. But among the Virasaivas themselves, the work of Saivic progress is not satisfactory. While the Saivas of the Tamil country are doing all their best to improve the cause of Saiva Religion in every way, by starting a journal in English in which all about Saiva Religion is written, by translating excellent Saiva works in Tamil and Sanskrit into English, by writing lives of Tamil Saiva Saints in Tamil and English and by doing various other things, the Virasaivas of the Karnataka Country remain doing nothing in the spiritual field though they are doing some feeble work in the worldly sphere. There are innumerable classic works in Sanskrit, Telugu and Kannada which require to be translated into English by doing which only the existence and usefulness of a specific branch of Saivism can be made known to the world. The well-to-do and educated Virasaivas are wanting in fire to strive for all these things. This is the misfortune of Virasaivism. Be this as it may. Having said so much about the condition of Virasaivism at present and having offered sincere thanks to the promoters of Saiva Movement for their kindness in giving encouragement to the pitiable members of Virasaiva Religion to utter something in the Conferences

&c., I now beg permission to come to my subject. The subject that I have chosen for delivering to-day is what is called *Ashtāvarana*. The text of the Virasaivas consists of three things viz:—Shatsthala (six steps to salvation), Ashtāvarana (the eight protections) and Panchāchārā (the five religious observances). These three things are really not separate from each other. In the Shatsthala, the Ashtāvarana and Panchāchārā are embodied. The shatsthala is peculiar workmanship in which everything is included. In it, the Karma Kanda, the Jnana Kanda, the Yoga Kanda and Bhakti Kanda are included. In it, the 101 sthalas from Pinda to Jnānasūrya are included. In it, the five elements and the Atma are included. Within it, the Pindānda and Brahmānda are shut up. There is nothing beyond it. It is Brahma, appearing to the world in six forms on account of vibration of the Sakti which is connected with Siva (Brahma) as the smell with the flower, as the taste with milk and as coldness with the moon's rays. There is much to say about Shatsthala. But as my subject is Ashtāvarana and as the time within which I shall have to finish my lecture is short, I shall have to satisfy myself with confining myself to saying a few words about Ashtāvaranas. As I have already stated, this Ashtāvarana is not separate from Shatsthala. When a Bhakta is practising shatstha, he meets with the downward opposition (Pravritti) of Saktis which prevents him from ascending to-wards Mukti. So, according to the prescriptions, he makes use of Bhaktis which resist Saktis and helps to make upward progress (Nivritti). In this struggle, various kinds of temptations of the world come and besiege the Bhakta and trouble him. To be undisturbed by these, the Bhakta is directed to make use of what are called Ashtāvaranas which are Guru, Linga, Jangama, Vibhūti, Rudrāksha, Pādodaka, Prasāda and Panchākshara. These Ashtāvaranas are like the eight fortresses which protect the Bhakta from the siege of worldly temptations. Some account of the greatness of these Ashtāvaranas, I give below in brief.

(1) Guru:—The Guru's shape is the source of meditation.

The Guru's feet are the source of worship. The Guru's words are the source of Mantra. The guru's kindness is the source of Salvation. Guru is father. Guru is mother. Guru is God. There is nothing beyond Guru. A sathbhakta should make 'ashtanga pranamam' before the Guru on the land and offer prayers to him. The sixty-eight Thirthas, the seven oceans, the eight mountains, the planet and stars and the thirty six tattvas are all in the various limbs of the Guru. The Sivasāsanas say 'Nagurorādhikam'.

(2) Linga :—All the movable and immovable things in the world and the three worlds shine in the midst of Sivalinga. There is nothing beyond Lingam. Linga is indestructible. It is free from vicissitudes. It is indivisible. There is no other thing which is like it. If one worships Sivalinga in any manner, he is sure to get Salvation. As long as there will be no death, as long as there will be no old age and diseases, as long as the senses are not weakened, so long one should worship Linga.

(3) Jangama :—Jangama devoid of shape and non-shape. It is free from desire and non-desire. It is beyond Nāda, Bindu and Kalā. It has traversed beyond Veda, Sastra and other things. It has no beginning, middle or end. It is eternal bliss. A Bhakta should worship this Jangama and offering Prasāda of this jangama to Ishta Linga, should swallow it. Brahmanas are Gods on earth. Jangamas are Rudras on earth. Of these two, Jangamas are great.

(4) Vibhūti : – Vibhūti prepared from the Cowdung of cows known as Nandi, Subhadri, Surabhi, Susila and Sumani born from the five faces of Siva known as Sadyojata &c., is to be besmeared on the body. If done so, age will be increased. The Vibhūti should be besmeared on head, forehead, neck, shoulders, elbow, wrist, breast, naval, sides and back. The Vibhūti should be besmeared after uttering Panchākshari. Such a person as does so will get all his desires and attain salvation.

(5) Rudrāksha :—When Parameswara, at the time of Thripura Samhara, opened his eyes, there fell water from them

From this water, Rudrāksha trees were born. If one names these Rudrākshas, he will get the Phala of giving one lakh of cows as alms. If he sees them, he will get double that Phala. If he wears them, he will become Rudra himself. If he wears, according to prescribed rules, Rudrakshas of various kinds from Rudraksha of one face to Rudraksha of fourteen faces, he will get great rewards.

(6) Pādodaka :—If Pādodaka of Guru, Linga and Jangama is worn on the body, Prārabdhas of previous births such as Sanchita, Āgāmya &c., will be destroyed. If it is worn on the head, all the catastrophes will be removed. If it is drunk, immediate salvation will be obtained.

(7) Prasāda :—A Siva Bhakta should offer all things to Guru, Linga and Jangama and then eat their Sesha. He should not, even out of carelessness, give the said Sesha to place, beasts, water, &c. This Prasāda destroys all sins. It is like the Badabanala (inner fire) to the Sea of Sorrow. It burns up poverty. It gives the four kinds of Purushārthas. It gives Sujnāna (spiritual knowledge).

(8) Panchākshari :—By uttering Panchākshari, all sins will be destroyed. Death, disease and other things will be destroyed. One will get salvation. One will be free from the fear of Yaksha, Rākshasa, Pisācha, Graha and Ugrasarpas. When one is on bare ground, when he is on bed, when he walks, when he is on cot, he should not utter Sivamanthra, but should only meditate upon it remaining silent without uttering any words.

Thus, I have stated, in brief, some account regarding the greatness of Ashtāvarana. I pray that Almighty God Siva will bless all mankind and all living things and will ever continue to give to our promoters of the Saiva Siddhanta Movement the same firmness of will, vigour of purpose, and undiminishing energy to plod on with their work of Siva Cause. With this. I close my lecture.

J. B.

WHAT IS GOD.

Certainly no man, and in our opinion no invisible spirit of whatever rank, can so fathom a mystery as to fully describe, define and comprehend God. Mortals can describe and comprehend only what is inferior to themselves: and so, functioning upon the finite plane of existence, they can never grasp and define the infinite. In the conic sections, two mathematical lines may eternally approach and yet never meet.

But every man and woman has some opinion of God; and the inalienable right, also, to express that opinion. Hence the following:

"God is absolute Causation."—Proclus. "God is the Great Positive Mind—A. J. Davis. "God is the Supreme Power of the Universe."—A. R. Wallace. "God is love."—The Apostle John. "God is our Loving Father in Heaven."—Channing. "God is our Father-Mother."—Ann Lee. "God is the Infinite and Eternal Energy from which all things proceed."—Spencer. "God is that power, not ourselves, which makes for righteousness."—Arnold. "God is Absolute Being manifest throughout all nature as Energy, Life, and the Consciousness, as Love, Purpose and Will."—Peebles. "God is the Infinite Oversoul."—Emerson. "God the Supreme Being, is not God apart from the universe, but immanent and actually incarnate in it as Life and Will."—Lodge. "God, the intramundane and transcendant potency, and life of all things that were and are."—Sankhya.

The conceptions of Proclus, Jesus and A. J. Davis, relating to the divine presence, are taken as the foundation of reasoning among Spiritualists because they are the most concise.

While there is everywhere manifest an infinite and eternal energy—God, pure spirit,—there is something that is not God. For the want of a better descriptive word we will term it

substance, the negative side of Being. If all is God, as the enthusiast sometimes states, then cause and effect are one, which negates all logic. This inconceivable realm of substance, that is, nebula, monads, atoms, electrons, fire, dust and infinitesimal entities when manipulated and moved upon by spirit force, become matter, a temporary appearance, cognized by the sense perceptions; we say temporary, because granite itself, submitted to a very intense degree of heat, melts, becoming a liquid, a gas, vanishing into the invisible. Every appearance however, must have a corresponding base—a reality. None will contend that the thing moved, moved itself, or that the thing developed, developed itself, or that the thing evolved, evolved itself, independent of some causative propelling power. Never a machine manufactured a machine of itself. Life springing into conscious existence from non-life, is as irrational and as unthinkable as the derivation of something from nothing. Neither man nor ennobling religious emotions originated from the chance force friction of atoms, nor from any blind, polarized Interblending of unreasoning molecules. These of themselves could never produce such desirable and magnificent fruitage as morality and religion,—that religion of love and truth that characterizes Spiritualism.

J. M. P.

"THE SPLENDID SHRINE".

The following note was sent to "The Indian Patriot" and the "Hindu" for publication by Mr. J. M. Nallaswami Pillai.

You have been good enough to extract a contribution of one Rev. Mr. Horton to the *Daily Chronicle* in your issue of last evening. I do not know what there is excellent in it which induced you to reproduce it. The glories of the ancient Temple are so well-known that it does not require the praise of this globe-trotter. The worries of a cart journey have been experienced by most of us and this does not require several paragraphs for itself. But it is in the veiled strictures

on Hinduism and in proclaiming the shame of India that the article embodies, lies the venom. Hitherto we were familiar with the crude notions of a certain class of orientalists that the conception of Rudra-Siva was derived from the South Indian Aborigines. But this Mr. Horton has a new theory. It is the conception of the goddess Minākshi that is South Indian and which is united to the Āryan conception of Siva. Then he exhibits also what Professor H. H. Wilson calls his impure fancy,' in stigmatizing the Siva worship as "the worship of the reproduction of the species; and the representation of the unseen God in forms sometimes grotesque, and sometimes indecent, never beautiful" I cannot offer anything better than one or two passages from Professor Wilson's works in repudiation of this vile calumny.

"There is nothing like the phallic orgies of antiquity; it is all mystical and spiritual. The Linga is two-fold, external and internal. The ignorant who needs a visible sign, worship Siva as a "Mark" or "type"—which is the proper meaning of the word "Linga",—of wood or stone; but the wise look upon this outward emblem as nothing, and contemplate, in their minds, the invisible, inscrutable type, (Alinga) which is Siva himself. Whatever may have been the origin of this form of worship in India, the notion upon which it was founded, according to the impure fancies of European writers, are not to be traced in even the Śaiva Purāṇas." (H. H. Wilson on the Purāṇas, p. 72.)

"The worship of Śiva, under the type of the Liṅga, it has been observed, is almost the only form in which that Deity is reverenced. It is also perhaps the most ancient object of homage adopted in India subsequently to the ritual of the Vedas which was chiefly, if not wholly, addressed to the elements and particularly to Fire. How far the worship of the Liṅga is authorised by the Vedas, is doubtful, but it is the main purport of several of the Purāṇas. There can be no doubt of its universality at the period of the Mahommedan invasion of India." (H. H. Wilson, M.A., F.R.S. in "Hindu Religions" p. 139.

As regards the grotesqueness of the Hindu deities, I would leave Dr. A. K. Kumaraswami to answer. After quoting the following text from *Sukracharya*,

"It is always commendable for the artist to draw the images of gods. To make human figures is wrong, or even unholy. Even a misshapen image of God is always better than an image of man, however beautiful," he proceeds:–

"The doctrine here so sternly stated means in other words, that imitation and portraiture are lesser aims than the representation of ideal and symbolic forms: the aim of the highest art must always be the imitation of the Divinity behind all form, rather than the imitation of the form itself. One may for instance, depict the sport of Krishna with the Gopis, but it must be in a spirit of religious idealism, not for the mere sake of the sensuous imagery itself. In terms of European art, it would have been wrong for Giotto or Botticelli who could give to the world an ideal conception of the Madonna, to have been content to portray obviously earthly persons posing as the Madonna, as was done in later times, when art had passed downwards from spiritual idealism to naturalism. So also Millai's later work has a lower aim than his earlier. In India also, the work of Ravi Varma whose gods and heroes are but men cast in a very common mould is "unholy" compared with the ideal pictures of Tagore." *(Aims of Indian Art.)*

If missioneries in India are respected and loved it is because of their own goodness and self-less work and not on account of their religion. And if anybody brings discredit on the religion, they are missionaries of the type of Mr. Horton.

J. M. N.

NAMMĀLVĀR'S TIRUVIRUTTAM.

(*Continued from page 285 of No. 6, Vol. XIII.*)

Verse 29. (*I-nn-anna-tûthu.*)

Heading.—The Bride rebukes unserving swans.

Text.—*That* greatness which high birth brings, these swans lack, alas!

That, "here, a fair one, lacking other messenger,
Thus humbly prays us as her messengers to go,"
They do not feel; hence, they my message have not borne,
But, with these females, roam; Could it their *nature* be,
To bear no females' errands to the world of th' Lord—
Whose hue is like that of a blue-streaked lightning flash?

Explanation.—Our Seer, in his distress, through mediators longs
The news of his distress to send the Lord, but finds,
Though he in many a quarter application made,
None would such mediatorial office undertake
Vexed by this, he cries:—"While these for their own ends stir,
Unwilling they 're, alas! to spend a thought on ours!
They will not thus reflect:—The Goal he'd send us to,
Transcends all other goals. Ken ripened into love
And sim'lar fitting qual'ties, he thinks we possess.
Other resource he lacks. Hence 'tis, he ventures us
To ask; thus, e'en forgetful of his status as
A soul resigned, takes his work into his own hands!'
That they reflect in any such mode, they don't show,
By me vouchsafing in reply a single word!
They, on the contrary, roam in the company
Of those who 're dear to them and with these please themselves!
Could it be natural to them to think—they shouldn't,
Dependents such as I am, introduce into

The Heaven of the Lord of all—whose Form shows He 's
The object (1) of thought here and (2) of enjoy'ng in Heav'n ?
Them, high birth hasn't unselfish made ! Of no use are
Their pureness natural and other excellence ! "

Verse 30. (Annam-jel-vir-um.)

Heading.—The Bride, by her Lord's absence grieved, entreats (1) swans and (2) Vandānam birds, to bear her message to her Lord.

Text.—(1) Ye flying swans ! (2) Ye fly'ng vandānam birds !
Bowing to you, I beg of you this boon :—
Whichever of you might reach first,
My bus'ness please forget ye not* ;

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* (I) Cp. the following passage of Sri Harsha's Naishadha-Kavya, where the Empress Damayanti sends a swan as her messenger to her Lord—the Emperor Nala :—

" Tava vartmani " &c., which I translate as follows :—

" (1) Blessings attend thy journey's ev'ry stage !
(2) God be pleased us to soon unite again !
(3) Thy journey's aim completely be achieved !
(4) Bird (—fly'ng with Wisdom's and Devotion's wings) !
Remember us when comes the nick of time !

(II) Cp. too Psalm 24, Decade 51, *v.* 5, which I translate thus :—

" This servant's Benediction too, convey the Lord ! " (= " Adi-y-en-a-k-k'um porru-min-e ! ")

The " Hamsa-san-desa " or " Message conveyed through a swan " is a classic poem of two cantos by our Holy Sage Vedāntachārya. It has been prescribed by the University of Madras as a Sam-skrit Textbook and is possessed of masterly commentaries by (1) Pandit Appaiya Dikshitar, (2) His Holiness Parakala-svami, and (3) another author.

The " Megha-Duta " or Cloud-Messenger " is a masterpiece of our master-poet, Kāli-dāsa, rendered into English verse by Professor Wilson, and possessed of the masterly Sam-skrit commentary of Pandit Mallinātha.

In th' company of th' Lord of Heav'n—
Who, as Kṛishṇa, incarnate came,
If you should meet my foregone heart,
'fore gone
Please to the latter me describe,
And of that grandee thus enquire :—
" Sir, won't you still go back to her ?
Is this conduct worthy of you ? "

Explanation :—Our Seer at last finds Friends who would his message bear,

And thus tells them the bus'ness he wants them to do :—
" Your walk and speech and inward pureness make you great !
Thus qualified you start to reach the Goal Desired !
Follow'ng your lead, others too t'wards the same Goal go !†
Adoring you I pray ; *Goal*-like, I honour you,
The Lord Himself—who is the Goal, Having declared—
' My Servant shall be, like Myself, ever adored.' (=' Sa cha pujyo yatha hy Aham' ?)
' Whichever of you might reach first,
My bus'ness please forget ye not ; '
No technical precedence-rules
'Mong you, be made to cause the least delay !
My heart, which I sent after Kṛishṇa, with Him stays ;
And, by His Stooping won, in Heav'nly Bliss is steeped !
Please try to bring it back to me ;
Better than pond'ring 'thout enjoy'ng,
I take non-pondering to be !
I'd, by *forgetting*, 'scape my grief ! "

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† When question of going to Rome arose, Dante
Said : Who 'd go if I stay ? who would stay if I go ?

Verse 31. (Isai-min-gaḷ-tiḍhu.)

Heading.—The bride's grieved that the clouds her message don't convey.*

Text.—Towards the strong-based peak of Vem-kat-Mount Blest —where

(1) Fine gold and (2) precious gems, in all directions, rays,
Like lightning, flash, their journey, lightning-clouds begin.
Though asked to bear my message, these seem not to heed;
If I pray, say'ng—"Sit on my head!" they 'd go perhaps!

Explanation.—I. The Friends who undertook our Seer's message to bear
And bring his heart back, changed their mind, reflecting thus :—
"From th' Lord, our Seers heart can't be torn e'en by Himself, (*Vide* Psalm 24, Decade 7, *v.* 3. = "Tan-um-gil-l-an.)"
Almighty as He is; How then can *we* do this?"
On this, our Seer, seeing some gen'rous souls set out
As pilgrims to th' Blest Vem-kat-Mount, applies to them
Say'ng—"I pray you, bear ye my message to the Lord!"
II. The Lord Himself bids: "Bow to those who lead to Me!" (="Tad viddhi pranipatena" &c.—Gītā, 4, 34.)
Know'ng this, shunning familiar speech, our Seer doth pray :—

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* Cp. the corresponding sentiment in Kāli-dāsa's Megha-Duta (see the end of the asterisk-note to the last-preceding verse in this Hymn), Canto I, *v.* 5, which I translate as follows:

"Aren't souls—suff'ring from love-brought pain,
By nature apt to beg th' aid of
Both $\frac{\text{reas'ning}}{\text{knowing}}$ and $\frac{\text{unreas'ning}}{\text{unknowing}}$ things?
All things—be they rational or not?

Cp. too the following passage of the Rāmāyana "Striys viddhas, taranyascha" &c., which I translate as follows:—

"Famed ladies, old and young, at morn as well as eve,
Devoutly worship *ev'ry god* for Rāma's sake!"

" In ev'ry part of th' Vem-kat-Mount abound souls—whose
Essence and qual'ties, bright as gold and gems do shine!
The Lord as manifest in this Mount, kindly bids:—
' Under My Feet well entering, ye servants thrive!'
" The Lord of Hosts—whose Feet are all souls' Refuge Firm,' (Psalm 24, Decade 2, v. 10. (="Naraṇan-Tiṇ-Kaḷal.")
Thus dwells in th' Vem-kat Mount – named too th' Collyrium Mount.
To *this*, ye gen'rous—shining—souls! as pilgrims go!
To you, hence, I my message humbly would entrust!"

Verse 32. (*Mekam-gal o vuraiyīr.*)

Heading. The Bride, her Lord's resemblance notes and it describes. (Cp. *v.* 38.)

Text. Clouds! say *how* you 've found means to gain for you th' likeness
Of the Blest Body of the Lord of Bliss....Is it
Because, to save souls, you bear waters pure and through
The heavens range and work your bodies till they 're pained
Like souls who practise Saintly Discipline, that God
This boon (of be'ng like Him) to grant you hath been pleased?

Explanation. I. (1) Arrived at that devotion's height
Which makes souls, Mediators seek,
(2) Having sent his heart after th' Lord
Of th' All-transcendent Heav'n itself;
(3) And pond'ring with impatience those
Who perfect as the Lord have grown,
Our Seer, in waking vision, $\frac{\text{sees}}{\text{sights}}$
Souls who have God's resemblance gained (*Vide* the texts: (1) "Paramam sāmyam upaiti." Mund. Up. 3. 1. 3; (2) "Mama sadharmyam a-gatah." Gita, 14. 2; &c.)
And them addresses th' follow'ng speech,
His query 'bout goal-reaching's means,

Having gained no reply from them :
"' Whoe'er God's people serves, doth best serve God '.*
Saints range.
All through the earth, show'ng souls this Flawless Blessed
Path ! (Psalm 5, Decade 2, *v.* 6).
Thus, ev'rywhere, you too range, with the water of
Grace and th' like Attributes being completely filled!
For others' sake, your own fatigue you do not heed.
Hath you, this Highest Discipline, God's likeness giv'n ?"



* *Vide* the text :—"Tadiyārādhanam param "
"Higher than e'en the service of the Lord,
Serving His servants Ho is pleased to deem !"

IRUPA-IRU-PAHTU

OF

Sr. ARUṆANDI ŠIVĀCHĀRYAR.

(Continued from page 202, Vol. XIII, No. 5.)

Before Thy Grace this darkness cannot stand.
I Have no eye; how did I know this then.
Oh Father, crowned with garlands fine, Oh king
Of Veṇṇai Town, deign to remove my doubts.

NOTES.

The soul has no intelligence of its own; *i.e.*, it is not self-luminous, like the eye itself, whiich can see in the light of the Sun or in lamp light, and is covered by darkness also; no darkness can dim the self-luminousness of the Lord. Though the Pāñcharātra system insists on the aṇutvam of the soul, yet it is surprising it calls the soul and God self-luminous (svayam-prakāša) at the same time, and attempt is made to prove it by a syllogism. (Vide *Yatindra Mata Dipikā*, p. 110, A. Govindāchārya Svāmin's translation). If so, we should have to seek for another definition of *Svayamprakāša*.

"It is by nature blissful (or essentially joyous); but infected by environment (upādhi), falls into migration," (vide *Yatindra Mata Dipikā*, p. 120) and yet this is self-luminousness.

The answer to the riddle propounded in the text is that the soul does not perceive its bondage so long it is in bondage. It is only when it get rids of it, it understands by way of inference. As Saint Umāpati beautifully puts it in his *Tiruvaruṭpayan* (Light of Grace) that the earthly darkness though it veils our eye shows itself, but *Āṇava* when covering us does not even show itself.

With thy consort Whose face is like the moon
To grant me bliss, In Veṇṇai Thou didst rise
And fill my heart and make it bright and show
To me Thy endless Nature and mine own.
And so, if my own truth and greatness 'am.
To state, Oh Lord, to the ends of this earth,
I did stand as the all of what I knew.

And yet, Oh Chief, my whole in senses low
Was merged; and sore confused five states I gained.
Leaving, I died, and gained new birth, weigh well.
If my presence in all, or my being merged
In body, or sojourns in hell or Heaven
Which of these three is my true state, say Lord.
If out of nothing nothing comes is true
Then same cannot be small and great at once.
If this to souls in dwelling in elephant
And ant be compared, this of body is
True, not of intelligent soul. If said
The soul doth cognize as per body it gained
This can't be, as then I should know from where
I left in long long succession from yore.
Being the least of least and greatest of great
Is privilege Thine and not mine, Oh Lord
Ever sweet to me, be pleased to answer me.

NOTES.

The truth is as stated by the author himself in his other work, the soul is neither Aṇu nor Vibhu in the true sense of these words, but its omnipresence extends to the whole of the particular thing it is united to at the time, on account of its nature of becoming one with whatever it is united to, which doctrine is no where set forth in any of the ordinary schools. In union with the body, though limited by the body, it is all over it, and its intelligence though perfect of its kind and pure finds play only so far as allowed by the particular body it dwells in. In union with God also, it becomes one with God, as a drop of ink dropped into a tumbler of water spreads through and through the whole body of water in the tumbler, and would even spread and spread in the whole body of the ocean water when dropped in it. The intelligence (Chaitanyam) of the soul and intelligence of God, though called by the same name, have nothing in common and belong altogether to different planes or centres. The author of Yatındramata Dipikā and his forbears have been evidently misled by this verbal resemblance in propounding the syllogism, and in making the Intelligence of God and that of man the same and self-luminous. But if the theory of Śaivties as to the nature of the Deity of Yatindramāta Dipikā be accepted, then it will stand to reason that the intelligence of this Deity and the soul should be the same. The

difficulties of the Vaishṇava philosophy and system often lie connected with the particular Personality of God which they have set up as their Ideal, as for instance for their fondness for the term *Saguṇa*.

Being Pure Chit, God knows no limitation and obstruction and His full and undivided Presence is felt in the least of the least and the greatest of the great. (Vide my Śivajñānabodham, pp. 30 to 32.)

The five states are Jāgra, Svapna, Sushupti, Turiyam and Turiyātitam, and the next verse has reference to this.

Of these five states when I stand in the first
The other four I do forget and could
Not know even when I try to recollect.
Oh Meykaṇḍadeva, how then these states?

NOTES.

These states are endured by the soul owing to the change effected in the physical body itself, and the passage could not be understood directly but only by inference.

What proof is there that I exist, O Truth
Of Veṇṇai girt by Peṇṇār That didst show
In Human form to make my sinful self
Thy slave, Oh Rudra Paśupatiḥ
If by going through avasthas, I am known
I do not know each and get rid of it.
If this change be due to Time and the rest,
Then I need not the help of Māl and Brahm
One organ does not know the other one.
If truth is known, one organ knows not the rest.
"Jaḍa, They are; To self is action due."
If so, I must know how I act on them
Enjoy and with the organs I do join.
Even when the organs are all joined, I can
Perceive through only one sense at a time.
Nor do I know how they cease in union.
If said, I have no self-intelligence
And understood with Thine, Thou hast become
My organ, and Thy greatness will be lost
Then I am Brahm, I need no Lord like Thee.

Hear me Oh Father Oh my King,
As in my presence, my own sense is nought
I could know neither myself nor Thyself.
Nor could I know in union with Thee
Oh my rare Help; my Eye, The God of Gods
Ocean of grace, how did I know myself?

NOTES.

What proof is there that I subsist? In union with the senses and higher organs in Bandha I become merged in them, identify myself with them, and lose my sense of identity. In union with God itself, I cannot be conscious of myself nor of God. Is it not because of this that Buddhists and agnostics, and crypto-Buddhists and idealists have denied the separate existence of the soul. Neither in Bandha nor in Moksha, can the soul perceive itself or God with object consciousness, and it is only when this consciousness is lost and God-consciousness is obtained, the Sivānubhavam can be gained. In any state of object consciousness there is duality, and with duality, God-consciousness cannot be attained.

Oh Sea of Bliss, Sugarcane of Veṇṇai
My Eye! when I was merged in Mūlādār
In body, which are tatvas which gave light?
And united to which did I gain light?

NOTES.

See for detailed explanation in Siddhiyār, as to how the tatvas are united to the soul and how they influence the soul's progress at all stages. But for its evolution through this body composed of the tatvas, Pāsatchaya cannot be secured, and they act like the fuller's earth, itself dirt, in cleansing dirt.

The Hindu idealists pursue the same steps as the Siddhāntis in distinguishing a spirit or soul or chaitanyam from the body and other material environments, and proceed straitaway to identify it with the supreme spirit, simply because similar names are used here and there without noting the decided way in which they are distinguished by the use of such terms as Īsa and Anīsa, Ātmā and Paramātmā, and Purusha and Paramapurusha, and Jiva and Deva; and they are spoken of as two dwelling in the same cave.

(To be continued.)

INDIA—A PEEP INTO HER PAST.*

The science of Geometry is thought to have been the invention of the ancient Egyptians, and the occasion of it the annual inundations of the Nile. A similar argument may be urged with far greater plausibility in favour of its having originated in India, since many parts of this extensive region are annually overflowed, not only by the Ganges, but by many other considerable rivers far more rapid and desolating than the river of Egypt. It was a custom of very ancient date, and of almost universal prevalence in Asia, for great monarchs and commanders of armies to carry in their train certain persons, whose office it was to measure the roads and describe the provinces through which they passed. These itinerants proved afterwards of the utmost importance to the geographer and the historian; and hence Abul Fazel, the secretary of Akbar the Great, was enabled to give so accurate an account as he has afforded us of the geography of the Indian *Subahs* in the celebrated book which bears the name of that emperor. The old Indians themselves seem to have been more than usually attentive to geographical accuracy, for, according to Strabo, the Geographer, they erected Columns, inscribed with directions for travellers, and marked with the distances of the several cities one from the other. But, however the Indians might have been acquainted with the geography of their own country, it will presently appear that they were miserably deficient in the knowledge of the other parts of the globe.

INDIA was a term applied with the greatest latitude by the ancient writers of Greece and Rome, whose ideas of the geographical divisions of this portion of the globe were exceedingly confused and inaccurate. Not only a considerable part of Scythia, by the denomination of Indo-Scythia, was comprehended under that title, but the appellation was extended to countries still more remote and unconnected; even to Ethiopia

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proper, and the distant nations of the torrid zone. This circumstance will appear less surprising, when it is considered, that, in the early ages, the Red Sea itself was frequently included under the general title of the Indian Sea, to which it is so near a neighbour, as well as the Persian Gulf to be a branch; that all those countries, extending on each side of the Red Sea, were called indifferently India or Ethiopia; that even at this day the Asiatics in general understand the term *India* with considerable license of meaning, and that the Persians in particular give the name of Siah Hindu to an Abyssinian or a modern Ethiopian.

In fact so little did the ancients know of their limits and divisions, that both India and Ethiopia were used as general terms to signify any remote uncivilized country: and in this sense Virgil is to be understood in the sixth Æneid l. 794, where Æneas, in the shades is informed of the future glory of Agustus as also in the eighth Eclogue l. 44. where a similar notion is expressed. Many other passages might be adduced if necessary from various authors to prove that obscure and erroneous conceptions prevailed among the ancients concerning India and its inhabitants.

It was not until the expedition of Alexander, described with such accuracy by Arian, and with such elegance by the more ornamental pen of Quintus Curtius, that this remote region became more particulary known to the Greeks. Of how little genuine information upon this point even they were previously in possession, is evident from the gross mistake into which that prince, who was by no means an inattentive observer of nature, nor unaccompanied, we must suppose, by men of science in his Indian incursion, unaccountably fell, in imagining, on his arrival at the Indus, that he had discovered the sources of the Nile. That mighty river, he supposed, after rolling through immense unexplored deserts, poured by some unknown tract, its rapid stream into Ethiopia, where it lost the name of Indus, and assumed the appellation of the Egyptian river. He was confirmed in this strange conjecture, by the appearance, says Arian, of crocodiles in the Indus and of beans growing on

its banks, similar to those which grew on the shores of the Nile, as well as by the recollection that Homer had called the Nile Ægyptus, on its entering Egypt; a circumstance which seemed to prove that it acquired, in its progress, the name of the various countries through which it passed. Experience, deligently sought and finally obtained, after a long series of peril and difficulty, taught the Macedonian invader, as far at least as his army penetrated, a truer notion of the geography of India.

The natural and ardent avidity of mankind, after whatever delights by its novelty or astonishes by its singularity, induced, however many of those who fought for glory in an Indian campaign, in some instances to listen with too ready an ear to the exaggerated tales which national bigotry reported; while the desire of human distinction urged them to multiply those fictions, in order to excite more forcibly the attention and secure more permanently the admiration of their countrymen. Strabo, who was a writer equally learned and judicious, severely censures Magasthenes, an officer of high repute for Literature, and of exalted station in the army of Alaxander, for the absurd and incredible stories he propogated concerning the Indian country and the Indian people. At the same time, he gives us himself, in the fifteenth book of his invaluable treatise of Ancient Geography, the most authentic and faithful accounts at that time known of the divisions and sub-divisions of India, interspersed with many sublime moral reflections and entertaining historical relations, which mark him not only as a man of taste and erudition, but also as a profound philosopher. Indeed, nobody could possibly write on that subject with a better grace or more indubitable information than himself, as he had added practice to theory, and had travelled over half the countries which his instructive volumes describe. After this particular mention of Strabo, it would be unjust not to take any notice of Ptolemy, the greatest mathematician and astronomer of his age, whose geographical history and tables must ever continue to be of the most important use to those who tread that barren path of antiquity. Born in the neighbouring kingdom of Egypt,

he had every opportunity of exploring, he is therefore entitled to every credit in elucidating, the subject of which we now treat; and accordingly both Ptolemy and Strabo are constantly consulted as the most certain guides in illustrating the geography of ancient countries.

The rich and extensive region of India according to these and other respectable geographers of antiquity, was divided by the river Ganges into two grand portions, which they denominated. India intra Gangem and India extra Gangem; a mode of division that still very generally prevails. Of India intra Gangem, the principal theatre of the events recorded in these pages, Nature herself seems to have fixed the eternal boundaries; for, on the west, it is terminated by the most rapid river Indus; on the north and northwest, by that stupendous chain of mountains to which the ancients gave the general name of Caucasus; on the east, by the sacred waters of the Ganges; and, on the south, it is embraced by the Indian Ocean. It must however be observed, that the accurate Ptolemy does not absolutely assert the Indus to be the boundary of India Proper on the west; for he assigns, as its confines on that side, it had Afganistan, then known as the province of Arachosia. The reason and propriety of Ptolemy's fixing this province rather than the Indus as its western termination will be more clearly evinced, when we come to consider India according to the divisions of the Orientals themselves. This province seems to be considered by Pliny rather as a part of the Indian than the Persian Empire.

M. S.

(To be continued)

THE LIGHT OF DIVINE WORSHIP.

(Devopasana Dipika.)

PART I.

THEISTIC BELIEF.

As the letter A stands as the first of all letters
So the ancient God is the First Cause of the World.
—*The Sacred Kural.*

Just as we infer the presence of fire from the presence of smoke, so we see in this world the different kinds of food which men either do not understand or are not capable of understanding and which they cannot distinguish or are not capable of distinguishing, the different kinds of organs which swallow these foods, the different organs which digest the foods, convert them into juices and feed the different constituents of the blood and give strength to mind and other senses and thus enable men to derive enjoyment, the way these things and organs are constituted, and how these and their different parts are necessary to each other and co-operate harmoniously with each other and calculated to produce certain results, and infer accordingly the existence of an Entity that possesses omniscience enabling it to understand these rare operations and omnipotence to carry them out. This First Cause so inferred is God.

This is the Supreme God who is all-powerful, all-wise, eternally free, intelligent, pure Chit, omnipresent and all-container, the Supreme Treasure of grace which grants the wishes of His devotees, the repository of all greatness and all names, the One Lord who is worshipped and fit to be worshipped by all, who is the same to all without distinction, and who is claimed devoutly by each religionist as his own. This Being (according to St. Tāyumānār) has neither caste nor clan neither birth nor death, neither bondage nor release, neither Rūpa nor

Arūpa nor name and is the Light that shines standing inseparably in all, and according to the following text from Tiruvachaka "He has no names, no forms, nothing; to Him, let us sing Thousand names and beat Tellanam". People ascribe all sorts of names, according to their conception of the Deity.

हरस्सर्वस्य हरणाद्विभुत्वाद्विष्णुरुच्यते ।
सर्वज्ञस्सर्वविज्ञानादवनादोमिति स्मृतः ॥ (*Kurma Purāna.*)

"He is called Hara as He destroys all;
He is called Vishnu as He fills all;
He is called Sarvajña as He knows all;
He is called Om as He protects all."

If we are to state this truth in plainer words, just as we infer the existence of a jiva, from the various bodily functions, so we infer the existence of God from our witnessing the wonderful works of creation in this world.

NATURE OF GOD.

As God is Sarva Vyāpaka, from the entities contained in Him, He gets two Forms, Rūpa or Mūrta, Arūpa or Amūrta.

द्वे एव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च ॥ (*Brihadāranyaka Up. IV. 3. 1.*)

"Brahman has two forms Rūpa and Arūpa."

To these, should be added 'Atīta' from God's own nature, and Rūpārūpa from God's Dhyana Form.

An illustration: The soul is omnipresent in the body. As this soul can alone be perceived by persons who specially attain to Samādhi, the ordinary people call it *Atīta*; as it is united to the *Sūkshma* body and is intelligent, it is called Arūpa; as the Sacred books speak of it as of the form of light, as it is perceived by the eye of wisdom in *Samādhi* and not perceived by the mortal eye, it is called Rūpārūpa; as the jiva spreading over the whole body fancies it to be the body itself, and without distinguishing it from itself says 'I became fat, I beat him', as even the on-lookers speak of a person's soul, as He is wise, He is unwise, in reference to his body, as also when they speak of him 'he is short, he is tall', this soul is called Rūpa in reference to the body it dwells in.

The inference: So too as the Brahman cannot be understood by our mind, speech and bodily organs, and can alone be perceived when we become one with That after losing self-consciousness (Tat Bodha), It is called Atīta; as It is said to be of the form of intelligence, Bliss, Nādā, and subtle Bhūtas, It is said to be Arūpa; as the forms for inner Meditation, in Daharopāsana, namely, Jyotis, Hiranmaya Purusha dwelling in the Sun, and forms of meditation like Virupaksha, which are of Jnanasakti are such as cannot be perceived by the human eye and could alone be inferentially known by means of these upāsanas, It is said to be Rūpārūpa; and as the five elements and sun and moon and ātma (soul) are the Eight bodies of God, and these with the exception air, Ākās and soul are Rūpa, Brahman is said to be Rūpa also.

Proofs: „ ATITAM."

निष्कलं निष्क्रियं शान्तम् । (*Brihad. Up. III. 8. 8.*)

"Without impurity, without action, peaceful."

विश्वाधिको रुद्रः । *Śveta. Up. III. 4. 4.*)

'Rudra is Superior to the Universe.'

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ (*Katha. Up. II. 6. 12.*)

"He cannot be reached by speech, by mind or by the eye. How can it be apprehended except by him who says 'He is.'"

विश्वातीतं हृदिस्थितं । (*Tejobindhu Upanishat.*)

'It is beyond all things. It is in the heart.'

"சித்தமுஞ் செல்லாச்சேட்சியன் காண்க."

"சித்தமேக்கரிய வெமேபோற்றி." (*Tiruvāchaka.*)

"Behold He is the far which the mind cannot reach"

"Glory to Sivam who is indiscernible by the mind."

'அதனருளே கண்ணாகக் காணினல்லால்
இப்படியன் இன்னிறத்தன் இவ்வண்ணத்தன்
இவனிறைவன்என்றெழுதிக்காட்டொணாதே.'(*Vagisa's Devāram*)

'Unless He be perceived with the Eye of His Grace
Of this nature, of this colour and of this form,
Our Lord is, it will not be easy to picture.'

"குறிகுறி மடையாளமும் கோயிலு
மெறிகுணமவர் நின்றதோர் கோலமும்
அறிவரையிரு மாரண மோதிலும்
பொறியிலீர் மனமென் கொல்புகாததே." (*Vagisa's Devaram.*)

'His symbols and marks and Temples,
His ways, and the Nature of His Being,
Even though ye recite Thousand Veda's
Ye Senseless Fools, why don't These enter your heart."

'உலகிற்கொருவனாய்.' (*Jñana Sambanda's Devaram.*)

'The Being who is beyond the world."

ARUPA.

अशब्दमस्पर्शमरूपं । (*Kathopanishat, I. 3. 15.*)

"That which is without sound, without touch, without Form."

तदरूपमनामयं । (*Svetāsvatara Upanishat, III. 10.*)

That which is beyond the world is without form and without suffering."

'அருவம்.....தூஞ்போற்றி' (*Tirnvāchaka*)

'Glory to Him, who is Arūpa.'

RUPĀRUPA.

उमासहायं परमेश्वरं प्रभुं त्रिलोचनं नीलकण्ठं । (*Kaivalyopanishat.*)

"He is *Uma-Sahaya*, Paramesvara,
Lord, Three Eyed, Blue Throated."

नमो हिरण्यबाहवे । (*Taittiriya Upanishat, IV. 6. 22.*)

"Bow to Him with shoulder of Golden Hue."

"பாகம்பொண் ணுருவானுய்போற்றி"

"நீலொளியாகிய நிருத்தாபோற்றி. (*Tiruvachaka*)

"Glory to Him whose Half is woman"

"Glory to The Dancer who is the spreading Light.

ĀGAMIC BUREAU NOTES.

Discussion of "Brahmavadin's Vaishnavism continued.

However what is attempted to be done by Mr. Srinivasa Iyengar, M.A. in the case of Tirumalisai Alvar and Sivavakkiar is so gross and unjust that it cannot be passed over in eilence. The guru parampara story is that Tirumalisai Aḻvar was Siva vakkiar himself before he was converted into Vaishnavism; and his age was the Dvapāra Yuga. And yet the writer says he must have lived in the early part of the Seventh Century and must have been a contemporary of the Saiva Saint Jñânasambantha and Vagisa. And yet he lived half a century before Tirumangai Aḻvar and the latter was also a contemporary of Saint Jñānasambhanda whose earthly span of life was barely sixteen. We would not however expose the hollowness of this chronology any further but proceed to the 'Odourous' comparison. The writer says that the guru parampara story about The Alvar being Sivavakkiar belonging as he did to the siddhar school lived 7 or 8 century after the alvar (who fixed this age he does not say) and because though there is close resemblance between the poetry of the two, nay it is so close that one or other must be convicted of literary forgery so as to deserve a criminal prosecution (these are the writer's ideas) yet while that style of 'our Saint' is sublime and philosophic that of Sivavakkiar (Sivavakkiar) is insipid and at times vulgar. The writer's clear verdict is that Sivavakkiar was a literary thief and deserved condign punishment. But he never contemplated that the tables could be turned in no time and what the fate of 'our Saint' would then have been.

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For one thing, it must be stated however that the Poems of Sivavākkiar are not canonical among saivites, and no respectable editor has come forward to edit his works either, and we are credibly informed that some one in Madras added largely to these poems especially those in which Rāma and Vishnu are introduced. And in one of the bazaar editions of the poem, we see the editor actually takes the Vaishnava story and makes Sivavākkiar a convert from Vaishnavism. There can be no doubt all such stories are false. The name of Siva-vākkiar is an honoured one however, being praised by no less an authority than Saint Tāyumānavar Himself. The only tradition we are sure of in connection

with him is that he uttered the name 'Šiva Šiva' as he was born. This makes it impossible that he was of one persuasion first and of another faith afterwards. To the fact we have mentioned in the beginning of this note, we must add that poems in this metre are very easily imitated as may be seen in the flooding of the bookstalls in the guzili bazaar and these facts must make one pause before ascribing plagiarism to Sivavākkiar. In the verses chosen for comparison by Mr. Srinivāsa Iyengar the verses containing the enumeration of numbers 1 to 10, are the same. We for one think that these are not the verses of Sivavākkiar as they neither possess the flow nor the grace of his verses and the subject is also different. Regarding the first verse of Alvār "பூவிலாயவைத்துமாய்," Šivavākkiar's runs as "பூவிலாயவைத்துமாய்", and any unprejudiced Tamil Pandit will declare that "பூவிலாய and not பூலிலாய" is the original form and the last verse of both are totally different in sentiment; Sivavākkiar's line meaning "naught is there Save Thou. Who will understand?* echoing naturally as it does the favourite verse in Tiruvāchakam and the whole verse itself finding place in the agaval of St. Mānicka vāchaka. The Alvār's last line means, "The nature of Thy Immanence who can know". If Sivavākkiar was such an unblushing plagiarist, and had swallowed whole all the other verses, this one verse need not have stuck at his throat, but reading the two verses as they stand, it won't be difficult to answer which should have been the original.

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More than this, the name *Tiruchanda Viruttam* is not known to any Tamil Grammar. Viruttam is no doubt mentioned but not Tiruchanda Viruttam; and this would point to the age of the Alvar's poems also; and not to the 6th and 7th century as Mr. Iyengar supposes. And we put it to him, if as he rightly supposes, the Vaishṇa version of the story is unreliable and interpolated, when was this interpolation made, and who were parties to this interpolation. Where is the original story itself and what is its date and who is the author thereof. More than all this, if Šiva-

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* Šiva-vākkiyar:

பூவிலாய வைத்துமாய் புனலில்நின்ற நான்குமாய்
தீயிலாய மூன்றுமாய் சிறந்த காலிரண்டுமாய்
வேயிலாய தொன்றுமாய் வேறுவேறு தன்மையாய்
நீயலாமல் நின்றசேர்மை யாவர்காண வல்லரே.

Tiru-maḷisai Āḻvār:

பூலிலாய வைத்துமாய் புனலில்நின்ற நான்குமாய்
தீலிலாய மூன்றுமாய் சிறந்த காலிரண்டுமாய்
வீலிலாய தொன்றுமாய் வேறுவேறு தன்மையாய்
நீலிலாய வண்ண நின்னையார் நினைக்க வல்லரே.

vākkiyar was such an insignificant person and writer of vulgar poety, why did these wise-acres think of inventing such a story connecting him and the Ālvār. And then, would not the inventor have blushed to connect 'our Ālvār' with one who lived 7 or 8 centuries after the Ālvar. And with all these facts before him, and believing in the utter unreliableness of *Guru-paramparā-prabhāvam*, Mr. Aiyangār would still have faith in the story connecting Tirumangai Ālvār with Saint Tirujñānasambandha, and would express dissent from the saner view expressed by Mr. S. Krishnaswami Iyengar (vide The January No., of the Brahmavādin), If so, we would fain ask him some questions. Did he notice any similarities between the Devāra Hymns of Saint Appar and Sambanthar and those of the Alvār? Did the Nāyanars compose their hymns before or after they heard of the Alvār? Did they become famous after or before the Alvār met and vanguished Saint Sambantha? We have avoided discussing such topics during the last 13 years or more, and we would advise our Vaishna friends to avoid such topics, and it will not often be that the tale will be in their favour. For want of space we reserve some of the more general views expressed in the *Vaishnava* number for discussion in our next.

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The Arya Samaj.

This religious body is coming into greater prominence day after day, and is owning a number of journals and newspapers, both official and non-official like *the Vedic Magazine*, *The Aryapatrika*, &c.

The creed of the Ārya Samājists is set forth in the last number of the *Vedic Magazine* as follows:

PRINCIPLES OF THE ĀRYA SAMAJ (VEDIC CHURCH).

God, His characteristic.

I. The Primordial Root—the Eternal Unseen Sustainer—of all true knowledge, and of objects made known by true knowledge—aye of all these—is the Supreme God.

His attributes and Lordship.

II. God is the personification of True Existence, Intelligence and Bliss. He is Formless, Almighty, Just, Benevolent, Unborn, Endless and Infinite, Beginningless, Incomparable, Support of All, Lord of All, All-pervading, Omniscient and Controller from within of All. Undecaying, Imperishable, Fearless, Eternal, Holy and Maker of the Whole Creation. To Him alone is worship due.

His Word, the Veda.

III. The Veda is the Scripture of true knowledge. It is the paramount Duty of the Aryas to study, to teach, to listen and to preach the Veda.

Truth.

IV. We should ever be ready to accept Truth and to renounce untruth.

V. All acts should be done in accordance with *Dharma*, that is after deliberating what is Right and Wrong. (Righteousness.)

VI. The prime object of the Arya Samaj—Vedic Church—is to do *Upkār* to the world, that is, to promote Physical, Spiritual and Social good. (Benevolence.)

VII. Our conduct towards all should be actuated by Love, Righteousness and Justice. (Love and Justice.)

VIII. We should dispel *avidya*—Nescience—and promote *vidya*—Science Spiritual and Physical, (Nescience and Science.)

IX. Every one should not be content with promoting his own good only; on the contrary, he should look for his own in promoting the good of all. (Individualism and Altruism.)

X. All men should subordinate themselves to the laws of society calculated to promote general well-being; they should be free in regard to laws for promoting individual well-being. (Subordination and liberty.)

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There is nothing in the creed so far as it goes to which any Hindu could object and one sees in it nothing against idolatry; and none but the most prejudiced and ignorant could fail to detect the good and the philosophic in symbolic worship. We quote one or two sentences even from European sages and divines about the importance of symbolism

"It is in and through symbols that man consciously or unconsciously lives, works, and has his being: Those ages however are accounted the noblest which can best recognise symbolical worth and prize it highest.

"In a symbol, there is concealment and yet revelation: hence, therefore, by silence and speech acting together comes a double significance"—Carlyle.

"A symbol is a sign included in the idea which it represents, an actual part taken to represent the whole or a lower form or species used as the representative of a higher of the same kind."—Coleridge

"A symbol is an external means of expressing truth. The teaching conveyed through the eye is more forcible than that conveyed through the ear."—Bishop Weldon.

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Then the Arya Samājists have a penchant for the Vedas not as they really stand but as interpreted by their Guruswami. But whether the respective interpretation be true or not, anything objectionable in the Vedas in respect of doctrine or practice had been long ago given up and the Saiva Āgamas had stepped in to give a spiritual interpretation to all the practices. And though its value and validity in many respects is

practically ignored by the Orthodox Hindu, yet he professes an unbounded veneration for it, though he never touches it. Whatever was good in them had been incorporated in the respective vernaculars and had become a living faith with the people. If there are still anything bad in orthodox Hinduism, no one can say it should not be removed and the sacred Religion purged of its excrescences. A change of coat does not mean a change of the man himself, and any one reading the pages of the Arya Samaj Journals, would not fail to note the party spirit and jealousy and egoism and differences of doctrine and practice that go to divide a people and mar the good that is being done.

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There is however one thing good that is being done by the Samaj, its attempt to level down all caste distinction and to raise and uplift the depressed classes and to admit converts to their fold; not that all these were not done before in the name of orthodoxy itself, as for instance by the Virasaiva movement; and it is likely erelong, Hindu orthodoxy, itself will be forced to move in this direction; and anyone who had attended the Saiva Samaja Conferences all over the country and heard the vehement speeches made therein would not have failed to note the tendencies. The opinions of the Pandārasannadhis and Swami's are being actively canvassed on the subject. And we hope our brother Samajists would however carry on their good without exciting any racial or religious animosity, and with perfect love to man and God.

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Those of our readers who perused the excellent papers on St. Appar published in this journal (Vol. III.) and republished will be glad to know that he has undertaken the summary of the whole of Periapurāna or Šivabhakta Vilāsa, and he is contributing the same to the pages of the *Indian Patriot*, Madras. As he pointed out in his 'St. Appar' quoting J. A. Froude, Religious History has to be interpreted in a different way and the truth imbedded in the shell has to be looked for and not the outward garb of the story. It is more important and truer in fact than ordinary history as it records the spiritual history of man, and the growth of his soul. The summary so far as it is published includes the first sarga and the last together with the histories of '*Eyarkon*' and Kalarrarivar comprising the whole of the episodes connected with Saint Sundara. In explaining the Purāṇa, he has given the spiritual interpretation of almost every episode in St. Sundara's life and has marked out the stages of the Pilgrim's Progress step by step. We hope our readers will eagerly wait for the appearance of the further instalments of the Purāṇa.

Two Serial Publications.

In this number we commence two serial articles; one on "India: a peep into its past," the result of immense research from the pen of Mr. M. Satchidānandam Pillai, and another, a translation of Svāmi Virudai Sivajñāna Yogigal's brochure entitled Devopāsana Dipikā which goes fully into the rationale of Indian Symbolic Worship, supported by close reasoning and all the ancient authorities on the subject, which we hope our readers will appreciate highly.

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Studies and the Christian College Magazine.

We just chanced on a long review in the *Christian College Magazine* of last October, by Mr. Anavaratavināyakam Pillai M.A., covering over nine pages and we extract this from one of his concluding paragraphs.

"As we have already remarked, Mr. Nallasvāmi Pillai has a standing among the modern teachers of religion and he has a claim to be listened to. He has been devoting his time and energies to the study of the Saiva religion for the last many years with much personal sacrifice. He has not confined himself to the study of the Tamil sacred books alone; his range, it may be easily seen from the quotations, has been much wider; he has been studying Sanskrit literature and the sacred books of many other religions with a view to compare the Saiva religion with them. Mr. Nallasvāmi Pillai's powers of exposition are great; one may literally say of his writings 'he who runs may read them.' In such a simple and homely style are they written; his analogies which illumine mystic points and repetitions often pushed to the length of disgust, tend greatly to clear up difficulties ordinarily attendant on such subjects.

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The Tamil Lexion.

We regret we have no room this month for publishing the interesting proceedings of the Meeting held under the auspices of the Palamcottah Samayābhivritti Sabha in regard to the Tamil lexicon. The generosity of Government in the projecting and subsidising of this publication is gratefully acknowledged on all hands and anxiety is felt that this work should be done well and by competent hands. And from what has come out as to the constitution and personnel of the committee, grave doubts seem to be entertained as to the success of this undertaking, which if well done would be a monumental work of the greatest magnitude useful for all time to come, and not only for Tamil but the cognate languages of the Tamilian group. The government would do well to take the public into their confidence and supply it with full particulars as regards the constitution and personnel of the committee and as to their qualifications and

the plan and programme of work to be followed &c., and it is a matter in which a lot of people could come forward to assist with their views on the matter. Otherwise the public agitation is likely to spread; and another influential meeting is advertised to take place in Tanjore, and more such meetings are likely to follow.

SAIVA SIDDHANTA MOVEMENTS.

We regret that in our report of the last conference of the Saiva Siddhānta Samāja no mention was made of the lectures delivered by Messrs. K. Kuppusami Mudaliar avargal and Karur Appāvu Pillai. The first read a short paper on 'ஊழ்' which is usually translated as Fate or Karma. The lecturer however identified it with one of the Higher tatvas postulated by the Siddhānta namely *Nyati*, which means the order and harmony which guides the whole course and progress of the Chetana and Achetana Prapañcha, and as such it stands on a much higher footing than Karma. The lecturer supported his position by reference to the authorities. Mr. Appavu Pillai read a most interesting paper on *Mantra*, and the treatment was also new.

Prof. V. Mutukumara Swāmi Mudaliyār's lecture tour in South India early this year.—He visited Vellore, Jollarpett, Salem, Erode, Srirangam. Trichi, Madura, Sivaganga and Devakota. He delivered six lectures in all in Salem, and his English address on the "Brotherhood of Man" was delivered to an unusually big audience under the presidency of H. O. D. Harding Esq., I.C.S., District and Sessions Judge of Salem. He was the guest of Sriman Srinivāsa Mudaliar Avl., B.A., B.L. Chairman, Erode Municipal Council at Erode and his two lectures were attended by the elite of the place. At Trichi, he had the engagements in the S. P. G. College and spoke to hundreds of his countrymen who drank in his views on Religion and Social Reform with avidity. Our friend left an indelible impression in Devakota by his spiriting work there in the midst of the Chetti community. His exposition of the Saiva Siddhānta in all its aspects and beauty and tolerance has been welcomed on all hands in the South as something extremely unique by one and all who had the privilege of hearing him on the subject.

A public meeting attended by hundreds of people was held at the Iswara Temple Mandir at Salem at 5-30 P.M. on Friday January 17, 1913, under the presidency of H.O.D. Harding Esq., I.C.S. District and Sessions Judge of Salem District, who kindly came to the Mandir in response to the invitation of the Saiva Sabah accompanied by Mrs. Harding and was received by the audience with thundering applause.

Prof. V. Muthukumāra Swāmi Mudaliyar, B A. of the Saiva Siddhānta Mahā Samājam, Madras, who is making a short stay here enroute to Ootacamund, delivered a spirited and thrilling address for a full hour and a half on the subject of "The Brotherhood of Man" from the stand-point of the Saiva Siddhanta School, and kept his audience spell-bound during the whole time. For want of local reporters, to take down his brilliant and unique speech, we have arranged to send a full report of it to the Madras papers later on. Our Professor Mudaliar has proved himself to be a rare and splendid acquisition to the Saiva Siddhānta movement at the present day.

Mr. Harding rose in the midst of deafening and continued applause again and spoke, to start with, in high appreciative terms of the Professor's most excellent and instructive address on a subject of so much absorbing interest to all humanity and exhorted the audience to carry home with them what they had been told by the talented lecturer. The President in his concluding speech emphasised the importance of the Law of Karma as affording a great deal of consolation to members of the human race in their voyage on the sea of life. The President, Mrs. Harding and the Professor were then garlanded and after the proposal of a hearty vote of thanks by Mr. Hara Shanmukha Mudaliar, Pleader, to the chairman, the lecturer and the public, the meeting came to a close. To day the 18th Instant Professor Swami delivers a Lecture in the Town on "my reminiscences of Japan and America. (*From a correspondent*).

Resolutions passed at General meeting of the Saiva Siddhānta Mahā Samaja held at Conjeeveram on 28th and 29th December 1912—

1. Resolved that the report of the Standing Committee for 1912 be adopted.

2. Resolved that the subscription of the members be realised by sending V. P. P. the monthly journal "Siddhāntam" within 3 months of the beginning of the year and the names of those who refused the V. P.'s will be removed after notice and they shall not be re-admitted unless all arrears are paid.

3. Resolved that the accounts of each year be closed by 30th November.

4. Resolved that the accounts of each year be audited by some one other than a member of the Standing Committee and that the auditor be elected by the General meeting for the ensuing year.

5. Resolved that the number of Directors be raised to thirty.

6. Resolved that Mr. K. Kuppuswami Modaliar of Madras be ap-

pointed as General Secretary for 1913 and I. Adimulam Mudaliar as Treasurer and that Mr. A. Somasundaram Pillai be appointed as the Hon. auditor of the Samaja for 1913.

7. Resolved that the offer of the following gentlemen be to work as Hon. Lecturers of the Samaja be accepted with thanks:—(1) Mr. Somasundara Gurukkal, (2) Mr. Venkatramier of Conjeeveram. (3) Mr. P. Muttia Pillai of Tuticorin, (4) Mr. T.S. Tiagaraja Jnāniar of Tiruvārūr (5) Mr. M. K. Kumaraswami Pillai of Tirukovalur, (6) Mr. K. U. Ponnuswami Mudaliar of Uttiramerur, (7) Mr. P. C. Murugesa Mudaliar of Conjeeveram, (8) Mr. T. V. Kalyānasundara Mudaliar of Royapetta, (9) Mr. S. R. Srinivāsa Pillai of Madras, (10) Prof. V. Muttukumāraswāmi Mudaliar of Madras, (11) Mr. Virudai Sivajñāna Yogigal of Koilpatti.

8. Resolved that the thanks of the Sāmaja be offered to the Hon. Lecturers for the work done by them for the Samaja during 1912.

9. Resolved that on the invitation of Mr. P. Rājavelu Mudaliar, B.A. of Vellore, the next Conference be held in Vellore in 1913.

10. Resolved that the suggestions of Mr. Meykanda Pillai of Negapatam that Members be requested to give donation on occasions of marriage &c. towards the funds of the Samāja be adopted.

11. Resolved that the suggestion of Prof. V. Muttukumāraswāmi Mudaliar that religious Societies existing not only in India but in Ceylon and Burmah and other places affiliated to the Mahā Samāja be adopted.

12. Resolved that the following members shall form the Standing Committee for the next year.

Mr. T. Ponnambalam Pillai Avl., M.R.A.S. President. Messrs. J. M. Nallaswami Pillai Avl., B.A., B.L. and Ekambara Chettiar Avl., Vice Presidents. Messrs. K. Kuppuswami Mudaliyar Avl., and Appadurai Mudaliyar Avl., Secretaries. Mr. I. Adimula Mudaliar Avl., Treasurer. Mr. Somasundaram Pillai Avl., Accountant.

Directors:—Messrs. S. Ganapathi Pillai, S. Palvanna Mudaliar, V. Sivajñāna Yogigal, Swaminada Pillai, S. Sivagurunatha Chettiyar, B.A., B.L. Siddhānta Sarabam Ashtāvadānam Puvai Kalyanasundara Mudaliar, C. Ekambara Mudaliar, M. Munisami Mudaliar, P.V. Kalyanasundara Mudaliar, P. Muttiah Pillai, W. T. Govindaraja Mudaliar, Hara Shanmuga Mudaliar, K. M. Subbaraya Mudaliar, B. J. Basavalingappa, Kalyanasundara Battar, Venkatrama Iyer, Velusāmi Devar, M. Swaminadam Pillay, M. R. N. Rāmanātham Chettiyar, T. S. Tyagaraja Jñāniyar, M. Tirunavukkarasu Mudaliar, K. Nagalinga Mudaliar, S. Meykanda Pillay, K. U. Ponnusāmi Mudaliar, Periyasami Pillai, S. Sachchidānandam Pillai, B.A. P. Rajavelu Mudaliar. M.R. Kumarasami Pillai, C. Ekambara Mudaliar of Chingleput.

THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Agamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.

VOL. XIII. MADRAS, MARCH, 1913. No. 9.

ĀRUMUGA NĀVALAR.

In the course of an address delivered by Mr. T. Ponnambalam Pillay, M.R.A.S., the Retired Excise Commissioner of Travancore, at Chidambaram, on "Tamil learning" on the evening of the 9th January, before the Saiva Prakāsa Vidya Sālai, on his way back from Conjeevaram, after presiding over the Saiva Mahāsamājam, he is reported to have given the following sketch of the life of the late Mr. Ārumuga Nāvalar, the Famous Tamil Scholar, Philosopher, Saiva Theologian, preacher and founder of the above-said institution, and we have great pleasure in publishing the same for the benefit of the followers of the Saiva Siddhānta Religion.

Ārumugu Nāvalar was born of respectable and wealthy parents, about eighty years ago in the Parish of Nallūr in Jaffna. Everything in the world was in his favour, and his parents were therefore in a position to give him the best possible education, available at the time. As was usual, he was first inducted into Tamil, and Sanskrit was added to the curricula of his studies. Owing to the enterprise of Christian missionaries—particularly the American—English education had made rapid strides at the time in Ceylon, and it was sought

even by people from the adjacent continent. As his education could not be completed without it, Nāvalar was given the benefit of it. At the time he completed his education missionary influence was dominant all over the Island. His guardians naturally turned to them in order to secure for their most promising ward, advancement in the world. The Missionaries on their part, were prepared to enlist him into their services, as his erudition and intelligence had already forced themselves on their attention. This kind of association with the missionaries was a good school for him for further study, which was in short, a kind of Post-graduate education. For during the short period he was connected with them, he had not only learnt their ways and the tenets of the Christian Religion in all its details, but also closely observed with great sorrow the harm they were inflicting on his own religion. Ārumuga Nāvalar found that a large number of his countrymen were embracing Christianity, not on conviction, but owing to certain undesirable influences brought to bear on them. After a connection of some years with the missionaries, he thought that it was time for him to dissociate himself from them and work for the amelioration of his countrymen. His country was not the little island of Jaffna. It was the land where the Tamil language and the Tamil Religion—the Saiva Siddhanta were prevailing. It therefore lay between Pt. De Galle at the Southern extremity of Ceylon and the famous Venkadam—the modern Tirupathi, which is generally considered as the northern limit of the land of Tamil.

During the time he was employed under the missionaries our Nāvalar found time to improve his knowledge of his mother tongue, and that of his ancestral religion. He found capable teachers to help him, particularly in the latter. He ravenously devoured all that he was able to get hold of in that department. At the time he bid farewell to the missionaries, he was well versed in the Saiva Siddhānta including the Āgamas. In those days, printed books were rare and owners of Manuscripts which were mostly engrossed on the leaves of the palmyra palm,

were not willing to part with them even as a temporary measure. Notwithstanding these difficulties, young Nāvalar did his best, but they were minimised owing to the respectable condition of the family library. Fully equipped as he was for his self-imposed task, he set his heart on preventing people from becoming converts to Christianity on insufficient knowledge. For he had no objection for any one of his co-religionists to embrace that faith on concientious conviction. Aware of what he was about, the Christian missionaries—particularly those with whom he worked, treated him with the highest respect, and one of them even went to the length of writing a short account of his career. To attain the object he had in view, Nāvalar began with preaching the Saiva Siddhānta. Accustomed as he was to listen to the trained eloquence of the missionaries, in course of time, he became a perfect master in the art of public speaking, and his lectures were effective particularly whenever he touched on the shortcomings of the Bible. One of his duties when he was employed under the missionaries was to translate their Sacred books into Tamil, and this opportunity gave him every facility to study every portion of it carefully, compare notes with his own religious tenets and jot down whatever he considered to be defective in that great system. Those preachings brought round him a large number of followers, and there was every sign of the revival of the Saiva Siddhānta within a short time. Respectable and wealthy people both in Ceylon and Southern India, co-operated with him and the late Ponnusamy Thevar, father of the late Pandi Thuraisami Thevar, and elder brother and Chief Minister the then Sethupathy of Ramnad was the foremost amongst them. This enabled Nāvalar to print and publish all the leading Tamil works on Religion and morality that had not seen the light of the day, and thus save them from destruction. The printed books that existed then, with the exception of those that were brought out under the auspices of the defunct "old college" were full of grammatical and typographical mistakes. Nāvalar did also a great service in bringing

out correct editions of most of the important ones of these. I shall not trouble you with a list of the works published by him as they are known to you. His original works were in the direction of Prose-writing, as he wanted to be practical and be of real service to the public. The prose was all his own and the style inimitable. Excepting the late Thandavaraya Mudaliar—author of Panchatanthra in Tamil, Ārumuga Nāvalar was the first to popularise Tamil prose. If we eliminate some of the great commentators who have written very terse and obscure Tamil Prose, it may fairly be said that he was the father of Tamil prose. His graduated Series of Readers for Schools, his catechisms of the Saiva Religion, and his prose renderings of the Periapurānam and Tiruvilayādal Purānam are excellent Text books. The University of Madras has complimental him by adopting the last mentioned books as texts for the B.A. and other examinations. It is generally supposed that he was not a poet. But, as I have already stated, the object of his whole life was to prove useful to the public, and he did not therefore want to waste his time in building high rhymes which he was able to do as is evident from some of the pieces that are extant.

In Jaffna he established a model School under the designation of "Saiva Prakāasa Vidyā Sālai" the first of the kind where secular and religious education was imparted to Hindu boys. The first batch of students of this institution were afterwords some of the greatest scholars of the day. When the students had passed out of the highest class, he had arranged for a system of post-graduate study, and whenever possible, he himself took up some of the subjects in that advanced class. The Saiva Prakāsa Vidhyā Sālai did not stand alone. Similar institutions were founded by public-spirited men in other places on its model, and at the present moment they are spread all over the Province. The present Hindu College of Jaffna, though not directly founded by him, its existence is due to the influence of his teachings.

After making the necessary arrangements for carrying on

the work of the School at Jaffna, and for periodical preaching of the Saiva Siddhānta, Ārumuga Nāvalar left for Southern India where his fame had already preceded him, that he may work amongst the people there. Though it is thirty years since he met with his premature death, his name continues to be a household word both there and in Ceylon. He established his Head Quarters at Madras and founded a press to meet the increasing demands due to his activity. It may not be out of place to mention here that every farthing that was derived from the sale of books, was devoted to the institutions founded by him and other public beneficence. From Madras, he toured through the Southern districts, preaching the Saiva Siddhānta, and the regeneration of Tamil. He also advocated reforms in the management of Saiva temples and charitable institutions such as the monasteries of Tiruvāduthurai and Dharmapuram. There is no doubt that people appreciated his labours, and this fact is evident from the formation of several societies to carry out the objects of his mission. But all of them died a natural death with the Oozing out of their enthusiasm on the part of the people, and our Nāvalar had to carry on his work single-handed. As a result of his teachings, the temple priests who were grovelling in ignorance, awoke to the situation and began to educate their sons and learn the Agamas. It was in this Sanctified place, (Chidambaram) that he worked harder than anywhere else, and it is refreshing to note that everything connected with the shrine here, is carried on, on authorised lines, that the Dikshathars (the priests of this particular temple) are educated and that they adopt every means in their power to spread education amongst that community. The recital of the Thevaram and other sacred hymns which was in a state of desuetude, was resuscitated and brought into every day practice. It is with pleasure I note that two Boarding Schools have been established in this city for the teachings of these hymns—one under the auspices of the Hon. Dewan Bahadur Ramasamy Chettiar and the other under the Mudaliars of the place. Under the scathing invective of Ārumuga Nāvalar, the heads of the

several Mutts which were dens of iniquity, were trembling in their shoes and were doing their best to reform themselves. In this city, he established this school on the model of the Saiva Prakāsa Vidhyā Sālai at Jaffna. It is very gratifying to me to note that its records have been as satisfactory as the parent institution, and the present management speaks volumes in favour of those concerned, particularly as the school is conducted on the lines chalked out by its founder—the great Ārumuga Nāvalar.

In doing his work, he met with considerable opposition, but he was able to carry everything before him. In the early days of his preaching, the title of Nāvalar was conferred on him by the learned in Southern India headed by that great Scholar and Philanthropist Ponnusamy Thevar, having been struck by his fervid eloquence, unparalelled as it was in those days. Though he had made Madras his head quarters, he visited Jaffna now and then, and towards his latter days, he spent his time there in introducing reforms amongst the Hindu Community and supervising his pet School. As in the case of all reformers, his life was short-lived. He died in Jaffna in the fifty-fourth year of his life before he was able to complete the work he had set to himself.

The late Ārumuga Nāvalar was one of those rare spirits that lived for the sake of others extinguishing self altogether. The object of his whole life was to place his mother tongue in its pristine purity, and restore the Saiva Siddhānta to its place as one of the oldest religions of the world. The spirit he has infused has not died out, and I am sure that it will live till the Tamil language and Saiva Siddhānta lives. In Ceylon his memory is held green and every man and woman quote him as their authority for everything in their daily concerns. It may be safely said without exaggeration that but for him, no vestige of the Siddhānta would have been left in that island, and everybody would have embraced Christianity.

While ministering to the requirements of the Souls, Mr. Nāvalar did not neglect the material advancement of his people

He was always ready to further it and when occasion required he never hesitated to remedy any disabilities or political wrongs under which his countrymen were labouring, by heading any movement.

T P.

IRUPA-IRU-PAHTU

OF

ST. ARUṆANDI ŠIVĀCHĀRYAR.

(Continued from page 373, of Vol. XIII, No. 8.)

10. When I attained Karmasāmya, Thou didst
Remove my Mala and enter my heart
Through grace. If so, Oh Dešika, who didst
Remove my Triple darkness, I should gain
The High estate of becoming one with Thee
Without being ever separated from Thee.
If stated, Thou wert not in me ere this
Through presence of Triple Mala, then Lord,
Freedom from evil, Thy lotus-foot not gained
I become rooted still in its strong-hold.
If one endures according to Prārabdha
And Ākāmiya will not rise, if stated so,
Then Triple Mala won't cease till body lasts.
Then further gain and gain of Māyā form.
Without balance in works, one can't gain Thee,
This ancient Dharma will hold good no more.
Thou didst stand in my heart or Thou didst not
This Mala perished or this happened not
What shall I say? Say which of them is true
Oh Lord of Veṇṇai rich with watered fields
Oh Meykaṇḍān, who assumed form with hands
And feet to root out of me my misdeeds
Who 's free from sin, whose throat with poison's dark
Who is my faultless Guru.

NOTES.

God's touch is necessary to finally emancipate the soul. He is ever present in the soul, as ghee in milk, or the sun before a blindman. After the Guru's touch, Ākāmiya will not rise and the body will perish as darkness before light.

11. My intelligence in Thee, why then
It is by mala bound Oh Vennai's Truth.
If in Thee, I wont merge in this; To both
Cant hold; How am I then both Oh my Lord.

NOTES.

The question is that though the soul's intelligence, will etc., cannot find play except in the Presence of God, and as such is entirely dependent on Him, how does the mala affect the soul at all? The answer is that the soul becomes one with whatever it is united to, and the Lord is ever in Advaita union with soul and its bhanda, and actuates them both and so that the soul can perform Karma and gain experience and gradually attain Karmasāmya; when the soul's impurity and connection thereto is thus removed, by its undying love and God's grace, then will it rest eternally in Bliss (Śiva). The eye though in the presence of the sun cannot see, when covered by cataract, and the cataract itself has to mature before it can be removed by the surgeon's lancet.

12. Oh Thou Meykaṇḍadeva! That didst rise
In the world and grant me wisdom old and make
My heart of lotus bloom and quarters eight
Enshine, by lifting sure the darkness's shroud
Oh Flawless ambrosia Oh Rock of Good.
How's it Thou dwell'st in me at times and leav'st
"I dwell in you when you think of Me, not
When you dont. This My nature is" Thou say'st.
Then servant at my call Thou dost become
Thy omnipresent nature Thou dost lose.
If said Thou with Thy shoulders eight, three eyed,
Art present everywhere and yet Supreme
And I do unite with Thee and return,
Then it is as good as those from heat foot-sore
Who do leave after rest again again
Under the ornate shade of trees which have
No like nor hate (for those same travellers).
Thou dost shine when I think (though inseparate)?
If in that state pitying my lowly self,
Thou didst appear to me and veiled become
This 'gainst Thy gracious Nature, Lord, will go.
More, word will pass they that gained Thee have births,
And few will be the Jñānis in this world.

So if Thou think'st my questions fit and wouldst
My doubts remove, then grace such answers which
Will satisfy me, Oh That passeth speech.

NOTES.

Our mind is mostly in an objective condition ; but can rise to a pure subjective condition. So we can sink ourselves in God, and yet after a time return to ourselves. And God is one with us and different from us as mind and body (உயிரும் உடலும்), and sun and eye, and soul and soul's sense. And yet he is far away from those who do not love Him and yet at hand to his Bhaktas. In all these three ways, which is in fact one, as the commentators point out, is the soul standing in union and apart from God:

The following Hymn from Devāram is quoted by the commentator which is too fine to be lost, and which we could not trace in the existing collections.

பனிவாரும் முழுதிலுமின்சுவை
னிலூறி யெனக்கேகனிதரு
முனிற்முன்னு முகிலிடில்விட்டிடி
மனதுனக்கன் றிருந்தவியற்கையே.

The Touch of song speech the taste of Fruit He is
And gushes into me and gladness gives.
If thought He comes in me, if not, He leaves
This is the nature of God as in me.

The last two lines are what our author evidently quotes, and the first two are thus expanded by St. Meykaṇḍān to illustrate God's omnipresence and Advaita nature.

பண்ணேயு மோசையும்போலப் பழமதிவ
ணெண்ணுஞ் சுவையும்போ லெங்குமாம்—அண்ணரு
ளத்துவிதமாதல் அருமறைகள் ஒன்றென்ன
தத்துவித மென்றறையுமாங்கு.

Like that of tune n song and taste in fruit
It is everywhere Our gracious Lord, His Foot
This Advaita, the rare Vedas, do say
Is not one but Advaita it is alone.

J. M. N.

THE LIGHT OF DIVINE WORSHIP.

(Devopasana Dipika.)

PART I.

(Continued from page 381 of No. 8, Vol. XIII.)

RUPA.

तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् । (*Śvetas. Up. III. 10*)

"The whole world is filled with what are His members."

सर्वं खल्विदं ब्रह्म । (*Chāndogya Up. III. 14. 1*)

'All this is Brahman.'

रूपं रूपं प्रतिरूपो बभूव । (*Brihad. Up. II. 5. 19.*)

"He became like unto every Form"

ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा । (*Chāndogya[l] 7.*)

"In It all that exists has its self,
It is the True. It is Ātma."

विश्वरूपाय वै नमः । (*Taittiriya Up. II 6. 1.*

"Bow to Him who is all forms."

"விரிபொழில் முழுதாய் விருந்தோன்காண்க."

"Behold, He spread Himself out as all these spreading worlds."

"நிற்பதும் செல்வது மாயினன்காண்க. (*Tiruvāchaka*).

Behold He became the un-moving and the moving."

அனைத்தும் வேடமாம் அம்பலக்கூத்தனை. (*Yāgisa's Hymn*).

"Him the Dancer in the chitākāsa who is all forms.

All these ideas are summed up in Kaivalya Up. 8.

अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिं तदाहिमध्यान्तविहीनमेकं विभुं चिदानन्दमरूपमद्वयं—ध्यात्वा ।

Unthinkable, unmanifest, of endless forms, Siva, Peaceful, Immortal, Origin of Brahma, without beginning middle or end, The One, Omnipresent, Intelligence and Bliss, Formless and Advaita.

பெருவாய் முதலெண்ணும் பேதமே பேதித்
தருவாயுருவா யருவுருவாகிக்
குருவாய்வருஞ் சத்திகோனுயிர்ப்பன்மை
யுருவா யுடனிருந் தொன்றுயன்றுமே.

"The first cause wished, It would multiply; multiplying, It became all forms and no forms, and *form-and-no-form*; Guru, and Sakti and the Lord, all the souls, and became one with them all and yet was different.'

மனத்தகத்தான் றலைமேலான் வாக்கினுள்ளான்
வாயாரத்தன்னடியே பாடுந்தொண்டர்
இனத்தகத்தா னிமையவர் தஞ்சிரத்தின் மேலான் (ரூபாரூபம்)
வழண்டத் தப்பாலான் (அதீதம்) இப்பாற் செம்பொன்
புனத்தகத்தான் நறுங்கொன்றைப் போதினுள்ளான்
பொருப்பிடையான் நெருப்பிடையான் (ரூபம்)
காற்றினுள்ளான் (அருவம்)
கனத்தகத்தான் (உருவம்) கயிலாயத்துச்சியுள்ளான்
காளத்தியா னவனென் கண்ணுளானே. (ரூபாரூபம்)

"He is in the mind, in the Head and in speech,
In the hearts of his servants who sing of His feet with love,
In the Heads of Devas (Rūpārūpam)
He is beyond the seven worlds (Atīta)
And here He, Gold-like, is in water
And in the fragrant cassia buds,
He is in the Rocks, and in fire and air (Arūpa)
He is in Gold (or clouds) and in the Top of Kailas
He is the Lord of Kālahasti, who is the inside of my eye."

STHULOPĀSANA PREPARES THE WAY FOR SUKSHMOPĀSANA.

The Atīta, Arūpa and Rūpārūpa are such as can be fancied of man's soul and known by inference and not by actual physical experience. Actual sight of the soul, showing respect to it are all in reference to its dwelling place, the body. This is the easy way to all. So too, in accordance with the four aspects in which God is conceived of as above, His worship divides itself into two, *Sūkshmopāsana*, in which our Bhāvana

is inferential, and *Sthūlopāsana* in which our worship is physical. Atītam, Arūpam, Rūpārūpam are comprised in Sūkshma, and Rūpa in *Sthūla*. As man's karma and intelligence differ in different individuals, so they are not capable of following the first forms of worship and can alone follow *Rûpa* worship with usefulness. That is to say, after one had steadied his mind by following regularly the *Rûpa upāsana*, he can then take up *Arūpopāsana* and after perfecting himself therein *Atītopāsana*. If in any of these upāsanas, one perfects himself by losing self and reaches the highest experience, he becomes fit to receive the Grace of Parameśvara, and receives the reward. In Sthūlopāsana, one fixes his attention on an object before him, and without his mind wandering anywhere he worships God alone with all his heart. *In sūkshmopāsana*, one sits in a solitary place, controls his senses, closes his eyes, fixes his mind on something, performs Yoga and *Dhyāna*. Therefore this should be practised only after a man had gain perfection in *Sthūlopāsana*. And the *Sūkshmopāsana* could only be undertaken by Yogis who had conquered their senses and had thoroughly renounced life, and not by men who are ever engaged in the affairs of this world. But none in the world could afford to do without worship of God. No doubt *Sūkshmopāsana* is superior but those who cannot afford to practise it, should at least practise *Sthūlopāsana*.

If it be asked, why this is necessary when it is sufficient to think of God in one's mind, we will reply that

PRACTICE IS NECESSARY FOR WORSHIP.

Young children first begin to count by their fingers and after a time they practise mental arithmetic. After learning each letter separately and its sound, they read rapidly without any effort at all, and without having to pause over each letter. So too, one who has controlled his senses by fixing his thoughts on God by practice in *Sthūlopāsana* will alone be able to prevent his senses from wandering and be able to fix is thoughts on God in *Sūkshmopāsana*.

A THING AND ITS REMEMBRANCE.

An object can only be remembered in reference to the object, its quality or action. No memory can be formed without reference to any of these. The absence of the object may cause remembrance also, but we must have known it before.

The Nayyayikas give Dravya, Guna, Action, Sāmānya (Genus) Vishesha (species) Sāmavāyā (coinherence) Abhāva (non-existence) as the seven constituents of an object. For example, when we say 'a white bull came', its feet, horns, body and other organs we remember when we call it a cow, from its white colour, we remember it as a white bull, from its locomation from one place to another, we say 'it came'. These terms are used in reference to these things.

It is certain therefore that no memory can be formed without something to hold on, and it is clear this can arise only from the particular quality or action of the object. Even when we do not see the object its quality and action, we remember it by such notions as we possess of each object. Mental phenomena is also understood by the mind through the five senses touch &c.

This feeling is of two kinds, the direct perception of them by means of the sensations and the remembrance of the same; following the previous experience. These forms they hold for memory.

Images are of two kinds, physical (Sthūla Vigraha) perceived by the eye, mental (Mānasa Vigraha) perceived by the mind.

It follows therefore we cannot think of God except by some particular attribute of His. We think of the mind as what perceives, of Intellect as what thinks, of air as what moves and is felt by touch, of Ākas as what is more subtle than air and is present everywhere; of electricity as an Arūpa Sakti. So we think of God as omnipresent, omnipotent, the author of creation sustentation and resolution, Jñānamayan, Peaceful, Gracious; He is neither Rūpa nor Arūpa, neither short nor tall; He knows all and yet without senses. He is Sat, Chit,

Ānanda, Jyoti, Nāda seated on the Throne of Heaven, the spirit moving on the waters; He appeared in the form of Light, and as man, and His Form is the whole world. Except in all these different ways, no religionist thinks of God.

Generally when people speak of an object which is Arūpa, it happens they speak differently as each understands it. Let us consider the nature of Electricity. It is a kind of force; it fills all bodies and objects and all places; its real nature cannct be easily understood; but it is not a non-existent thing. Its nature may be said to be Atīta. Its positive nnd negative aspects are also understood. As it is powerful and not perceived by the eye, it may be called Arūpa. When in contact with Platinum or other metals it appears as light. In contact with iron &c., its form does not appear, and it becomes of the form of the object it is in contact with. Hence it may be called Rūpārūpa. A piece of iron electrified is called a magnet. It has form and so it may be called Rūpa. But the force is only one but it becomes four just as we conceive of it differently. A beginner understands it only as magnets, i.e., in form. When he advances further, he understands it as sparks when two objects are brought together, and light when it contacts platinum wire. Then he knows its positive and negative poles. (Rūpārūpam). When he is sufficiently advanced in its study he knows its nature could not be known but it is present everywhere (Atīta) and when brought into.action, it appears as Force (Arūpa). What is understood in all these four aspects is only one thing, electricity. To understand its subtle (Atīta) nature, the gross magnet is the first means and an easy one. So too, to understand God's subtle Nature, and worship Him, the worship of Him in gross forms is the easy means.

(To be continued)

V. Š. Y.

INDIA—A PEEP INTO HER PAST.*

(*Continued from page 377 of Vol. XIII, No. 8.*)

Of the cities lying on the western confines of India Proper the most eminent was Taxila, situated on the eastern bank of Indus, on the site, as it is supposed, where the castle and city of Attock now stands. This was the flourishing capital of Taxiles, an Indian prince or *Rājāh*, who on the approach of Alaxander, convinced perhaps that all opposition to so formidable a power would be in vain, went forth with considerable presents to appease and join the invader. Taxila is described by Strabo as the metropolis of a kingdom situated between the Indus and Hydaspes, in extent as large as Egypt, well planted, and exceedingly fruitful. The city itself was not less distinguished by the elegance of its structure than by the wisdom of those just political institutions by which it was governed. Taxiles, like Porus, seems to have been rather a name common to a race of kings, than the peculiar appellation of one sovereign. The reigning prince of that name was the determined enemy of Porus; and it was into India, and because, he adds, in the words of Fraser, "Attock is the only place where, from the stream being less rapid, an army can conveniently pass;"—from that celebrated capital, where he refreshed himself and his army for some days, the Macedonian conqueror advanced to the bank of the Hydaspes, the most westerly of the five rivers, called in modern language the *Jelum*, but in the Aynee Akbery distinguished by a name somewhat similar in sound to its classical appellation, the Bedusta. It is rather remarkable, that Ptolemy's mode of writing the word comes still nearer to that of the Aynee Akbery. The Hydaspes is represented as a noble river, which, taking its rise in the Indian Caucasus, mingles its waters with those of the Cheenaub, and at length, together

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appellation of China, being a word of Tartar extraction, and in use, as may be proved from Curtius and Strabo among the Asiatic Scythians in the time of Alaxander, has afforded opportunity of conjecture that the Tartars had even at the time of this expedition extended their frontiers on that side as far as the Sutlej, in whose neighbourhood the ancients have fixed the residence of the *Kathaioi*, and thus had already in some degree laid the basis of their future grandeur in Northern India. This early connection between the Northern Indians and their Tartar neighbours is rendered probable, by the consideration that in some instances the languages of the two nations are not dissimilar, since many words occur in them which have a kindred orthography and signification.

The *Oxydrakai* seem to have been situated at the confluence of the Rauvee and the Cheenaub and little is known of them. Of the *Malloi* and their situation, we are able to speak with greater certainty; for they inhabited a region still more to the south-west, near the shores of the main stream of the Indus and their capital was doubtless Multan. It may be proper however in this place to note, that the Dutch traveller, Nieuhoff, mentions a hardy and warlike nation *Malleans*, whose residence is on the tops of the high mountains of Malabar, and whom he supposes to be the same people as the Malloi. He describes them as differing from the Nairs of Malabar in their complexion, religion and manners, and superior to them in bravery, ingenuity and honesty. Their principal amusement is hunting amidst the thick forests where they reside, and where they catch in pits the elephant and tiger; they are governed by laws peculiar to themselves, are scattered through several districts in bodies of about five or six hundred people, and each district has its seperate judge or captain.

Having taken *Sangala* Alaxander returned, and pursuing his progress towards the Ganges, arrived at the fifth branch of the Indus, called by Ptolemy the Zaradrus which alone bears any resemblance to its modern name, the Sutlej. In the Aynee Akbery it is said anciently to have been called *Shetooder*. On

the eastern bank of that river the adventurous Macedonian paused, not from any latent conviction of tne impracticability of his ambitious project, but in constrained obedience to the voice of his army, who refused to follow him over that dreary desert of twelve days' journey which still lay between them and the Ganges, and to engage in unequal contest with the innumerable armies, which, they were informed, the powerful and warlike nations that dwelt on its banks were able to pour into the field.

The magnificent Delhi of today was, at the time of this invasion, a place of little importance, having been but newly founded, according to Ferishta, by Delu the usurper of the throne of Hindustan, and uncle of Porus, who opposed the forces of Alaxander. The vast city of Kanouj was at that time, and had been for many successive centuries, the imperial residence of its monarchs; and hardly any fact seems to admit of stronger evidence, that the famous Pātaliputra of the ancients is not Halabas or Allahabad as D' Anville and almost all modern geographers have agreed, but this very ancient capital of Kanouj.

With respect to the nations that inhabited the inland regions of the peninsula, nothing decisive can be ascertained concerning them from the accounts of authors commonly called classical; for, as the Greeks had very imperfect and inadequate idea of the parts of India which they themselves did traverse, it is not to be supposed they could arrive at any very authentic information concerning the parts which they did not explore. To this dearth of geographical knowledge, their total ignorance of the Indian language has contributed not a little; and their fondness for moulding foreign names to a Grecian form has added much to the confusion in which both the history and geography of India are involved. This custom was so prevalent among them that there is hardly a single Asiatic word, besides Porus, which they have not corrupted. Who, indeed, could have imagined, that of out of *Ucha* *, the name of an Indian

* Asiatic Researches, Vol. i. p. 2.

nation, *Oxydrakai*, a compound Greek word, signifying *sharp-sighted*, should have been formed and applied in their history to that people; that *Gogra* should be converted into *Agoranis*; and Renas into *Aornus*? By indulging their fancy in this romantic manner, they have thrown difficulties, almost insuperable, in the way of the geographer and the historian; and they have nearly defeated the end which their vanity had in view, by obscuring their brightest exploits, and giving their victories almost the air of fiction.

(To be continued)

M. S.

KARMA AND RE-INCARNATION.*

MR. PRESIDENT, LADIES AND GENTLEMEN,

I have undertaken to deal with *the law of causation and the facts of reincarnation* in the brief space of half an hour on this sacred platform to-night. I count upon the inspiration I shall draw from this assembly to make up for my own defects and to accomplish an almost impossible intellectual feat. I have an immense faith in the noble cause advocated by this mahā-samājam, which owes its inception and growth to truly noble men whose life-work would do ample credit to any civilized nation on Earth in the East or the West. We owe it all to our national or at all events racial Karma, I suppose. Great souls having a tremendous *faith* I take it in God, in truth, in Divine Law, Heaven's purpose, and in the potentialities for all eternity that lie buried in their innermost selves, have evidently reincarnated again and again, from time to time, in this so-called *iron age* of man to bring back Saivaism,—the religion par excellence of love,—to its pristine glory.

* A resume of the speech delivered by Prof. V. Muthukumaraswami Mudaliar, B. A. at the Seventh Conference of the Saiva Siddhānta Maha Samājam, Conjiveram, Dec. 1912.

Saivaism in a nutshell! What is it? And what does it teach? '*God is Love*' is its *Swarūpa* (essence) and '*Ahimsā Paramo Dharmaha*' is its highest teaching. Love alone could lead one to God, and to love God is, to love His creation. Knowledge and Wisdom must always go hand in hand with love, the one force that keeps the universe intact.

The All, is working for all and all is in *the All*. All is working for *the Good*. *The Good* is the only rational God that rational man recognized in primeval India. The Good is all life, everlasting life and in it, in *Its* eternal bosom, *death* is not: the mirage of death could find no room to stand. All is working for the Blessed consummation *now*, as in Eternity, as *now* itself is the soul of eternity. *The All* lives beyond time limits, though all live within the limitations of time at both ends. The Golden age is just ahead of us, as we are always going ahead, in search of this and in search of that, now this way, and now the other. But God-men there are, who apparently live in time and yet are not of it, who live in the world untouched by its glamour, unaffected by its māyā and thoroughly indifferent to its joys and pains, hopes and fears and life and death. But, are we quite sure of the ground we are treading on? Oh! Yes! I dare say we are! We are no doubt *already* in the throes of a new spiritual birth. Things are readjusting themselves in a quite unlooked-for manner. We have already had many a surprise in so many fields of knowledge, Science, Philosophy, Metaphysics, Occultism and so on. *The old* is making room for *the new*, gradually though imperceptibly, and they say that everything happens for the best, as it must, if it is all cosmos and not chaos.

We have got now to dive deep into the bottomless depths of *matter* and Scale up the giddy heights of apparently unscalable Spirit, And suppose we could rise equal to the occasion, what then? Why? we shall *then* barely glimpse the Infinite, Eternal, Nameless, Formless Omnipotent Omnipresent *Siva*, who enfolding all, is yet beyond all, who is incomparable to anything under the sun or above him even.

How and Where did evolution start its gruesome game? Whence all this so-called creation? And whither is this phenomenal universe of man bound? Where did *Karma* begin its work and how did we all start into life and being? Rather hard nuts to crack!

The beginning of things is impossible to conceive for the cultured intellect, as there was actually no beginning anywhere in the beginningless-Nature. No progress in a straight line! In the very nature of thought, it is impossible to conceive such an incongruous idea. Progresss always goes on, in cycles in Prakriti, and an evolution always suggests an involution that preceded it, somewhere, somehow, somewhen, So that, it would be easily seen that we are chiefly concerned with our own manvantara in which we are all sailing Godward on the vast ocean of life. The Law of Evolution had been clearly seen in our Puṇya Bhūmi since the morning time of the Saiva cult. I will refer you to the very first verse of Tiruvāchakam, the Tamil Veda. You need not even look up the Manudharma Sāstra in which the Prajāpati has very clearly brought out the idea, which many of us thought for a long time we owed to the West, perhaps to Darwin the naturalist, in particular. Why! the Deveram bristles with it, and other and later Tamil works have followed suit. Of course, we English-educated Tamils knew nothing about it, till it came dressed in a new and western garb and we began to hug it to our bosom.

One thing should be particularly noticed however. The why and the wherefore of *evolution as such*, may not quite fall within the limits of short-sighted human ken: but *the how* and *the whither* seem more or less to fall into line with the scope of of our present enquiry.

How then? What shall be the line of our procedure? We postulate,—we have to, we cannot help doing so,—the existence of *the Supreme* almost intuitively. Dogged skepticism in that direction is but crass ignorance. That sort of opium-eating would not hold water for long. Do you at all believe in yourself is the question. If so, you must also believe in *the*

Self of yourself. It is the necessity of thought. The '*I am*' consciousness in man is but the feeble reflection of the '*I am*' consciousness in the macrocosom. Let me quote an Upanishad here.

"Yato visvam samud bhûtam
Yena jatanja thishtathi,
Yasmin sarvāṇi leeyante
Jñeyam tad Brahma Lakshanyhi."

That from which the whole of the known Universe has come, that in which everything lives now, and that to or towards which everything tends for final absorption, that is Brahma or God Almighty.

So that, we see our starting-point is the Supreme Siva, mysterious Love. We live in Him all along, as there is nothing outside Him.

"Ekamevadvitîyam Brahma."
Eka eva Rudro nadvitîyayam"
Eko Rudraha Ekamevadvitîyam."

And in the long run we flow to Him also. We must gravitate towards Him, not as poor and feeble as when we shooted forth from His bosom, but with the harvest of a full manvantaric experience which culminated in love, wisdom and power. In other words, from the *Kevala* we started, says the Sivāgamas, in the Sakala, we find ourselves to-day by *the Will* of Siva, and in the fulness of time, we will march on, under the sweet banner of *Truth*,

'*Satyameva jayate*'
'*Satyat Nasti Paro Dharma*'

and armed with the knowledge of God before us, God behind us, God above us, God below us, God without and God within

'*Deho Devalaya proktassajivassivaha*,'

to our sweet home, the inviting goal, our haven of peace, rest and joy, the Kaivalya or the Siva Sāyujya, the positive pole of Para Nirvana, in all glory, in all ecstacy, and in all blessedness.

Let us listen just here, to the inspired words of a noble poet hailing in sympathetic spirit from the cultured West.

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life 's star
Has had elsewhere its setting,
And cometh from afar,
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our 'home."—*Wordsworth.*

We are not bodies but immortal Spirits.

" என்றுநீ அன்று நானுன்னதெமையல்லவோ "

" அஜோநித்யஸ்ஸாஸ்ஸதோயம் &c"

Let the progressive thought of the civilized West speak out also and bear its valuable testimony to the indigenous growth in experience அநுபவ of the Spirit-seeking East :—

The great English poet of Nature quoted above, would appear to have constantly had the mystic temperament of India to receive conscious intimation of immortality. Probably, he was himself a true Indian for the time being clothed in an English body, though he made no claims himself to that rather unique honour.

" Moreover, something is, or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare."

(To be continued)

V. M. S.

CAMEOS FROM TAMIL LITERATURE.

AIṄGURU NŪRU:

MARUTHAM : VEṬKAIPATTU.

[We extract the following sonnets from the ancient classical work, from the beautiful edition of Mahāmahopādhyāya V. Svāmināṭha Ayyar Avergal. It gives a rare pleasure to handle his volumes, and the amount of thought and labour and critical research bestowed by him in preparing these editions is beyond all praise; all his editions contain prefaces and introductions containing notes on the author or authors, and other interesting particulars, together with carefully prepared indexes containing glossary and references to other works where these verses are quoted. We only regret that the appreciation of him by the public and by Government is in no way adequate. Fancy a Scholar like him slaving in Government service on a paltry pay of 50 or 60 Rs. This cannot but reflect the lowest estimate of our Mother Tamil in the eyes of her debased sons and of our Paternal Government.]

Ainguṟu Nūṟu is a collection on the same model as that of *Kalitogai* from which we had frequently given translations under this heading, and consists of 500 short sonnets arranged under the five *Tiṇai.* And the collections under each *Tiṇai* is by a different Poet. Our Famous Poet Kabilar of *Kuriñchi-pāṭṭu,* (See Vol. I, p. 16 of this Journal) is the author of the centum under *Kurinchi* in this collection. The following invocatory Verse of Perunthevanār is added to the collection.

நீல மேனி வாலிழை பாகத்
தொருவ னிருதா ணிழற்கீழ்
மூவகை யுலகு முகிழ்த்தன முறையே.

Whose Half is the maid with blue body and shining jewels
The One, under His Twin-Feet's shade
Did, in order, rise the Triple Worlds.

From a note at the foot of the manuscripts, it is ascertained that this collection was made by the Poet Pulattuṟai Muṟṟiya Kūdalūrkiḻar under the orders of Yanaikkatcheimāntharanjñ cheral Irumpoṟayar, who became afterwards the King of the Chera Country and was a contemporary of Pāṇḍyan Nedunchelıyan of Talaiālankānam fame.

We note also the editor gives at p. 143, the sonnet which we gave at p. 109 Vol. XIII of this Journal which he found appended in a cadjan Manuscript of Tenkasi Subbiah Pillai, and portions of which are also found quoted in the commentary on Tolkāppyam. We select for translation the first decad of verses from the *Marutham* of Orampogiār, which is remarkable in many ways. The first line of each of the sonnets wishes long life to the King, showing how deeply rooted is the loyalty of the Indian. The next line shows what ideal of felicity, material, social and political, the Indian possessed. The whole *Pāttu* is said to be a reply by the maid to the lover who after leading a bad life away from his wife, became reunited to her, and to his question as to how his wife felt during his absence. The first part of the verse gives the sentiments of the loyal wife, who though long-suffering would never think ill of her lord, and the latter part expresses the sentiment of the maid and her companions, and it contains at the same time an inner meaning called உள் ளுறை உவமம், expressing disapprobation of his conduct.]

1. வாழி யாதன் வாழி யவினி
நெற்பல பொலிக பொன்பொரிது நிறைக்க
வெனவேட் டோளே யாயே யாமே
நனைய காஞ்சிச் சினைய சிறுமீன்
யாண ரூரன் வாழ்க
பாண னும் வாழ்க வெனவேட் டேமே.

1. Long Live Āthan,* Long live Avini *
Let Paddycrops and Gold increase."
So dwelt our lady's thoughts. And we,
"To Him of this town where Kāñji blooms
And fishes breed fast, and his friend
Hail, all Hail" did wish.

* Āthan and Avini are names of the Chera King who patronised our Poet.

NOTE.

The first requisite of a happy country is that it should possess a long line of kings. Its second requisite is that its agricultural and mineral resources should be safe-guarded by the King.

They feared injury to the master and his friend Pāṇan who misled him, on account of their evil ways, and so they wished long life. The tree's bloom and breeding fishes contain veiled reference to the hero's mixing with improper women, when his own chaste wife was alive.

2. வாழி யாதன் வாழி யவினி
வினைக வயலே வருக விரவல
ரெனவேட் டோளே யாயே யாமே
பல்லிதழ் கீலொடு நெய்த னிகர்க்குந்
தண்றை யூரன் கேண்மை
வழிவழிச் சிறக்க வெனவேட் டேமே.

2. "Long live Āthan, long live Avini!
Let fields yield plenty. Welcome be to the Poor"
So dwelt our lady's thoughts. And we
The lord of this town where the nymphæas white
Vie with blue ones in the cool pools,
Let his love more and more increase," did wish.

NOTE

The hospitality shown to the poor is one of the national virtues. His friendship was wished for, as he had bestowed his love elsewhere. The vieing of the lotuses of the inferior kind with the superior ones refers to his love for low women.

3. வாழி யாதன் வாழி யவினி
பால்பல வூறுக பகடுபல சிறக்க
வெனவேட் டோளே யாயே யாமே
வித்திய வுழவர் செல்லொடு பெயரும்
பூக்கெழு வூரன் றண்மனை
வாழ்க்கை பொலிக வெனவேட் டேமே.

3. "Long live Āthan, long live Avini!
Let cows yield copious milk and herds increase"
So dwelt our lady's thoughts. And we

" He of the town of flowery groves where men
Seed Paddy having stored, with inferior ones repair
Let his home life shine ", so did wish.

4. வாழி யாதன் வாழி யவினி
பகைவர்புல் லார்க பார்ப்பா ரோதுக
வெனவேட் டோளே யாயே யாமே
பூத்த கரும்பிற் காய்த்த நெல்லிற்
கழனி யூரன் மார்பு
பழனமா கற்க வெனவேட் டேமே.

4. Long live Āthan, long live Avini!
Let his foes lie low, and Brahmins chant!"
So dwelt our lady's thoughts. And we
" He of this town, where in the fields, sugar canes
Do flower and rice-crops ripen,
Let not his chest become the Village Common," did wish.

NOTE.

The sugar canes though flowering are useless, like the common women. The village common refers to them also.

5. வாழி யாதன் வாழி யவினி
பசியில் லாகுக பிணிசே ணீங்குக
வெனவேட் டோளே யாயே யாமே
முதலைப் போத்து முழுமீ னுருங்
தண்டுறை யூரன் றேரெம்
முன்கடை நிற்க வெனவேட் டேமே.

5. " Long live Āthan, long live Avini!
Let hunger not stare, disease far depart "!
So dwelt our lady's thoughts. And we
" He of the town in whose cool pools, the fish
With alligators do live: Let his car
Stand in front of our door," did wish.

NOTE.

Though the alligators live with the fishes, yet the latter become the prey of the former, who are compared to the harlots.

6. வாழி யாதன் வாழி யவினி
வேந்துபகை தணிக யாண்பெல கத்தை
வெனவேட் டோளே யாயே யாமே
மலர்ந்த பொய்கை முளைக்த தாமரைத்
தண்ணறை யூரன் வரைக
வெஃதையுங் கொடுக்க வெனவேட் டேமே.

6. " Long live Āthan, long live Avini!
Let the King's hate subside and his years increase.
So dwelt our lady's thoughts. And we
" He of this town, in whose cool pools do bloom
The Lotuses, Let him embrace his wife
And beget children ", so did wish.

7. வாழி யாதன் வாழி யவினி
பறாணி சிறக்க வல்லது கெடுக
வெனவேட் டோளே யாயே யாமே
புனைப்பூ மருதத்துப் பினைக்குரு கிருக்கும்
தண்ணறை யூரன் றண்ணூர்க்
கொண்டனன் செல்க வெனவேட் டேமே.

7. " Long live Āthan, long live Avini!
Let virtue more increase and vice decrease "
So dwelt our lady's thoughts. And we
" He of the town by whose cool pools, the cranes
Do rest on flowery Marutha Trees. Let him
Toward His town his steps retrace," did wish.

8. வாழி யாதன் வாழி யவினி
யரசுமுறை செய்க களவில் லாகுக
வெனவேட் டோளே யாயே யாமே
யலங்குசினை மாஅத் தணிமயி லிருக்கும்
பூக்கஞ ஞாரன் குளிவண்
வாய்ப்ப தாக வெனவேட் டேமே.

8. " Long live George, long live His Queen
Let his rule flourish, and all thieving cease,"
So dwelt our lady's thoughts. And we
" He of this town, in whose flowery groves, do rest
The fine peacocks on swinging boughs. Let him
His words prove true, even here," did wish.

9. வாழி யாதன் வாழி யவினி
நன்றுபெரிது சிறக்க தீதில் லாகுக
வெனவேட் டோளே யாயே யாமே
கயலார் நாரை போர்விற் சேக்குந்
தண்பணை யூரன் கேண்மை
யம்பலா கற்க வெனவேட் டேமே.

9. " Long live Āthan, long live Avini
Let Good increase and all ills cease"
So dwelt our lady's thoughts. And we
" He of this town, full of cool pools near which
The fishy cranes on paddy heaps do rest.
Let not his love become a byeword sure," did wish.

10. வாழி யாதன் வாழி யவினி
மாரி வாய்க்க வளநனி சிறக்க
வெனவேட் டோளே யாயே யாமே
பூதந மாஅத்துப் புலாலுஞ் சிறுமீன்
றண்பணை யூரன் றண்ணெனு
கொண்டனன் செல்க வெனவேட் டேமே.

10. " Long Live the King, Long live His Queen
Let fall the rains and wealth increase."
So dwelt our lady's thoughts. And we
" He of this town, in whose cool pools, do swim
The smelling fish, and bloom the Mango Trees
Let him carry her along with him," did wish.

J. M. N.

What is Spiritualism and What does it stand for ?

Probably there is no word in the English language more misunderstood or misrepresented, than the word, Spiritualism.

Negatively, it is not spiritism, nor agnosticism, nor materialism ; but, affirmatively, it is the direct opposite of materialism, whatever matter may mean. This misunderstanding of the word is largely due to the ecclesiastical priesthood and the public press, which oftener is a reflector, than a righteous educator. It is our heartfelt prayer that both may soon repent and reform.

The root-meaning of this great word, Spiritualim, is clearly traced to God, who is pure, essential,immanent, and immutable spirit. "God is Spirit" said Jesus Christ ; therefore, God being spirit, spiritualism, the direct antithesis of materialism, centering in and originating from God, becomes a most inspiring, a most sacred and holy word, the moral scale running thus: Spirit, spiritual, spirituality, spiritual-mindedness, Spiritualism —the I 'SM, referring and relating to its main doctrines, The Father-Mother-hood of God, the brother-sister-hood of all races, the innate divinity of man, the immutability of law, the present-day ministry of spirits, the necessity of prayer, the beauty of faith the sweetness of charity, the grace of religion and an unbounded trust in God, the absolute embodiment of love, wisdom and will, over and in all.

The practical result of spiritualism, is clearly beautifully expressed by the apostle, "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

Spiritualism in God's great word ; and Spiritualists are the only religionists who have the promised gifts of the Christ

and by which gifts they demonstrate a future conscious and progressive existence.

Neither priest nor press should touch this holy word of Spiritualism, only with clean hands and pure hearts; and Spiritualists themselves should honor their gospel of immortality by such righteous lives, as to induce the multitude to say, "Behold the lives of those people, who see the etherealized forms of spiritual beings, who hear heavenly voices and who walk and talk with the angels. In this throbbing, selfish, warring world, there are but few real spiritualists; for as of old, "Narrow is the way and few there be that find it"

The philosophy of Spiritualism is in perfect consonance with the Hindu philosophy, the religion of the oriental adepts, the Christianity of the Christ, meeting and satisfying humanity's holiest and heartfelt desires and aspirations.

When genuine Spiritualism, that is, Christ's Christianity prevails, when nominal Christians become Christ-like; and nominal Spiritualists become more spiritual—actualising the Christ spirit of toleration, love and charity in their lives, then the long prophesied millenium in all its transcendant radiance, will have dawned upon our waiting world.

J. M. P.

POETRY OF ST. APPAR.

(Continued from page 317 of No. 7, Vol. XIII).

PART III.

Even in our language, the exact definition of the term 'poet', and the scope of poetry were ever subject to controversy.* The critics have either evaded the task or failed in the attempt. Even a logical division of the different kinds of poets or poetry is even now unknown though divisions were made by grammarians and critics as they suited their immediate purpose. The divisions in Tamil poetry as *Āsu* (ஆசு), *Maduram* (மதுரம்), *Chittiram* (சித்திரம்) and *Visthāram* (விருத்தாரம்) are not quite separate and unconnected spheres, and to borrow the language of geometry they are like circles that intersect one another. These divisions are in no way better than the English classifications of poetry as the Dramatic, the Epic, the Lyric, the Didactic, the Satiric and so forth. As a modern student of Tamil is conversant with English, it shall not be unprofitable to view St. Appar's Devāram from both the English and the Tamilian standpoints.

According to the English division of poetry, St. Appar's Devāram is apparently a lyric. It may even be said to belong to the sub-class made by Dr. Bain ‡, the sacred song or hymn.

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* குட்டுதற்கோ பிள்ளைபாண்டிய னிங்கில்லை
குரும்பியளவாக் காதைக்குடைந்துதோண்டி
வெட்டியமட்டப்பதற்கோ வில்லியில்லை
யிரண்டொன்றுப்முடிந்து தலையிறங்கப்போட்டு
வெட்டுதற்கோ கவியொட்டைக் கூத்தனில்லை
வினையாட்டாய் கவிதனைவிரைந்துபாடித்
தெட்டுதற்கோ வறிவில்லாத் துரைசளுண்டு
தேசமெங்கும் புலவரெனத்திரியலாமே —படிக்காசுப்புலவர்.

‡ *Vide* pp. 254 273, Bain and Adam's English Composition and Rhetoric.

For it contains all the essential elements of this sub-class viz., awe, revernce, love, thankfulness, confidence, supplication, intercession, self-abasement etc., which occupy more than sixty per cent of the subject matter of the three *Tirumurais* of St. Appar. With these are intermingled other elements which strictly speaking, belong to the other species of poetry and other sub-classes of the lyric. Such an intermixture avoids monotony in *Devāram*, and fecilitates the reader in easily passing through difficult and terse chapters.

Some chapters of St. Appar's Devāram perform the functions of an Epic.* The peculiarity of the poetic interest of the stories narrated by St. Appar either from the Purāṇas, Ithihāsas or the then current traditions relating to the lives of the ancient Tamil Saints who were subsequently incorporated in the *Aruvattimūvar* or the sixty-three of Peria Purāṇam, lies in his pithy and laconic expressions which rouse in our minds vivid pictures of men, and places in which they lived in ancient days, their customs and characters. Though we find evidence to call most of his compositions as 'Ausu' or poetry sung off hand, yet all poems exhibit some kind of artistic plan underneath them which was carried out in an admirable way as it suited the purpose and the object of the poem. It would be problematical and beyond the scope of this discourse if it should be stated that St. Appar who was a very able artistic narrator of facts would have proved a better epic poet than any in our literature had he cared to undertake that kind of work. Yet it will not be out of point to say that the matter of his episodes and the manner of his expressions were copied with advantage in some places by the authors of Kanda Purāṇam, Chūḷāmaṇi, and even by Kamban † himself.

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* Vide the chapters on தசபுராணம், இலிங்கபுராணம etc,

† Compare the popular Kamba Sootram with the following stanzas:

(i) நாகத்தை நங்கையஞ்ச நங்கையை மஞ்ஞை யென்று
மேகத்தை தவிர காகம் வேழத்தினுரிவை போர்த்துப்
பாகத்தினிமார்தல் செய்யாத் திங்களோ மின்னென்றஞ்சி
யாகதிற் கிடந்த நாகமடங்குமாரூரனே.

—திருவாரூர் திருநேரிசை Stanza 2.

The Epic colouring in St. Appar's Devāram is intensified by its unique form of hero-worship. Siva the embodiment of *Sachidānandam* is the hero of St. Appar whose qualities he is never tired of relating in innumerable poetic forms. Like the hero of any Epic, Siva is depicted as one unrivalled by any in might, intelligence, wisdom or good nature. Almost every tenth stanza of the various chapters of St. Appar's Devāram describe the method by which the pride of Rāvana was curbed at Mount Kailas. Siva destroyed the three invincible forts by merely laughing at them ; he kicked the god of death and put an end to his irresistible career for the sake of the devotee *Mārkaṇḍeya* ; and he put to shame the Devas who participated the offerings of Daksha in his irreligious feast ; he removed one of the heads of Brahma, the creator, as a punishment for his vicious thought ; he presented to Vishṇu a disc which closed Jalandra's life ; and in conclusion he is the eternal and immortal One who played upon his veena by the side of the corpses of Brahma* and Vishṇu during the time of universal deluges. Such is the immeasurable prowess of St. Appar's lion-like

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(ii) மிடைத்தபாம் பருகுகண்டரிவை பேதுறக்
மிடைத்தபாம் பஞ்சினோர் மயிலென்றையுறக்
மிடைந்த தீச்சடைமிசைப் பிறையுமேங்கவே
மிடைந்துதானகுதலைக் கெடலஞ்சினே.

—திருக்கெடலவாணர், பண்-சாந்தாரம், Stanza, 8.

*(i) நூறுகோடி பிரமர்களெங்கினு
ஞாறுகோடி நாராயணரங்களே
யேறுகங்கை மணலெணிலிந்திரர்
சிறிலாத நல்லீசனெருவனே.

—ஆதிபுராணத் திருக்குறுந்தொகை, Stanza 3.

(ii) பெருங்கடல் மூடிப்பிரளயங் கொண்டு பிரமனும்போ
யிருங்கடல் மூடியிறக்கு மிறந்தான்களே பரமும்
கருங்கடல் வண்ணன்களே பரமுங்கண்டு கங்காளராய்
வருங்கடல் மீளுமின்றெம்மிறை நல்லீனைவாசிக்குமே.

—தனித்திருவிருத்தம், Stanza 7.

hero.* In this hero, are shown combined with infinite power, the eminence of mercy, love, forgiveness, insight into the mental states of all beings, readiness to help the good, nearness to genuine prayers, distance to hypocrisy † etc. The hero is so absorbing in interest that if any one should get even the faintest view of him, his past life together with its affections and evil *vasana* fades away like a phantom, and he is drawn nearer and nearer to the Almighty like a needle before a powerful magnet. The bliss enjoyed by our sage before his Hero was so magnificent that though he called Him by several pet names such as waxing moon, precious stone, sun, the untiring karpaga tree, pearl, coral, fruit, honey, the light of life and so forth, words were too poor to describe his state of feeling as was summed up by him in the first stanza of the last chapter of his Devāram ‡.

Besides the presence of a hero, there are many other Epic Elements in St. Appar's Devāram. Though there is in it no continuous narration of the life of the hero which is the central element of all the epics, the narrative element, owing to the

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* cf. எழிலாரிராச சிங்கத்தை யிராமேச்சுரத்தெம்மெழிலேற்றை.
—பாவநாசத்திருப்பதிகம், Stanza 7. l. 1.
also சிங்கமே யுன்னடிக்கே போதுகின்றேன்
பூம்புகலூர் மேவிய புண்ணியனே.
திருப்புகலூர் திருத்தாண்டகம், Stanza 2. l. 3.

† வஞ்சனையாயஞ்செழுத்தும் வழுத்துவார்க்கு, சேயானே
—திருவீழிமிழலை திருத்தாண்டகம் Stanza 4, l. 3.

‡ எண்ணுகே னென்சொல்லி யெண்ணுகேனே
வெம்பெருமான் றிருவடியை யெண்ணினல்லாற்
கண்ணிலே மற்றேர் களைகணில்லேன்
கழலடியே கைதொழுது காணினல்லா
லொண்ணுளே யொன்பது வாசல்வைத்தா
யொக்கவடைக்கும்போதுணர்மாட்டேன்
புண்ணியனே யுன்னடிக்கே போதுகின்றேன்
பூம்புகலூர் மேவிய புண்ணியனே.
—திருப்புகலூர் திருத்தாண்டகம், Stanza, 1.

nature of the hero who has no birth, growth or death, is found diffused in the work and if all the facts narrated by our sage be collected together they would form one continuous chain of Siva's *Tiruvilayādal*. Most of the other Epic elements mentioned in Dandiyasiriyar's definition* are also present in many of its chapters. But the peculiarity of those elements consist in the fact that they are all focussed † upon the personality of the hero, and they are not separately described ‡ as they would be in any secular work. When they thus appear they tend to take lyric shapes standing as part and parcel of the tropic scenery.

(To be continued.)

E. N. T.

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* If the phrase "சந்தியிற்றொடர்ச்சி" were removed from the definition of "பெருங்காப்பியம்" all other principal elements of the "Great Epic" can be pointed out in St. Appar's Devāram.

† cf. சிவனெனு மோசையல்ல தறையோ
வுலகித்திருநின்ற செம்மையுனதே.
—சிவனெனுமோசை-பண்-பியந்தைக்காந்தாரம், Stanza 1, l. 1.

‡ Note how the images of "இருசுடர் தோற்றம்" are suggested in describing the person of Siva :—

காலையிற் கதிர்செய்மேனி கங்குலிற் கறுத்தகண்டர்
மாலையின் மதியஞ்சேர்ந்த மகுடத்தர் மதுவும் பாலும்
ஆலையிற்பாகும்போல வண்ணித்திட்டடியார்க்கென்றும்
வேலையினமுதர் வீழிமிழலையுள் விகிர்தனரே.
—திருவீழிமிழலை-திருநேரிசை, Stanza 2.

NAMMĀLVĀR'S TIRUVIRUTTAM.

(*Continued from page 369, of No. 8, Vol. XIII.*)

Verse 33, (Aruḷ-ār-Thiru).

Heading.—The Bride's pain—by the Bridegroom's absence caused, growing
Unbearable, her Female Friend the Bridegroom chides.

Text.—Lord—who art pleased on Thy own Model Liege to lear!
Using Time-wheel's Regent—Thy Discus-Merciful,
O'er th' wide expanse of heav'n and earth, Thou sceptered sway'st,
Suppressing evil deeds that, darkness-like, oppress!
(While thus protecting all,) Thou spoiled this girl's bloom!
Think 'st Thou 'Tis not here worth Thy while to save a girl,
And thence contemn'st Thou her? or else, dost Thou suppose
That she 's one who,—beyond Thy jurisdiction, 'bides?
We, in this matter, surely, can't divine the truth!

Explanation.—Struck with the ripeness of our Seer's love, his Friends
Thus remonstrate with th' Lord—the Giver of this grief:—
"Using Time-wheel's Regent—Thy Discus-Merciful
O'er th' wide expanse of heav'n and earth, Thou, sceptered sway 'st....."
Time-wheel being naught but Thy indefeas'ble will, (Vide the sayings—(1) "Chetas chakrati," &c., being the prices, by Varadarya Junior, or the Astra-bhushanadhyaya or Bk. I, Ch. 22, v. 126ff, of the Vishnu-Purana; (2) Jyotis vande Sudarsanam, Yenavyahata-sankalpam Vastu Lakshmi-dharam viduh."—Opening of the Sruta-Prakasika. (3) Vide also the Ahirbudhmya-Samhita of the Pancha-Ratra; (4) Vedantaryas Shodasayudha Stuti; Sudarsana Sataka of the Holy Sage Kuranarayana-Muni v. 100; &c.
Thou thence (1) ensur'st eternal sight to Heav'n's Inmates, (*Vide* the Vedic text:—Tad Vishnoh Paramam Padam, sada pasyanti Surayah"—"Heav'n's Inmates ever see Th' All-present's Highest State."
And (2) kindly teachest souls on earth to shun ev'l deeds. (Vide Psalm 25. Decade 19, v. 3.="Sey-y-el ti vinai' &c.)

The latter of these worlds contains our Seer too;
He *can't, wouldn't,* save himself, on *Thee alone* depends
Slight'st Thou him on *This* ground ? or him
Tak'st Thou as be'ng 'yond *both* these worlds?
(1) That our Seer *cant, wouldn't,* save himself,
(2) That he leans on *Thyself alone,*
(3) That he 's unmatched in *both* Thy worlds,
Him for (1) *acceptance* fits, not (2) *slight*!
Thou'rt 'pleased on Thy own Modes Liege to lean' in Heav'n;
That Grace, to lovers in *this* sphere too, please vouchsafe!
'Delay is dangerous'; imperial not that trait
Of our Seer wherein his unpar'lelled glory lies! (Cp. the Text—"Narinam ut-tama..."—Ramayana.
'Her bloom 's passing away!',—Thyself criedst, Rama-shaped! (=Vayo 'syath) by atwartate?"—Ramayana.

[Ch. Compare the follow'ng query of Sage Yamuna :—
"Exception am I sole to Thy All-saving Vow?" (—Hymn of Hymns, *v.* 46. = "Mad-eka-varjam-kim idam vratam Te?")]

Verse 34, (Sithai-k kinr'-a-th'-aḷi.)

Heading.—The Bride draws omen-circle and is pained;
Of this, her Female Friend, the Bridegroom warns.

Text.—The omen-circle she had drawn,
Answer inauspicious returned.
On finding this, the Bride, grown wrath,
Doth kick it with her little foot!
Thus spir'ted she 's! Almighty Lord!
I know not what I ought to do
To heal the pain this girl suffers,
From her heart be'ng set solely on
Wearing Thy cool—fine—Tul'si that,
With flow'rs unfading, 's plenteous mixt!

Explanation—Our Seer now tries whether self-efforts would avail.
The effort failing, He trusts God still more than erst,
To join Him hastes, grieved 's by delay, whence his Friends cry :—
"'Down with self-effort!' our Seer cries, 'Tis of no use! [Cp Ramayana, I. 56, 23, when the King Visvamitra exclaims —"Dhig balm", &c., i.e.: "Down with King-pow'r! Saint-pow'r 's the only pow'r!"]
Saivation-means for souls, I'm sure, isn't in their hands!'

Lord! th' courage of conviction thus enables him
To spurn all means but Thee; going back to them 's cut off
'Almighty Lord!' our Seer calls Thee, remembering
Both sets of Thy High Attributes, whence Thee
Thou mak'st souls (1) while here *know*, (2) *enjoy* on reaching
Heav'n! [*Vide* the saying:—"(1) Vatsalya, (2) Svamya, (3) Samsilya, (4) Saulabhyad arhasi-sritim; (5) Dhi, (6) Sakti, (7) Prapti Te, srita karya-kara (8) gunah."]
(1) Indulgent view of faults, (2) Lordship Supreme o'er all,
(3) Glad-Stooping to the meanest subject in Thy Realm,
(4) Be'ng ev'ry where *vis'ble* and *worshippable thence*,
These constitute Thy Attributes' Set Number One.
(5) Ommiscience and (6) Almightiness, (7) Kinship Unique,
(Whence,'thout shame, *all* may draw on Thee for ben'fits all,)
(8) Perfection which show'rs ben'fits, yet needs no return,
These constitute Thy Attributes' Set Number Two.
'(*a*) Place, (*b*) Time and (*c*) Object, being fit,
(*d*) What from a sense of duty 's giv'n,
No favour be'ng (*e*) sought or (*f*) repaid;
That gift, "pure gift" is held to be' (Gita, 17, 20)
Thyself hast thus defined the gift,
Which, doth resemble most Thy own!
Thy Beauteous Form makes our Seer haste
To join Thee *by Thy Grace alone*—
Which, 'thout delay, can all bars clear.
Delay in such a case, breeds pain.
Howe'er much pained, our Seer, like wedded wife, on Thee
Alone doth lean; dependent state, self-striving bars.
'Rama's command I haven't received;
My state dependent, I must keep;
Hence I to ashes don't thee turn,
Though, with a *thought*, I thee can burn,
And thou, wretch! dost deserve be'ng burnt!' (="A sandesat tu Ramasya," &c.—Ramayana,)
Our Model Lady thus told Ravan erst,
And wouldn't by Her own act, suppress her foe.
Our Model Seer, by the same rule abides.
In such a case, the very thought
Of self-effort is 'yond our pow'r!"

A. G.

A LETTER.

To

THE EDITOR OF THE SIDDHANTA DIPIKA, MADRAS.

Dear Sir,

As to 'impure-fancy' of Mr. Horton about *The Siva-Lingam* I would say with all logical precision that some writers carry 'Liberty of the Press' too much to deserve any excuse from us, The Supreme meaning and ideas imbedded in the Holy Murti 'Lingam' as heading the 25 Murtis of the *Supreme Hara* has not been revealed even to the most of the Saiva-Siddhantis of India until now. So how can you expect an Āryan student or his borrower (both strangers to Tamil Āgama) to describe the 'Lingam' as it really is and is understood by us? The word 'Lingam' is derived from two roots இல் + கம். லிம் (lim) means 'layam' (லயம்) 'destruction' and கம் (kam) means ஏகாரம் i.e. visibleness or created state. The word naturally means 'Destruction or disappearance and creation or appearance. The Hara's beneficent Function is to destroy all forms into invisibly minute atoms or elements, to keep than in rest and give them rest (matter requires rest), and to cause them after sufficient rest was procured to them to 'condense' and become visible universes for souls to be embodied and developed in evolution or *Karma*.

From its invisible primordial state to bring matter, say earth-tatva, to visible evolved forms, the first process of the Hara is to *will* them (invisible elements of earth) to become *pindas* for souls to grow into created beings. This pinda-formation (mute cells as it were) willed by the Hara is the basic material cause of all forms of souls, elements *Earth*, &c.

In all kingdoms of created souls *aerial*, *aquatic*, *terrestrial*, or else, the first formation at creation is பிண்டம் pinda (oval shape). But for this started by the Hara's will, no evolution can be possible and *probable*. Hence the Hara's graciousness in writing *pinda* form is excellent and most Beneficient of all His Functions. Rather the basic cause of His Panchakritya. Hence we assume the Pinda form (Lingam) as invoking our gratitude and irredeemable indebtedness to the Hara and worship it (Pinda form) as the Hara Himself represented by it as the Lord of creation of all forms.

The word Lingam also implies as already explained by me 'லயம்' (destruction) for giving matter due rest. So 'Lingam' means 'The Hara that destroys and creates' i e. The Hara of the Two Main Functions *Destruction and Creation*. The other 3 functions are included in the said main two functions, which I need not detail so soon to my Western brethren like Mr. Horton.

Salem,
8—3—13.

HARA SHANMUKHA MUDALIAR,
Saiva Siddhanti.

"ĀGAMIC BUREAU NOTES."

Mr- N. Subbarow Pantulugaru, Ex-member of the Imperial Legislative Council in writing about the Āndhra movement thus refers to the Tamils.— "The Tamils had a good start in the race of life and claim superiority by reason of their enterprise and intellectuality. They like other communities are proud of their past and the predominant position they occupy at present in almost all walks of life. Treating of Ceylon Bishop Caldwell writes "wherever money is to be made, wherever a more apathetic or a more aristocratic,people is waiting to be pushed aside, thither swarm the Tamilians, the Greeks or the Scotch of the East, the least superstitions and the most enterprising and persevering race of Hindus." The Tamil country can point to three cities with a population of more than a lakh and seven cities with a population of more than half a lakh, whereas all the eleven Telugu Districts put together had not a single city at the Census of 1901 and have been able at the recent census to enter one city just over half a lakh. The architectural edifices on the banks of the Canvery, the Vaigai and the Tambraparni attract visitors from foreign shores, not to speak of thousands from different parts of India. The Tamils claim that they have produced an indigenous literature, second only in importance and antiquity to Sanskrit in the literatures of India. They are proud that theirs "is the only Vernacular Literature in India which has not been content with imitating Sanskrit but has honorably attempted to emulate and outshine it." The Tamil country has produced the great Ramānuja and a galaxy of Ālwars of varied castes who have found an honored place in the temples of Southern India. The Tamils hava developed a religion and philosophy on their own lines known as *Saiva Siddanta*, which Dr. Pope regards as the "most influential and undoubtedly the most intrinsically valuable of religions of India" and whose orthodox Vellala followers have adopted a strictly vegetarian diet, eschewing all liquor and claim to rank as high as the Brahmins in their intellectuality and purity of life. The Tamils are proud of their distinguished statesmen, administrators, Judges, Jurists, lawyers and educationists &c. who adorn the modern annals of Southern India. A mercantile section of the Tamil community has established business centres in Rangoon Singapore, Siam and far off Shanghai, and

are beginning to open branches even in England and their enterprise organization and charities are the envy of their neighbours."

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This must be tickling exceedingly to the vanity of the Tamils, but so far as we can see these are heritages of a long long past and the modern Tamil could not boast of having done much and they are even much less united than the Āndhras. Even in the matter of commercial enterprise, the ancient Tamils carried on a vaster trade by sea and in their own ships with foreign countries (vide No. 1, Tamilian Antiquary)* They were wealthier, more patriotic and less castebound, stronger and more warlike than now. The whole of the Āndhra country and Kalinga and Mysore and all Malabar and Ceylon was within their sway. All the arts and sciences were flourishing there. But now they have become more or less hewers of wood and drawers of water. They have no ambition and no high aims. Even in the modern slight revival, the Tamils cannot claim all the glory for themselves, as the country is fully overspread by all sorts of races and nationalities, and the Āndhras also could be found from one end of the country to the other. The only superiority they may possess is in the matter of European education, and this was the result of English Schools and Colleges having been established in the Tamil Districts much earlier and in a larger number than in the Telugu Districts, and this supplies the real motive for the cry of Andhra for Āndhras.

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Among the objects of this new movement enumerated in the same article, the last object put forward is "securing the advancement of the claims of the Telugus in Public service." This is purposely put down as the last but this is what supplies the whole motive power, and is founded on the envy and jealousy of Tamil officials and Tamil Vakils even. No movement based upon such sordid motives could ever prosper. And especially when the Telugus are so very cliquy and disunited among themselves. We are not aware if any proportion of the large class of non-Brahmin Telugus sympathise with this movement, and all the persons that we have read of as promoting this are Brahmins. And we should like to know if among these gentlemen they have healed up the differences between Niyogies and Vaidikes. What chances has a Niyogi now of

*This number has just been reprinted and is available for sale at this office.

preferment or promotion when an officer or the chief ministerial officer happens to be a Vaidiki and vice versa. We know how bitter the feeling at present is among these sections. Needless to say what the treatment of the poor helpless non-Brahmin Telugu will be at the hands of both these. Mr. N. Subba Row Pantulu garu knows well all these circumstances and we do not wonder he has more or less given the cold shoulder.

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Self-Culture.

This is the only journal devoted to spiritualism in Southern India and is of long standing and its learned editor is Dr. K. T. Rāmasvami, D. Sc., Ph. D.. and the articles are from the pen of eminent writers like Dr. J. M. Peebles &c. and are always interesting. The January number contains among others the following articles.

'What is spiritualism and what does it stand for' by Dr. Peebles.

'Phrenology and an evenly shaped head' by Mr. J. M. Severn,

'Health and efficiency' by Dr. O. S. Marden.

'Source of Joy' by Mr. A. Perianayagam. B. A.

We extend our cordial new year's greetings to our learned contemporary.

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Age of Manu-Nitikanda Chola.

Mr. A. Muttutambi Pillai of Jaffna discusses this question in the last number of Sen Tamil (Vol. XI. 1.) just to hand. He finds that the *Mahāvamso* gives the history of Elela in almost the same terms as in *Periaṭurāna* and he is said to have reigned before B C. 205—161. The story of Manunitikanda Chola is alsó referred to in Silappadikāram, in the following lines.

"வாயிற்கடைமணி நடுநா நடுங்க
வாவின் கடைமணியுடு நீர் நெஞ்சுகடத்தான்ற
னரும்பெறற் புதல்வனை யாழியின் மடித்தோன்."

and in Kalingattuparan in the following sentences,

அவ்வருக்கன் மகனெனி மதுமேதினிபுரந்
தரியகாதலனை யாவினது கன்றுகெரன்
றெவ்வருக்கமும் வியப்பமுறைசெய்த கதையும்.

And he enquires if the two are identical and if not who was prior in date. He then refers to a stone inscription in Trincomali which records the restoration of the Temple in 512 Kali era by Kulakkottan grandson of Manu Niti Chola, and he concludes that the Chola king must have been

prior and lived about 4500 years ago. Mr. Parnatalla of Kandy informed us that the tradition connected with a certain Temple in Ceylon was that Manu Niti Chola himself went over to Ceylon and founded a Temple in expiation of the sin of killing the calf. We do not know if this tradition is the one connected with the Trincomali Temple or not. But whatever it is, we believe that the tradition recorded in *Mahavamso* whose accuracy is not beyond question was merely copied from the older tradition about the famous Chola of Tiruvārūr.

B. B. Jana Sabha's Anniversary.

This Bālasubramania Bakhta Jana Sabha was founded by the late talented Jaffna Pandit N. Kadiraiver Pillai and its 8th anniversary was celebrated on Sunday last. There was pujain Śri Bālasubramaniaswami's temple in the morning and a public meeting was held in the afternoon in Pādāja Ponniamman's temple, the place being chosen to admit all classes and castes to this function. Mr. J. M. Nallasvmi Pillai B.A.B.L occupied the chair and after the report was read, Messrs K. Kuppuswāmi Mudaliar and Siddhanta Sarabham Ashtavadanam P. Kalyanasundra Mudaliar were called on to adress the audience. The first spoke about the greatness of the Saiva Saints and this was supplemented by a speech from Mr. Adimula Mudaliar. Mr. Kalyānasundara Mūdaliar then dwelt at length on the real import of the Bhagavat Gita and explained in detail the Vibbuti Yoga. Other speakers also explained the object of the Saiva Siddhānta Samaja.

The Chairman in his speech stated that it was a matter for satisfaction that the society had completed the 8th year of its existence and it was a wise step on their part that the Sabha had become affiliated to the Saiva Siddānta Mahā Samāja. There was considerable work to be done by local Sabhas everywhere uniting themselves for purposes of selfstudy and for teaching others and by cooperating with the work of the parent Sabha which could look to the publication of journals, books and tracts and the engaging of lecturers &c. He commended the work of the Sabha in as much as they wanted to be students first before they became teachers and as such studied every week systematically the *Kural* and other sacred books. Their work among the depressed classes was also praiseworthy and also their study of the sacred Hymns which as he once wrote in his introduction to Sivajñānabotha served not merely as an introductory course in religion but served also as a final course after studyding all the systems and philosophies, in as much as they embodied the actual spiritua experience of our sages. Turning to the subject matter of the two addresses,

the chairman observed that it was pointed out in a recent paper in the Hibbert Journal by the Hon'ble Bertrand Russell that the essence of all religions consisted in worship, acquiescence or self-surrender and Love, and the stories of the Siva Bhaktas illustrated to us every possible phase of this worship, salf-surrender and Love, and he illustrated this by mentioning the specific instances. And when this Love became universal, there could be no distinction of race or caste; these stories exhibited how these dictinctions count for nothing before God and how even Mālas were stated to have become one with God. There are only two Castes, as stated by Mother Avvai, the Higher and the Lower. As long as we were possessed of *Malā* (impurity) we were all Mālas (Pariahs) and the moment this was removed all became Anthaṇars, Brahmans, just as Tirunālaipovār, became Nandan (God, the blissful). Regarding the Gita, he said there was some prejudice against it among Saivas, in as much as Ekātmavādins and Vaishṇavas made too much of it each as proving their own dogmas. But the unprejudiced opinion of European scholars like Monier Williams, Professors Mac Donnell and Garbe was that it set forth eclectic system of philosophy which was neither Dvaita nor Advaita neither Sankhya nor Yoga and with this they coupled the Svetasvatara Upanishad. The last was admitted to be a Saivite Upanishad and the claim of Saivites all along has been that their philosophy was *Siddhānta, Sāra* and *Samarasa* meaning eclectic. It therefore followed that the Gita was a Saivite compilation. He showed how the interpretation of certain Gita passages by the Saiva Bāshyakār who lived before Sri Sankara, was exactly hit upon by Mr. Sitanath Tatva Bhushan of Calcutta in his recent discourses on the Gita.

Mr. S. Sachidānandam Pillai B A., the president of the Society explained what difficulties were encountered by them in their work especially in reference to the depressed classes and solicited the support of all those assembled and thanked the lecturers and the Chairman for their kind and admirable addresses.

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Planetary Daily Guide for all is a book well worth study as an open sesame to a peculiarly fascinating subject-Astrology. It presents a very simple method whereby anyone may ascertain at a glance, which planet they are in sympathy with, showing also the dates of good and adverse influences from your ruling planet, thus presenting an opportunity to improve certain day for important matters, and to take advantage of

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Another Anniversary Celebration.

The Triplicane Sivanadiyar Tirukkuttam celebrated its third Anniversary on 26th January last. There was pujah in the morning at Tiruvettesvara's Temple followed by a grand procession of our Four Ācāryas which was accompanied by a number of Devara Sabhas, singing the Sacred Hymns. There was also feeding of the poor and the Bhaktas. In the evening under the Presidency of Srimath Yogi Murugadasa Swamigal called usually as Pāmban Swāmiyar the general meeting was held. The report was presented in a neat little beok which was a regular tract and calendar combined. It disclosed a record of good work done by the Sabha and a prosperous year. There are regular weekly meetings when the Periapurana (Sivabhakta Vilasa) is explained by its President Sriman T. V. Kalyānasundara Mudaliar. Pujahs are performed on the days sacred to our *Nayanmars* and pilgrimages to sacred places are also undertaken. Mr. J. M. Nallasvāmi Pillai, explained the Nature of the *Advaita* Philosophy without the introduction of a single technical word or quotations and he used only one simile to illustrate the whole subject and the word *Advaita* was only brought out at the very last to explain that it was the only word which had been used by our ancient Achāryas to describe the nature of the relation of the soul and the world and God and chetana achetana Prapapcha on the other hand.

Mr. S. Satchidānantham Pillai then delivered a learned discourse on Love which was well received. Siddhanta Sarabham, Ashtāvathānam, P. Kalyanasundara Mudaliar then spoke on Bhagavat Gitā aad its

teachings and showed how it was nothing else thān pure Siddhanta. He dealt at some length on the Saiva Siddhānta Samaja and its objects. The President who is known to be a great Tamil and Sanskrit Scholar and a great controversialist supplemented the lectures by his illuminating remarks and apt quotations from the upanishats. He quoted a text from *Maitreya* upanishat where God is said to be one and different from the world. Regarding Śrī Krishna's Visvarūpa he explained, that whatever he uttered while in that Yoga Samādhi was uttered really by Mahesvara just as a man possessed is repeating only those words of the spirit that possessed him and the words are not his own and he may not remember ānything about them after he awakened from that trance. In regard to *Sohom* or *Sivoham* 'I am that' or 'I am *Siva*', he said it did not emphasize the unity so much as the complete surrender of the 'Jiva,' 'I' to God. This means 'I am nothing myself. I am not the agent and actor and I have no will of my own. God alone is Sat He is the sole actor'. In this self surrender it was, when by repeated practice, the 'I' is lost, (நான் ஒடுங்குதல்), the soul does really become one with God. Mr. T. V. Kalyana-sundara Mudaliar offered thanks to the President and the lecturers and spoke on the importance of such Sabhas and the Samaja and hoped that before next year they would have a big hall, instead of the Temple Mantapam where they could celebrate their anniversary, and where all classes of people could be admitted without objection. The singing of the Devāra Hymns contributed not a little to the success of the meeting, and a number of young boys trained by Mr. Masilamani Mudaliar enlivened the occasion by their dialogues &c.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Agamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta

VOL. XIII. MADRAS, APRIL, 1913. No. 10.

IRUPA-IRU-PAHTU

(*Continued from page 399, of Vol. XIII, No. 9.*)

13. Though Thou art past all knowing by my sense
Thou wert pleased to grant me these organs all,
True God! The body born along with me,
As real and otherwise Thou didst me show
This is like tree cut down by the cowherd.

NOTES.

The body and senses were given to the Soul for it to work out its Karma, as the lamp-light in darkness. When Our Lord appeared as Guru in our own guise, to redeem us, by showing that we are not this body and senses and these latter are unreal as a phantasm, then this lamp-light and darkness all vanished into nothingness before this Jñāna Sūrya. This unreality is on account of its transitoriness, and its vanishing is its losing its power to affect us without the entity itself being destroyed, and our author uses the expression elsewhere 'மாயாதே தன்சத்தி மாய்ந்து'.

Cf. "கணத்திடைத்தோன்றி நின்று கழியுமென்றறிந்தொருக்கல்
வணக்குநீரரனேயென்றும் வானவர்வணங்கவைப்பன்."

"For an instant it appears and lasts and dies the next instant.
Knowing this, worship ye Hara with oneness of heart.
He will make you the worshipped of the Gods."

'வாழ்வாவது மாயமிது மண்ணாவது திண்ணம்'

"This life is a delusion. This (body) will be reduced to earth for sure."

'இன்றுமேன் நாளையில்லேன்
என்செய்வான் வந்தினேனே.'

"I am here to-day and not tomorrow
Oh why was I born at all."

14. Removed were my bonds! Lo, I reached Thy Foot.
Oh Lord so sweet who dwell'st in Heaven of Grace.
And who didst teach I was Thyself, Self gained,
Me who thought I was different from Thee!
By the twin karma what am I to know?
If good and bad resulting from those acts
Of mind and body and speech they are deemed,
These acts die instant and aren't worth a grain.
Non-conscient is cause and effect the same,
How then do they affect me so at all?
If due to me, the actions wont follow,
And I wont act to merit Yama's wrath.
And Thy own doing, there will nothing be.
If Thou dost make me eat and store
For future use, then for Yama no use.
If You both act, one is enough for me,
No two are needed so; Thy Lordship's gone.
But Thine is Grace past measurement by speech.
What's aught will never cease, nor aught
Come out of naught; whatever is will be.
As this is true, one's stock enjoyed, there wont
Be further need; while eating, seed arise
Then will my thought alone induce Thy Grace!
There isn't need for rule that we must give alms.
How then do Karma and Karma bhanda
That distress me so bad arise at all?
Do please unfold to me Oh Siva Lord!

NOTES.

The text which we have translated as

" Who didst teach I was Myself, self-gained
Me who thought I was different from Thee " is

வேறின்றிருந்த வெண்ணையான்பெற
வேறின்மைகண்டமெய்கண்டதேவ."

This riddle which is at the foundation of the Siddhānta, very few are able to comprehend. In verse 18, the statement is made *தன்னதும் தானுமாய் என்னையின்றுக்கி, தன்னையும் என்னையுந் தந்து.*"

" His grace and Self shining alone
And my low self, fully destroyed,
And granting knowledge of me and self.

And in verse 20,

ஒன்றுப்பின்றவுக்நிலையில்
ஒன்றுகாமல், இரண்டாகாமல்
ஒன்றுநிரண்டுமின்றுகாமல்
தன்னதுபெருமை தாச்காணுயினும்
என்னதுபெருமை யெல்லாமெய்தித்
தன்னையெனக்குத் தருவதையன்றியும்
என்னையுமெனக்கேதந்து."

(See lines 8 to 12 of the translation).

St. Meykandān states the puzzle in two verses.

" *எவ்வுயிருந் தானெண்ணிலெய்துவாரில்லை தான்*
இவ்வுருவின் வேறேலிறையல்லன் "
நசித்தொன்றினுள்ள நசித்தலாலொன்று
நசித்திலதே லொன்றுவதில்லை—நசித்துமல
மப்பனைந்த உப்பினுளபனைந்து சேடமாங்
கப்பின்றுமீசன்கழல்.

The state of the union of the soul in Mukti is called Oneness; but this oneness has to be distinguished from the Oneness of Ekātmavādins. While the two unite, if the individuality of the one persists there can be no real union. If one perishes altogether, the union is meaningless. If all is God, there is no one to attain mukti. If anything other than God is postulated, His supremacy will suffer. How is the difficulty

to be got over? The soul has to die, and yet to live to partake of the eternal bliss. The death here is of the soul's individuality, Karmic Ego, Ahankāra, Āṇava, his objective knowledge and consciousness, which must perish or be merged completely, and the soul's personality will subsist free and unencumbered and feel the bliss or Svānubhava or Sivānubhava.

"ஏகமாய்நின்றே யிணையடிகளொன்றுணரப்
போகமாய்த்தான் விளைந்தபொற்பினன்—ஏகம்ாய்
உள்ளத்தின் கண்ணுளன்."

This is true Oneness, even in the language of grammarians as we have pointed out elsewhere. This is what saves our True Vedic and Āgamic Philosophy from degenerating into pure Pantheism. As Mr. Armstrong observes, we shrink from Pantheism, not from dread of losing the Physical Universe in God but from dread of losing ourselves in God, as Pantheism only becomes deadly to vigorous religion and morality when it makes man's soul, man's self, a portion of God. We can understand our author's repeated statements, *என்னையின்றுக்கி*, and *என்னையுந்தந்து* 'myself destroyed,' 'myself gained'. This gaining of our true self, this preservation of our personality is what is implied in the statement "*முத்தியிலு மும்முதலுண்டு*", and does not mean the preservation of *Tripudi* Jnāna or the conscious perception of seer and seen, the knowledge of Jñātha, Jñeya and Jñāna. For how is such a consciousness possible when self is destroyed, and Tatbodha is lost.

Even the monism according to Western Idealists or Psychologists is not the absolute monism as understood by Indian Idealists. What they call one is the merging together of the subject and object, and they assert this can never be separated. This is the Siddhānti's Advaita or Ananya. In an article in the *Monist* (Jan. 1913), on Fichte's conception of God, the writer sets forth some of his conceptions. The all-embracing ideal is the ideal of unity, and all human effort can be regarded as a striving for unity and that all intellectual endeavour is an effort to bring about a harmony of subject and object, that when

you seek to know anything, you try to make yourself one with it.

"Really to know the nature of something other than yourself means to bring yourself into such intimate relations with it that you may almost be said *to have become one with it*. Furthermore, Fichte says, you try to effect this harmony by subordinating yourself, as it were, to the object. If you would know an object, you must submit yourself to it, must follow its leadings, must *sink* yourself in it. In putting the matter thus, Fichte is not doing justice to that more active aspect of the knowing process in which we prescribe conditions for nature, in our experiments, and ask leading questions of her. But even here our activity is preliminary to the more submissive attitude that Fichte is describing. In experiment we arrange, indeed, the conditions under which we are to observe; but in the observing itself we must lay outside our preconceived notions of what we are to see, must become for the time *a mere seeing*, must—in a highly significant sense—*lose ourselves in the object.*

"Thus in at least two senses we may say that the search for knowledge is a search for unity. But the quest of unity is characteristic of other aspects of life besides that of intellectual endeavour. All that we ordinarily call the practical life of man, as Fichte also points out, is dominated by the effort to bring about a harmony of subject and object. In this case, however, he tells us, we achieve the harmony by compelling the object to conform to the snbject. Whenever you attempt to secure any practical results in the outside world, what you are really trying to do is to compel that which is not yourself —some external object, some force of nature, the will of another individual—to conform to your will, to become a medium for the realization of your purpose. Now, the purpose that you wish to see accomplished is, for the time being, yourself; and when you try to realize it through any external means whatsoever, you are trying to bring a not-yourself into agreement

with yourself, to effect the harmony of subject and object by making the object conform itself to the subject.

"Yet again, when we look at the esthetic side of life, we see the same striving to realize the ideal of unity. And this is true both of the creation and of the appreciation of works of art. The artist seeks to mould his objective material—words, tone, color, whatever it may be—into the form which shall express his purpose, seeks, that is, to make the object conform to the subject. On the other hand, the ideal of the appreciation of art, as distinguished from its creation, is the losing of the subject in the object. The sense of *me* and *not-me* disappears; the soul becomes one with the beautiful objeet."

Our favourite illustration has all along been a person whose whole soul is absorbed in listening to music. (We have used the simile of the cool-bath in Sivajñānabotham p. 107). The sense of me and mine or consciousness is lost but feeling is present, and the latter will become more and more intense, as consciousness is lowered more and more. All pleasure will be lost when one begins to think that the music is good or bad, as consciousness is introduced. See also 'The paper on '*Advaita*' in my 'Studies'.

The arguments against the doctrine of karma could not be put more forcibly than in this verse.

The acts of the mind, body and speech are what result in Pāpam and Punyam, and though they may appear to be evanescent, they induce other acts and results, and desire and Vāsana are strengthened and these bind us more and more (Karma bhanda), though these acts may be said to be non-intelligent; and the Karmic Law is under the guidance and control of the supreme Law of Siva. Of course, man always attempts to choose and chooses the good in preference to the bad, and would avoid the unpleasant and evil if possible, but unfortunately his judgment clouded by Āṇava is always wrong. So, man is enjoined not to eat the fruit himself but obey God's Law and dedicate all his acts and thoughts to

God, when this karma and karma-bhanda cease altogether, and Karma Sāmya (இருவினையொப்பு) is attained.

15. Oh King with lotus hands which hold the deer,
Who dwellest in High-Walled Vennai Nallur
Will past karma attach themselves to me
Or I go out to unite with karma?
And Thou doth not join me and karma both
What need is there for Thy Pure Grace, Oh Lord.

NOTES.

As St. Meykandān points out, man and his karma act and react, attracted to each other as a piece of iron is by a magnet. But both would be life-less but for the Supreme Power of God acting on them both.

16. I speak no sense being confused in mind,
The duty of the great is to remain
Unruffled in explaining one's sore doubts.
If it is myself that unites with Thy Self
Thy Nature rare transcends man's speech and thought.
The body with seven Dhatus and nine holes
Inside which pouring me and keeping bound
Without escape, and freeing me of it,
Induc'st Thou my Will and Jnān and act
This Thy skill is a wonder great indeed.
The good and bad that follow as result
Of my own thoughts and words and acts, knows't Thou;
And yet without transgression of law's bounds
Without excess or shortness and fitting
The place and time, Thou makest me eat
Impartially, and hence Just art Thou named.
The acts of the wise men are not confused
The acts of the unwise are sure confused.
The Karmic acts which fill through all *Adhwas*
And do flow over, Thou didst remove and cleanse.
What was it then that was removed when I
In evil and good balanced did become?

The acts done here whom then do they affect?
If me, they can have no true power over sure.
If not, is not protecting virtue greatness Thine?
Oh apple of my eye, my soul's true soul!
The King of Vennai, Meykandadeva!
Do favour me that Grace whereby, in this
Distressful frame, karma I might endure.

NOTES.

The soul is ever in union with God, though it cannot comprehend Him in his bound condition, he becomes one with God as a salt crystal in a tumbler of water.

The seven Dhātus are nerves, bones, brain, muscle, skin, blood and semen; the nine holes are the two ears, two eyes and two nostrils with the organs of excretion and mouth.

The *adhvas* meaning literally paths comprise mantra, Varna, Pada, Bhuvana, Tattva and Kalā, which are higher evolutes of subtle matter, through which the soul has to ascend, after eating the fruits of karma, through all these ascents.

By means of the Dikshas, the Guru purifies these adhvas by adhva and kalā *Chodana* and cleanses the soul. And the pupil asks if *Mala Vimochana* is effected by the Guru, what is the necessity for attaining karma-sāmya. The answer is that though he attains karmasāmya, the cleansing cannot be perfected without the guru's touch. The further question is asked as to what remains to be eaten even after the Guru's touch. It is Prārabdha that remains till the body lasts. But to the Jivan mukta who has dedicated all his acts &c., to God, this Bhoga becomes God's Bhoga itself. Compare the verse in *Unmeinerivilakkam*. "பாதகங்கள் ஒசய்தீதும், &c." The pupil would insinuate that if he had yet to enjoy Prārabdha even after the Guru's touch, God's justice would be affected.

17. To make them serve, to some Thou show'st the way;
The rest are in Thy toils. Those dead to self
By Thy Eye's Flash, to them Thou givest Thy self

To others art concealed why Oh My Lord
Full crowned with Honeyed cassia of Vennai.

NOTES.

All are God's children, and yet some receive His favours and others are wallowing in death and birth, This inequality is the subject of discussion in this stanza. This is apparently so. His grace is acting on all; but each individual's karma and desert does not fit him to receive the grace of God in full. It is those matured souls that can deserve His Final grace. It is by our own self will, we shut out God, Who is ever with us and in us.

18. My birth's real reason not perceived,
The earth's great Lord I thought I was.
Untruth for truth I did mistake;
The earth's vain things I sought, not Him;
In me He was concealed yet moved
With me. And what concealed myself
And Him, the sense of I and mine,
He did perceive and follow me
In bodies, births and in worlds all,
Entering when I did and leaving when I left
And endless fruit to me did cause
According to law and without
His leaving me, He did become
My own servant and see the play
Of my births and returns and stand
One with myself my Father Lo!
Filled with o'er-flowing Love He did
In the Town of Grace appear and show
How His Great Joy can be deserved
And can destroy all world's untruth.
He bore the name Meykandanath
So that all seagirt world may know
And soared over me in Him Concealed.
His Grace and Self shining alone
And my low self fully destroyed

And granting knowledge of me and self
His actionlessness and my own
Want of all Power, He showed, my Lord
What Wonder This in me does raise!

NOTES.

This shows how God is ever with us, in Sakala and suddha, ever working for our good as suits our condition. He follows us so close everywhere and anticipates and answers our wants and wishes that the author calls him a servant.

And St. Sundara called God his friend who was with him even in his mischiefs. And yet how God soars high above all, transcendent, covering us fully in Him, merging us in His Glory and Bliss. The destruction fully of man's low individuality, though his personality is fully safeguarded has to be particularly noted. This the author points out in several places. There is complete subordination even in mukti; and the soul is alone capable of enjoying the unspeakable Bliss and is not entitled to any other powers of the Lord. God is actionless, as there is nothing objective to him and He has no attachment; and man can neither know nor act unless actuated by a higher power, as a consonant by a vowel. It is when the soul recognizes fully his powerlessness and submits his will to God and surrenders, his egoity will be destroyed.

19. Me who am sinking in *Dharm* and *Adharm*
The Lord whose throat did swallow poison dark
From the black sea, Svetavana of Vennai
In my own Form He came and saved with Grace.

NOTES.

The self that is surrendered by the soul, The Tat Bhoda or Ahankara or Āṇava is the best offering of food (Naivethyam) (‘தற்போதக் கவள மிடக்களித்துண்ம’) to God, and this is the food which inducing both Papam (Adharma) and Punyam (Dharma) acts as a poison. This poison therefore when we transfer it to the Golden orb of the Sun (as in the Rig Veda Hymn), Hiraṇmaya Siva-surya, Bhargas, this showers ambrosia on us (மிடறே அமிர்தம் பிலிற்றுமே), while this poison has no effect on

God Himself as He is '*வெள்ளிதல் வெள்ளமாவோன்*' (having no likes nor dislikes).

20. Who is the One with them who did give up
Relations, parents, wife, and everything else
Who is far from them who are not like them,
Who has no end nor any beginning,
He did appear and my evil mind control
Fixed firm, and held, my darkness and light lost ;
Without His entering me nor my leaving Pās
By entering Him. In that state of being One,
Which is not one, not dual nor neither,
When though He did not give His greatness all,
I did gain all the greatness which I could;
And He gave me not himself but me too,
And end-less joy out of His sea of Bliss;
And filled me in and out ever inseparate
And showed me such rare magnanimity
And granted me the lotus of His Foot
He is The Lord who is my King and Chief
Of Vennai girt by Pen..r of great Floods,
And Meykandadeva, Protector sure,
Whose Temple is His Grace. He is the One
Eye of all souls in this world that destroyed
All my mala, when I Him did approach.

NOTES.

It is only when we renounce all, family, wife, friends and glittering things of this vain world, which are, as if it were mere delusion so transitory and so elusive, that God gives Himself wholly to us; and St. Manickavachaka asks who is the better for the bargain.

"*தந்ததுன்தன்னை கொண்டதென்றன்னை*
சங்கரா வார்கொலோசதுரர்."

"Thou gavest Thyself to me, and took me unto Thyself,
Oh Sankara, who is the cleverer of the two".

As we are always in God, there is no question of His coming to us or our going to Him. The advaita which is

described as the state of Oneness, as the oneness of vowel and consonants, is further defined by his famous Phrase "ஒன்றுமல், இரண்டாமல் ஒன்றுமிரண்டுமின்றுமாமல்", neither one, nor two nor neither.

The released soul is alone entitled to eternal Bliss and not to God's Powers of creation &c, as we have already pointed out. This is clearly enunciated in the concluding Sutras of Bādarayana. (உயிர்தானும் வொளவெனின்றிளுக்கேயுரித்தே" (Siddhiyar) 'அருளாலயத்தன்.' His Grace or Sakti is the Temple wherein He dwells. This is the Parama Vyoma, Parama Akās, Chitākas, Paramālaya of the upanishats, identical with the Supreme Jñāna Sakti who is said to be Siva's Sarira also. He dwells in Her, and She dwells in Him ; and the soul dwells in them Both, and Both dwell in the soul. This is the mystery of mysteries.

"உடையாளுன்றன் கடவிருக்கும்
உடையான் கடவுள் கீயிருத்தி
அடியேன் கடவுளிருவீரும்
இருப்பது."

The mistress dwells in midmost of Thyself
Within the mistress centred dwellest Thou
Midst of Thy servant if Ye Both do dwell.—(*Dr. Pope.*)

The Tamil commentary is by one Namasivaya Thambiran of Tiruvāvaduturai Mutt and it is a most illuminating one.

THE END.

Hail to our Saint Arunandi Siva.

J. M. N.

SIVA LINGA.*

Śiva Liṅga is a sacred object of worship among the 200 millions of Hindus who occupy the vast continent of India and the spicy isle of Ceylon. They represent a seventh part of the population of the whole world and they enjoy an unrivalled reputation for their ancient civilization. Their religion is admittedly the oldest of the existing religions: and it is an undeniable fact that it has created an exceptionally high degree of spiritual fervour in the hearts of its adherents. The effect of the religion on its adherents could be easily gauged from the standard of morality maintained by them, and I am sure that a crime statistics of the different countries of the world would show the "Mild Hindu" to great advantage. The object of worship of such a people should not be attacked at random, and the feelings of the 200 millions offended for no mistake committed by them. I do not think that the propagation of any religion involves the necessity of offending the feelings of believers in other religions; but on the contrary, it is, I thing, the duty of every believer in God that he does not in any way hurt the feelings of others who likewise believe in God, but in a different form. I am very sorry to find that this important duty of man is lost sight of by some of our Christian friends who would not scruple to call Śiva Liṅga, our sacred object of worship, a Phallic emblem. If this is what is known as Christian principle, I will speak no more of it. Let it speak for itself.

But I am glad that this uncalled for and unpardonable attack on the part of a Christian writer has given the Hindus an opportunity to explain the true significance of Śiva Liṅga, and I therefore consider it my duty, as a Hindu, to lay before the public the little that I know of the subject.

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* A lecture delivered by S. Sabaratna Mudaliyar at the Jaffna Hindu College Hall on the 21st February 1913.

Before entering into an explanation of Śiva Liṅga, I have to say a few words on the meaning of the word Liṅga. Liṅga is derived from the Sanskrit root *Lika* which means to sculpture or to paint, and Liṅga means one that sculptures or paints. God being the Sculptor of the Universe, He is known as Liṅga, and this word has become ultimately to mean any form or symbol that represents Him. It has become in a later stage to mean any sign or symbol, in a general sense, and it is in this sense the word is used now. Refer to any Dictionary—Sanscrit or Tamil—and you will find the meaning of the word as a *symbol* or a *mark*—a சின்னம், a குறி. The words is used in this sense by Lexicographers, Grammarians and Logicians; and it may even be found as a technical term used in this sense in Hindu Logic. *Lingapattiam* is the name of a commentary on the meanings of Sanskrit words, and one could clearly see in what sense the word is used as the title of that Book. But of course, in course of time, the word happened to convey other meanings as well, and among them that of the generative organ, by the common law of degeneration of words which is not peculiar to Tamil or Sanskrit alone. Even then, this degenerated import of the word is not its chief meaning, but it is only a secondary one of very rare use. How the word happened to be used in this sense could itself be easily traced. There is an Etymological rule in Tamil in known as இடக்கரடக்கல் which is a form of decorum used in giving expression to objects which would not admit of open mention. The genital organ came to be referred to according to this rule as இலிங்கம் or குறி, and the use of these words in this sense has become a fashion in course of time. Not only the word *Lingam* but the word *Kuri* itself is used in this sense; but no one who has any idea of Tamil will contend that every *Kuri* is a genital organ. The word *Kuri* means a punctuation, a brandmark &c., &c., and I am sure that no punctuation, will ever be said to represent a genital organ.

Another derivation, of the word *Liṅgam* is *Liṅg*, which means involution, and *Gam*, which means evolution. So that

Liṅgam is the priciple of involution and evolution combined together, and such a combination can only be traced to God, the primordial cause of the whole *Jagat*.

It could thus be clearly seen that the radical meaning of the word *Liṅgam* does not in the least convey any sense applicable to the generative organ, but, on the contrary, the real meaning of the word may be found so sublime and so deep that it will immensely benefit one to scrutinise the word and learn its meaning analytically.

So far for the word Liṅgam. I will now proceed to explain, as briefly as I can, the meaning of Śiva Liṅgam; but I must say at the outset that this object has a large stock of mysticism about it which can only be explained by an adept for whose qualifications I have the least pretence. Śiva Liṅgam is explained at great length by Śiva Āgamas and several Purāṇas; and the Vedas themselves could be found to have their own explanation of Śiva Liṅgam.

It is the main principle of Hindu Philosophy—and I am sure that principle is admitted by all religions—that every particle of this great Jagat is moved by God. There cannot be any movement without God, and the existence of the universe would be altogether impossible without Divine energy. The principle of creation has been very minutely and systematically described in our Sāstras according to which Śiva Liṅga is the embodiment of the cosmic creation. There was the *Nirguṇa Brahm*; and there was the primordial cosmic element called Māyā. What was the course taken by the Divine Energy in producing the cosmic world out of Māyā? Maya is an extremely subtle matter without any form or shape, and it is of two kinds—*Sāddha Mayā* and *Asudda Māyā*—or the lower and upper *Maya*. This Maya is in the presence of Śivam or *Nirguṇa Brahm* and that of its *Sakti* or Divine Energy. This *Sakti* having energised Suddha Māyā, the Mundane egg of the universe was formed. This was *Nādha* or the principle of sound. This was what is known as *Nāma* or name—the first expression of limitation. From this *Nāda*

or *Nāma* came out *Bhindu* or *Rupa* i. e. the form—the second stage of limitation. This name and form—*Nāma* and *Rūpa*—is what is known as *Omkāra Praṇava*; and this is the seed and seat of all matter and force. The *Nāda* is represented by a line and the Bhindu by a disc. It is this *Nāda* or vibration that is known as *Liṅga*, and *Bindu* is what is known as its *Pita*. This *Liṅgam* with its *Pītam* or the principle of Name and Form is still beyond comprehension, and the form that could be comprehended a litter better came out of the *Bindhu* above referred to in the order of evolution. This is what is known as *Sādākkiam* or *Sadāsivam*. This is *Rūpā-Rūpam* or with shape and without shape. From this *Sadhāsiva* came out Mahesvara, with fully developed form, from him *Rudra*, in the reign of *Asudda Maya*, from him *Vishnu*, and from him, *Brahma*. These nine different phases or *Navapetam* are the different stages of evolution which the great God—or properly speaking—His *Sakti*—assumed in manifesting Itself to the souls—or in fact to excite their intelligence, and evolve this Jagat or universe out of *Maya*. The different actions in the region of Suddha Maya are performed by *Sadhāsiva* and *Maheswara*, while those in the lower *Asuddha Maya* by *Rudra*, *Vishnu* and *Brahma*—the Hindu Traid. It could thus be seen what poistion the *Nada* and *Bhindu* hold in the order of cosmic evolution. These two principles as I have already said, are known as *Pranava*—Nada representing *Nama*, and Bindu representing *Rupa*—and it is this *Praṇava* that is represented by *Siva Lingam*. *Natham* or the principle of vibration, or the first stage of cosmic energy—the mundane egg—is represented by a line and *Bindu*, the next stage, by a disc. The line is the *Linga* and the disc is the *Pita*. We know that the principle of all writings in any language is embodied in this line and disc. Can we with any sense of correct knowledge call this *Linga* an emblem of generative organ? I am sorry that our critics are unable to form an idea of the creative principle except through the genital organ! You will see that in the order of evolution above out-lined, no fully developed form is

manifested untill the stage of *Mahesvara* is reached. Is it possible then to call Nāda and Bhindu which are far above the developed form of Mahesvara as one of his organs?

Šiva Liṅga again is said to be of three kinds—*Vyaktam Avyaktam* and *Vyaktavyaktam* or *Sakaḷam, Nishkaḷam,* and *Sakaḷanishkaḷam.* The pure form of *Sat, Chit* and *Ānandam* of Sivam is known as *Avyaktam* or *Nishkaḷa Liṅgam.* The form to which name and form are particularly traceable is called *Vyaktāvyaktam* or *Sakaḷanishkaḷa Liṅgam.* It is this that is generally known as *Sādakkiam* or *Šiva Lingam.* The form in which name and form are fully developed is called *Vyaktam* or *Sakala Liṅgam.* Under this class of *Vyakta-liṅgams* fall the 25 forms of *Mahesvara,* such as *Chandrsegara, Uma Mahesa* &c., &c. These forms are fully developed and are said to embody the varions limbs of a perfect form, such as head, face, hands, legs &c. It is the embodiment of all these limbs that is called Mahesvara Liṅga, and can we then say that the figure embodying all these limbs represents only one of such limbs—the phallus? and can we call the Avyakta and Vyaktāvyakta Lingas which have no body or shape whatever, a phallus—a fully developed form?

This *Sādakkiam* or *Siva Liṅgam* is again explained in the Āgamas in five other forms; namely *Siva Sdāakkiam, Amurti Sādakkiam, Mūrti Sādakkiam, Kartiru Sādakkiam* and *Karma Sādakkiam.* Of these five, the *Mūrti Sathakkia*-Linga and *Kartiru-Sādakkia-liṅga* exhibit in their forms fully developed faces, and they are called *Muka-Linga-Murti* or Liṅga with face. May I ask our critics whether a phallus has a face?

The Šiva Linga that is generally seen in many of our temples is the form of *Karmasādakkiam* which embodies in it the *Jñana-lingam* of Nādam and the *Pita Liṅgam* of Bhindu. This is what is known as Sādakkiam or the form of God in His capacity as the Agent of the five actions of *Srishti, Stiti, Sankhāram, Thirobhavam* and *Anugraham.* In other words, Siva in His capacity as the Agent of *Pañchakrityam* is known as *Liṅga,* meaning thereby the Sculptor of the universe, as already explained, and as the primordial germ of the cosmic appearance. The Agamas explain at length that this *Liṅga* embodies in it the various differentiations of the *Jagat* known

as He, She and It; and in fact they allot different portions of this Linga for the different differentiations. This form, again, emdodies in it the Hindu Triad of *Brahma*, *Vishṇu*, and *Rudra* as well as the *Vyashti* forms of *Praṇava* which is the germ of the 96 elementary principles of the Jagat known as *Tatvas* We may be able to learn a good deal of the cosmic principles, and of their modes and methods of involution and evolution if we study under a competent preceptor the true meaning of Šiva Liṅga. I would refer you to a series of very valuable and interesting articles contributed to the Madras *Siddhānta Dipika* in 1906 and 1907 by Mr. Rangaswamy Aiyar under the heading "The inner meaning of Šiva Liṅgam". The sublime meaning of Šiva Linga may be found expounded in *Tirumantram*, *Linga Purāṇam*, *Siva Purāṇam*, *Vāyusamhita*, *Sūtasamhita* and several other Tamil works of great reputation, and the Āgamas devote volumes to the excellence of Siva Linga. If one could have a glimpse of the meanings, of the several rites and ceremonies performed at a *Linga-Stāpana*, he would be able to have a correct meaning of the sacred Šiva Lingam.

The Āgamas again speak of seven kinds of *Linga*, viz:— *Gopuram*, *Sikaram*, *Dvāram*, *Prakāram*, *Balipitam*, *Archalingam* and *Mulalingam*. The Tower, the dome, the gateway, the court yard round the temple, are all called Lingas as they represent *Siva-Sakti* one way or the other, and are therefore entitled to our veneration and worship. Are these all to be called phallic symbols, I ask? It is again one of the important doctrines of the Hindu religion that we have to perform our worship on *Guru*, *Jangamam*, and *Lingam*. The Lingam herein referred to is a term which includes the various images of Siva which we worship in our temples. Can we say that all these images are phallic symbols? Surely it does not require much research into the Hindu Šāstras to have a general idea of the meaning of Šiva Lingam, and it is not possible to conceive how the critics came to make this unfounded and blasphemous allegation against our sacred object of worship which is replete with sound and solemn significance. It may be that a phallic emblem was considered sacred by ancient Romans or Greeks. But Hindus are neither

Romans nor Greeks; and it is quite unreasonable and uncharitable to charge the Hindus with an idea to which they were in no way responsible. Evidently the ancient Romans or Greeks borrowed the Linga worship from the Hindus, and in their debased ignorance put a wrong construction on it, having misunderstood the language used by the Hindus in describing it. Are the Hindus to be taken to task on account of an idiotic mistake committed by foreign nations?

If we refer to the Purānas, we will find Šiva Linga being further explained. When *Brahma* and *Vishnu*, in their arrogance, fought with each other for supremacy, the Lord *Paramesvara* appeared in their midst in the form of a flame whose beginning or end they were unable to discover. This flame of immeasurable effulgence is called *Linga*. This Linga is said to represent the sacred fire of the *Vedic Yajnas*, while the temples stand for the sacrificial grounds. These temples again represent our hearts or *Hridaya*, and our Lord is said to abide in our hearts in the form of a Linga or a glow of effulgence, as the soul of our souls. Surely none of these significance of *Siva Linga* has any reference to phallic emblem, and I challenge our critics to quote a single verse in any of our Śāstras in support of their unfounded allegation.

I think I have said enough to convince you that the charge laid againt our sacred object of worship is as unfounded as it is blasphemous If you have a desire to be more fully informed of *Siva Linga* you will do well to make a study of it under a competent *Guru*, and you will then be able to see how the incomprehensible and indescribable Šivam assumed this *Linga* form in order to make Himself known to us, and how this Linga form comprises in itself, in a very subtle manner, the most primordial germ of the whole Jagat—in short how the unlimited Śivam started a limitation to benefit the innumerable souls. I hope, and I pray that you will all be benefitted by this *Mahā Linga Siva Rūpam*.

S. S.

POETRY OF ST. APPAR.

(Continued from page 427 of No 8, Vol. XIII).

In some chapters of St. Appar's Devāram the narration of certain heroic events gets a dramatic strain. This is prominent in the chapters entitled "திருமறைக்காடு திருநேரிசை" and "ஸ்ரீகைலாயம் திருநேரிசை" of his first Tirumurai. They both treat about Rāvaṇa at Mt. Kailās. Though this theme is harped upon in the last stanzas of almost all his chapters, the manner of narration in them differs from that of the said two chapters. In the former, the stanzas are mere hymns uttered with Bhakti in St. Appar's style of concluding his songs, whereas in the latter their lyric function is practically very little, and the person who repeats them is expected to act to some extent the double part of Rāvaṇa and Šiva. No doubt to one who is acquainted with the modern stage, it will be almost impossible to find any dramatic vein in them, and one would be surprised if it should be stated that the said two chapters should be considered as highly evolved dramatic specimens for St. Appar's age. For, it should be remembered that the Tamil drama during the time of St. Appar was no stage representation, and the stage *pār excellence* was then only a portion of a public street well sweeped for the purpose and lighted with torches. The action was confined to the exhibition of the exploits of any hero of the religious history or mythology. The actors who were generally very few in number had also to perform the function of the chorus. The sleepy spectators appreciated the action in proportion to the bombast and the noise of the actors. We do not possess any accidental parallel for the purpose of illustration, excepting in a way the old English farce and the strolling players. A reminiscence of this kind of ient drama can even now be seen in many of the villages in the Madras Presidency away from the District and Taluq headquarters.

St. Appar was far in advance of his age even in his conception of the Drama as in the case of any other subject. Like any good ancient dramatist, he succeeds in rousing the imagination of the spectators, and supplying thereby all the illusions that can be created by screens and other mechanical contrivances of the stage. The said two chapters may be styled as 'Rāvaṇa at Mount Kailās'. If one should slowly read the stanzas word by word and in the end should try to recaptulate what were read, a kind of bioscopic movement of pictures, nay, something more than the bioscopic movement, a movement of solid speaking figures is presented in one's mental vision. A grand view of the Mount Kailās, the aereal car of Rāvaṇa, and his careless attempt to lift with his twenty hands the mountain itself which obstructed his passage succeed one after another. How he was made a jam in the attempt and how by his strong will, he made a veena with his bones and nerves and sang the hymns of Sāma Veda, and was therefore rewarded by Siva with an invisible sword are the other scenes in the action.

To appreciate this kind of crude drama we must, as was observed, become a rustic or a contemporary of St. Appar. If not, it will almost be impossible to understand the purpose of the peculiar dramatic recitation of the stanzas in the chapter "ஞீலைலாபம் திருக்கோலை". In spirit the whole chapter is a single *Keerthanam*. The special burden of the song "வைத்த னென் மதித்துகோக்கிவ்லையன்றே" and the emphatic repetition of the phrase "கண்சிவந்து" (Rāvaṇa's reddening of eyes) and the alliteration of the hard letter 'க' were perhaps intended for the purpose of stirring up the drowsy crowd who surround the actors, and for exhibiting the heroism of Rāvaṇa by the high sounding words. The first and the last stanzas wherein there is a slight change in the artifice and a weakening of the lofty tone present in the other stanzas, give but a melodious beginning and a beautiful termination.

Even within the limited space of the said two chapters, there are elements which are worthy of any model drama.

We find in them all the three unities of Aristotle, the unity of place, time and action. There is also in them an excellent attempt to delineate the characters. In so doing, St. Appar does not say anything for or against any of the characters, but leaves us to draw our own inferences about them by understanding their nature from the action. We are pleased with the timidity of Pārvathi when Mount Kailās was lifted, for this is consistent with the innocent and lovely quality of a maiden Contrasted with that, we have Rāvaṇa the type of manly pride. He has superhuman strength but lacks in discretion. He has no forethought and so knows no hesitation. Therefore he is dogmatic and would not listen to good advice. Hence he wants to meddle with things of which he knows little and is thus brought to trouble.

Besides the epic and the dramatic elements we find some poems in St. Appar's Devāram which may be styled as the Didactic and the satiric. The chapter திருக்கன்றாப்பூர் திருத்தாண்டகம் is clearly a didactic piece of composition. Though St. Appar was ever too modest to give out precepts to the public, and wanted to confine therein to the description of Šiva bhaktas only, he unconsciously over-reached the bounds of descriptive poetry, and made a poetic sermon in the said chapter. Perhaps the town of Tirukanṟapoor was one of the strongholds of Saivam during the age of St. Appar. The inhabitants therein seem to have been model Saiva citizens whose daily programme is shown in stanzas 2, 4*; and it is very probable that our sage

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* (ii) விடிவதுமே வெண்ணீற்றை மெய்யிற்பூசி
வெளுத்த மைந்த கீவொடு கோவணமுந்தற்றுச்
செடியுடைய வல்வினைநோய் தீர்ப்பாயென்னுஞ்
செல்கதிக்கு வழிகாட்டுஞ் சிவனே யென்றுஞ்
துடியனைய விடைமடவாள் பங்காவென்றுஞ்
சுடலைதனி னடமாடுஞ் சோதியென்றுங்
கடிமலர்தூய்த் தொழுமடியார் நெஞ்சினுள்ளே
கணறுப்பூர் நடித்தறியைக் காணலாமே.

(iii) எவரேனுந் தாமாக விலாடத்திட்ட
திருக்கு சாதனமுங் கண்டாலுள்கி
யுவராதே யவரவராக் கண்டபோதி
உகந்தடிமை நிறநினைந்தவ்வு வந்துநோக்கி

enjoyed their company and hospitality for some period. Though we note occasionally certain preceptive character in some of his poems* which do or do not belong to any particular shrine, the treatment of his subject on the duties of Śaivites in this chapter is unparalleled by any other poem.† In it he presented to the readers and his disciples a perfect and a tolerably easy ideal which a Śaivite may pursue in worldly life in a practical and quite rational way.

விவர்தேவ ரவர்தேவ ரென்று சொல்லி
பிரண்டாட்டா தொழிக்தீசன் நிறமேபேணி
கவராதே தொழுமடியார் நெஞ்சினுள்ளே
கன்ருப்பூர் கடித்தறியைக் காணுமாமே.

(iv) இலங்காலஞ்செல்லாமா னென்று நெஞ்சத்
திடையாதே யாவருக்கும் பிச்சையிட்டு
விலங்காதே நெறிநின்றங்கதிவேமிக்கு
மெய்யன்பு புகப்பெய்து பொய்யை நீக்கித்
துலங்கா மெய் வானவரைக் காத்து நஞ்ச
முண்ட பிராணடிபினைக்கே சித்தம் வைத்துக்
கலங்காதே தொழுமடியார் நெஞ்சினுள்ளே
கன்ருப்பூர் கடித்தறியைக் காணலாமே.

* cf. திருகோயிலில்லாத திருவிலூருந்
திருவெண்ணீரணியாத திருவிலூரும்
பருக்கோடி பத்திமையாற் பாடாவூரும்
பாங்கினெடு பலதளிகளில்லாவூரும்
விருப்பொடு வெண்சங்கமூதாவூரும்
விதானமும் வெண்கொடியு மில்லாவூரும்
அருப்பொடு மலர்பறித்திட்டுண்ணாவூரு
மனையெல்லாமூரல்லவடவிகாடே
தனித்திருத்தாண்டகம், Stanza, 5.

திருகாமஞ்செழுத்து செப்பாராகிற்
றீவண்ணர் நிறமொருகாற் பேசாராகி
லொருகாலுந் திருக்கோயில் சூழாராகி
லுண்பதன்முன் மலர்பறித்திட்டுண்ணாராகி
லருநோய்கள் கெடவெண்ணீரணியாராகி
லளிடற்ருர் பிறந்தவாறேதோ வென்னிற்
பெருநோய்கள் மிகலியப் பெயர்த்தும் செத்தும்
பிறப்பதற்கே தொழிலாகி யிறக்கின்ருரே.
தனித்திருத்தாண்டகம், Stanza, 6.

† cf. The chapters "பலவகைத் திருத்தாண்டகம்",
'திருவொற்றியூர் திருநேரிசை', 'திருத்தருத்தி திருநேரிசை'
'திருச்சோற்றுத்துறை திருநேரிசை' பாவகாசத்திருக்குறுந்தொகை etc.

(To be continued.)

E. N. T.

The Plan of the Tamil Lexicon Committee.

In preparing this Lexicon we are dealing with all words used in the Tamil ianguage, their spelling, derivation, various meanings, and uses as illustrated by quotations. Treatises, or extended explanations, belong to Encyclopædias, and are not included in the scope of a Lexicon. It is our purpose:—

(a) To scrutinise existing materials and utilise them;

(b) Add words found in MSS. not formerly available;

(c) Explain meanings from the classics hitherto overlooked; and

(d) Introduce any new words that are in the living speech of the Tamil people.

In doing this we bespeak the friendly co-operation of all Tamil scholars and of organisations that have been established for the development of the Tamil language, and literature.

We specially invite the Tamil Sangams in Madura, Tanjore, Chidambaram, Madras and Jaffna, and the Saiva Sabah of Palamcottah to collect and forward to us accurate information in regard to their respective localities showing the Tamil terms used for:—

(i) Castes and sub-castes, with words expressing the peculiarities of each;

(ii) Social customs and practices peculiar to each locality;

(iii) Occupations, tools, utensils, etc.;

(iv) Medical practices, herbs, etc.;

(v) Religious ceremonies and beliefs;

(vi) MSS. records and other materials useful for the preparation of a Lexicon.

We are also inviting a numder of specially qualified Tamil scholars to accept the position of Honorary Literary Associates, to whom we can refer from time to time for expert advice.

In this way we hope that all will have a share in continuing and commemorating the great work already done by Winslow, Rottler, Pope, Kathiravelu Pillai anb other scholars.

J. S. Chandler,
Chairman.

THE UNIVERSITY AND INDIAN LANGUAGES.

I.

SANSKRIT VERSUS VERNACULARS.

The question of restoring the Indian languages to its old place in the University was fought over on the floor of the Senate House pretty warmly and, as a consequence of the unsatisfactory result arrived at, meetings are being held over different parts of the Presidency praying Government and the University for making the Vernaculars and other languages compulsory. The supporters of the Hon'ble Mr. T. V. Seshagiri Iyer's proposals had the best of the arguments, and the camp opposed to him was a heterogenous class consisting of social reformers, language reformers, red-tapists, faddists &c. &c., and their arguments sounded most hollow. In that camp were those who thought that oriental learning would lead to old ways of thinking and would retard social and political reform ; there were those who thought that there was not much of value in the Vernaculars, and that Pundit learning and Pundit teaching, were no good ; there were even those who thought that the reintroduction would disturb the time-table already established. There were those who thought that they should only encourage the study of the Vernaculars for their own sake, but among the majority were those who really loved the Vernaculars. What struck us as remarkable, at the time we read the proceedings, was the fact that nearly all the Brahmins were ranged on one side and all the Europeans, and majority of non-Brahmins were ranged against them, including those whose attitude towards Vernaculars was well-known, and especially in the face of the strong evidence collected by the committee, that the study of the Indian language had declined hopelessly under the new curricula. We had our own suspicion on the matter which we expressed to our friends, knowing as we did the whole history of the introduction of the new curricula. But this is no more a secret, and the cat has been let out of the bag by a remarkable letter communicated to the *Madras Mail* by Rev. E. M.

Macphail of the Christian College and appearing in its issue of 14th March 1913, and which really explains the situation. In replying to the observations contained in the editorial appearing on 10th March, which by far was the ablest resume of the question, and strongly favoured the pro-Vernacular movement, the Rev. gentleman pointed out that there was no proposal before the Senate for the reintroduction of the compulsory study of the Vernaculars. The letter continues :—

The writer of your article has identified himself so completely with the minority that apparently he considers that all "Indian languages" are Vernaculars. During the last quarter of a century the study of Vernaculars was compulsory only for a short time, after the introduction of the new Regulation in the end of 1906. As soon as it was found that the compulsory Vernacular composition in the Intermediate Examinatiou was leading to the Vernaculars being studied in the schools, instead of Sanskrit, an agitation was commenced. It was proposad and finally carried in the Senate that the Vernacular composition test inserted by Government shou'd be struck out. When Government refused to sanction this change it was proposed, as the next best thing to introduce translation from Sanskrit as an option to Vernacular composition. This was carried; vernacular ceased to be a compulsory subject and our new enthusiasts for the Vernaculars have yet shown no signs of proposing to go back upon their action. I do not mean, of course, to imply that these gentleman are opposed to the Vernacular. Their attitude towards it is "I could not love thee, dear, so much, loved I not Sanskrit more" but the recollection of their action in the past deprives eloquent appeals for the study of the mother tongue of a good deal of their force. It is noteworthy, though your article does not mention it, that the large majority on Saturday included almost all the non-Brahmin Indian members of the Senate, and most of the men who have really done something for Vernacular literature.

Anybody who knew anything connected with the introduction of the new curricula in 1906, knew at the time that the Vernaculars were sought to be sacrificed in the interest of Sanskrit. But the dream of the Sanscritists was upset by the action of the Government who interfered at the last moment by imposing for the intermediate examination compulsory Vernacular composition as a result of the protests that were sent up by the Madura Tamil Sangam, Salem Tamil Sangam, Saiva Siddhanta Maha Samajam &c. The result of this was

that even those Brahmin students who were studying Sanskrit from the lower forms had to give up its study in favour of the Vernacular; and the further moves of the sanscritists are set forth in the letter quoted above. Mr. K. B. Ramanathan observed that he had to raise his solitary voice against going headlong in the matter, ever since the time these reforms were effectuated. We do not know if he was in the Senate at the time, but we received a long letter from the late lamented Dewan Bahadur V. Krishnamachariar, in which he bitterly complained how he stood alone in his advocacy of the claims of the Vernaculars.

This little historical perspective should be clearly perceived and the particular isssues placed before us fully understood, before any real solution of the difficulty can be reached, and the uncompromising attitude of the opposition as the *Madras Mail* calls it, can be removed.

From the resolutions passed at various meetings and reported in the papers the points at issue seem to be mixed up or are not clearly known. Most of the public bodies in the Tamil districts would seem to insist on the introduction of the compulsory study of the Vernaculars; but this was not the proposal before the Senate as is pointed out above. Under the old curriculam, even a non-Brahmin can take up Sanscrit or Latin or Arabic and the study of the Vernacular even in the lowest forms was not compulsory. The questions before us would then be "are we to go back to the old curricula as it stood before 1906", or "are we to introduce the compulsory study of the Vernaculars." We should like the public bodies and Sangams and Academies to have these questions before them clearly and pronounce in no unmistakable terms about them. We should like to ask the opposing sections in the Senate of our Alma Mater if they would unite, if the sole question before them was the introductiou of the compulsory study of the Vernaculars. We will go into the facts and the arguments advanced by both sides more fully in another paper.

II.

THE STRUGGLE OF THE VERNACULARS.

History repeats itself; and it will be pathetic to read of the hard struggle for existence which the vernaculars had to keep up during the past hundred years. In the early decades of the last century when the educational policy of the Government of India had to be settled, the fight was between English and the Vernaculars; and a fierce controversy ensued in which such eminent men as Macaulay, Hodgson and others took part, and there were many friends among the Europeans of that day who strongly advocated a vernacular education. The advocates of English however gained the day, though due provision was made for the study of the Vernaculars which was practically compulsory as in most of the High Schools and Colleges, there was no provision made for teaching Sanscrit. And the old U. C. S. examinations had two divisions one purely vernacular and the other anglo-vernacular; among those who had passed the purely vernacular U. C. S. examination, were some of the ablest men in the public service including Deputy Collectors, Sub-Judges, and even one District Judge. Then we had Col. G. Macdonald as director of public instruction who advocated the abolition of the Vernaculars, but the glamour in favour of Sanscrit had not arisen then at all, and the motion before the Senate was defeated. But the Director did the next best thing he could himself and the fate of the vernacular U. C. S. Examination was sealed. Sanscrit teaching was introduced in most Schools, and the Brahmin Students were making the best use of the facilities and the glamour in favour of it slowly rose, and the Senate became more and more Brahminised and they had for their spokesman another Director of Public Instruction, The Hon'ble Mr. G. H. Stuart; and he had evidently created a following among the Europeans also. The European Editor of the Madras *Educational Review* advocated the abolition of the Vernaculars but he was aware that the Senate as constituted then would not favour his Scheme, and waited for the day when the Senate would be reconstructed according to the new Scheme of the Universities' Commission, as there would then be a larger number of

aggressively inclined European Fellows; and we may say a larger number of the younger blood who became steeped in their veneration for Sanskrit. Then came the Commission itself, and as we learn there were none in it who knew anything about the merits of the South Indian Vernaculars except the Revered Dr. Miller, who did press on the Commission the importance of the Vernaculars. But his voice was a voice in the wilderness. This was strongly discussed in the papers, *Madras Mail*, *The Madras Times*, *The Hindu*, *The Siddhānta Dipika*, *The Educational Review*, &c. Rev. Mr. J. Lazarus, G. Padfield, Rev. J. A. Sharrock, Mr. A. Madaviah, Pandit S. M. Natesa Sastri, V. Srinivasa Sastri, (the Gentleman who now adorns the legislative council) and ourselves and others joined in the discussion. At the last meeting of the Senate, Mr. K. V. Rangasami Iyengar deprecated the introduction of racial questions in the consideration of languages, but the discussion in the papers even then took more or less a racial turn, especially when we noticed the warmth with which the Sanskritists treated the matter. The Commission decided against the vernaculars, being chiefly guided thereto by the conditions which prevailed in Northern India, and the violent clamour raised by the younger bloods among Madrasees. The Senate as constitued under the new act decided against the Vernaculars and when almost it was too late, the Government of Madras intervened and imposed Compulsory Vernacular Composition. Two other episodes we will mention and then close this paper. About 1897, on the initiative of Sir S. Subramania Iyer and Dr. D. Duncan, a proposal was put forward before the Senate for the introduction of an oriental side to the University. This was opposed mostly by Young Indians, and in 1910, the very gentlemen who opposed this proposal then, carried the establishment of an Examination for a Title in Oriental Learning before the Senate. During this vast period, one will be surprised to find how the same untruths or half-truths were repeated time after time by the opponents of the Vernaculars. And we shall go into some of these questions in our next.

J. M. N.

YATĪNDRA-MATA-DĪPIKĀ BY ŠRĪNIVĀSA.

Translated into English with notes by

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We welcome this the latest production from the pen of Svāmi A. Govindāchārya. The author Śrinivāsa is said to be the disciple of Doddārya or Mahāchārya, a friend and contemporary of the great Appaya Dikshita, who is said to have lived between 1552-1624 and this gives an opportunity to our translator to introduce an apocryphal story about him tending to show the supremacy of the Vaishṇava faith. It would have been well if such stories are omitted in such standard treatises which are to go before a larger public than the small sect for which the book was originally intended. For there are also stories which are in currency which show how this bosom friend of the Dīkshata dealt by him and which we do not care to repeat here. We will request our friends not to relate such stories which savours of the miraculous in establishing the superiority of one religion over another. These are not the times when we will be guided by such stories but appeal should be made solely to human reasoning and the authority of admittedly old texts, in judging of the respective merits of these systems. We are sorry to note that the learned translator has more than once pointed out in foot notes (also once in his Artha-pañchaka) that the Śaiva system is condemned in the Vedānta Sūtras under II. 2-35, by Śaṅkara, Rāmānuja and Madhava (see p. 81 & 116). This is certainly no reason against the soundness of the Śaiva system, as it will in no way go against the Pāñcharātra system if we point out that it is condemned by Śaṅkara, Nīlakaṇtha, Śrīkara, Mahomedans and Christians and Buddhists etc. But it shows an amount of obtuseness on the part of the writer when he forgets that the Sūtrakāra condemns the Pāñcharātra system in the very next Adhikarana number 9 (II, ii. 39 to 42). But there is this much of difference in the two arguments in the applicability thereof.

Whereas there is no difference of opinion as to what the latter adhikarana• denotes, Rāmānuja and Śaṅkara would seem to think that 8th adhikarana is directed against the Nakulīśa or Lakutīśa Pašupata system, and not against Śaivism itself; and of course one has to learn that there are several systems which though recognizing Śiva as the Deity yet are considered as heterodox by strict Āgamānta Šaivism. And Śrīkaṇtha Śivāchārya himself says the argument is directed against Hiraṇyagarbhāgama theory. And in the foot-note also, our Āchāryasvāmi notes that Vallabha in his Aṇubhāshya accuses Śivāchāryas of Plagiarism from Rāmānuja. We dont see the reason for the repetition of this and he could have heaped up here everything and anything which the enemies of Šaivism had said ; and as regards the statement of Appaya Dikshita in his Śivārkamaṇi Dīpikā, when the Svāmi was asked for the reference he was good enough to refer to Mr. Hālāsyanātha Šāstri's edition of which we were perfectly aware, and when he was asked for the particular reference, he has remained silent, and we presume that there is no such passage as he refers to in that work. And then why does he refer to the question of Rāmānuja having borrowed from Śrīkaṇtha at all? So far as we know no modern writer has done this, nor any ancient writer of any note. But it might be due to our writer's own awakened consciousness which could not but think when he reads Śrīkaṇtha's and Rāmānuja's Bhāshyams * together. We have gone into these little things at length, as though we have been ourselves anxious that the treasures of the Vaishṇava literature should be placed before the larger public and we had induced our Āchārya Svāmin himself to devote himself to the Tamil Literature, on

* What brazen impudence characterised the author of the Life of Rāmānuja in detailing the story of Goddess Sarasvati herself, (The consoet of the lying God Four-faced Brahma) granting a certificate of merit for his commenting on *Kaṭyasa* will be evident when we note that the same interpretation was given of the text by Śrikaṇtha several centuries before. Vide Śrikaṇtha Bhashya under I. i. 2:.

the subject we notice a tendency on the part of Vaishṇava writers as in the *Brahmavādin* to rake up sectarian controversies. Our Svāmi's raking up of the *ṇatva Pratipātaham* controversy is also an instance of this sort. We remember reading a lot about this controversy in our youth in Tamil Journals and books and we then learnt that there was a learned treatise on the subject proving that the letter (*ṇ*) did not stand in the way of interpreting the word Nārāyaṇa as Śiva. But we have certainly outgrown these times, we care the least for the learning that would turn and twist words and sentences all out of their proper meaning and sense and to mean just even the opposite. We do not care in the least to know whether the word Nārāyaṇa denotes Śiva or not, but we are quite certain that the thing connoted by these two words are quite distinct as we will presently show, though in the respective Sahasranāma of these deities, the names of the one are applied to the other. Now as we go into the subject matter of the book we can promise the reader that it contains more than what we fancy Vaishṇavism to be.

The first part of the book (advent I to III comprising 61 pages out of a total of 175) is devoted to the discussion of the Pramāṇas (Pratyaksha, Anumāna and Śabda) or logical foundations of the system, and it will not interest the general reader and we however note that the Pāñcharātra Āgamas and Vaikanasa Āgamas are as authoritative as the Vedas, though all the Smritis, Itihāsas and Purāṇas are only of secondary importance. After the treatment of Pramāna, the Prameya is treated and this is divisible into the following.

Dravya or substance or A-dravya or non-substance.

The first into the following:

Prakriti or Matter 1 } Jaḍa.
Kāla or Time 2 }

Śuddha-satva or Pure matter 3 }
Dharma-bhūta-Jñāna or Attributive consciousness 4 } Ajaḍa.
Jiva or Soul 5 }
and God 6 }

The A-dravya is divided Satva, Rajas, Tamas, Sound, Touch, Colour, Savour, Odour, Samyōga (conjunction) and Force (Śakti).

And these are the different subjects treated of in the body of the work. In this, certain additions to the classification of Tatvatrayas would be at once perceived and Nos. 2 3 and 4 are quite new. Time though classed as Jada is not Prakriti (or Aprākrata) and this is an important Tatva,* which is usually omitted in the ordinary schools. But what are these Śuddha-tatva and Dharma-bhūta Jñāna. The last we never seem to have across in our Upanishats or Purāṇas or Itihāsas. It is translated as attributive consciousness and interpreted as conscious substance and as Ajada and self-luminous. In advent VII, it is further described as *non-sentient* which must mean *non-intelligent* or Jada and it is Vibhu and Dravya and Guṇa, though soul itself is Aṇu; and it is illuminant of objects, though non-sentient, and it is intellect or Intelligence (Buddhi), etc., and this is further said to be the eternal attribute of God and Soul. If the identification of it with Buddhi etc. is true, we then seem to spot it easily enough. It is the old old Buddhi, the product of Prakriti, and the distinction drawn between this *non-sentient* Ajada and the Jada-Prakriti is one without a difference, and the classification becomes certainly illogical. It is then pure Achit or Achaitanyam or Asat. "Like water issuing out of the hole a leather bag, consciousness streams through the one-ness of the senses, and contacts objects," And this is the *same* consciousness (Buddhi) which is eternal to both Jiva and to God, only in the case of the former it is obstructed, it does not flow out freely. But there is no difference at all in the substance of the intellect of God and the Soul. There are various terms synonymous with it, such as *Mati, Prajña, Samvit, Dhishana, Dhih, Manisha, Śemushi,, Medha, Buddhi.* It is this when affected by environment assumes the forms of Joy, grief, hate desire and will, and such things as Perception, Inference, Word, Memory,

* See its place among the Vidya-tatvas in the Saiva cosmology.

Doubt, Conclusion, Difference, Fancy, Discernment, Endeavour, Temptation, Attachment, Hostility, Pride, Envy, Carving, Ostentation, Cupidity, Anger, Dignity, Stupor, Deceipt, Partiality, Sorrow etc., and Wisdom, Folly, Love, Contentment, Discontent, Greatness, Fatigue, Fame, Renunciation, Enjoyment, Friendship, Compassion, Aspiration of Release (*mumukshā*), Bashfulness, Patience, Discrimination, Wish to Conquer, Softness, Forgival, Wish to do, Disgust, Imagination, Hypocricy, Jealousy, Wish to kill, Cupidity, Vanity, Predilection, Prejudice, Dispute, (God-) Love (*bhakti*), Surrender (to God = *prapatti*), Lordship (or Power = Bhūti) etc., are but states of this Jñāna or Consciousness; as also the attributes of God himself such as: Knowledge, Power, Strength, Glory, Might and Light, Freedom, Love, Gentleness, Rectitude, Friendliness, Impartiality, Compassion, Sweetness, Dignity, Magnanimity, Tactfulness, Patience, Courage, Valour, Bravery etc.

We have noted the fact that this consciousness is the *same* in both God and man, and after the enumeration of the different varieties as above, the conclusion is certainly warranted that God is but man idealised, shorn of his upādhis and bad qualities, and all the good qualities, his power and knowledge, and will and love increased, and this is but a species of glorious anthropomorphism. That this is a conclusion we have not come to with a light heart will be evident as we proceed. In this chapter is discussed the different kinds Bhakti, and Karma and Yōga and the condemnation of Jñāna mārgas including Śaiva system is attempted. We will now proceed to enquire what this Śuddha Satva is. Our learned translator calls it pure matter and Prakriti is matter and he attempts a distinction between the two by calling them respectively subjective matter and objective matter. What he means by this is not self-evident? Can it be it means subtle-matter as opposed to gross matter. The author distinguishes it from the Triguṇātmaka Dravya (which our translator explains as meaning the Prakriti with the three guṇas) but how it is not evident, except that Avidyā is absent in the region of this Śuddha Satva and

it is this Śuddha Satva that constitutes the Heaven, Bliss (Ānanda) and objects, instruments, and places to both the Soul and God, such as fortune, etc. Perfumes, flowers, robes, compassions, ornaments, weapons, Terraces, Ramparts, Pavilions, Vimānams (air-cars), Parks and lotus decked ponds and the bodies of God and of the Nitya and Mukta souls. And it is heresy to declare (p. 94) that they have no such bodies formed of Śuddha Satva, that is to say that you cannot conceive of God or the Freed souls except as embodied in this Śuddha Satva or Pure matter and living and breathing in the region of Pure matter, and taking their pleasures (*Ānanda*) from this Pure matter. We find this Śuddha Satva though classed as Ajada described as *non-conscient* (p. 91) just as we found Dharma-bhūta Jñāna call non-sentient before., And after all it is *pure-matter*, and we cannot avoid the conviction that it is the same as the Satva of the three guṇas classed A-dravya, only it is not now mixed with the other two guṇas Tamas and Rajas but it is all the same, matter, Ašuddha māyā or mala or Pāša as Šaivites call it and the God and the Freed soul are clothed with it. And all these four are said to *Svayamprakāša* or self-luminous, this matter and its product Buddhi and this God and this soul without a distinction, and as was well-observed elsewhere, we have to seek for a new definition of Svayam prakāša.

But here there is not even the distinction between light and darkness, as the darkness (Pure Satva-Pure matter) is itself called light!

And do we not here see the real reason why the Pāñcharātris have a penchant for the word *Saguṇa* and why they call God Saguṇa, and all God's good qualities are compounded of this Pure matter. God is Saguṇa and Freed man is Saguṇa and where is the distinction between the two, except that one was already free, and one became freed, though both are lodged in the same region of Pure matter.

Now we go to the statements about Soul and God. Soul is self-luminous, It possesses *chetanatva*, which is to be the seat

of consciousness, *ātmatva* (translated as spiritness) which is to be the antithesis of matter, and Kartṛitva (agency) which is to be seat of consciousness of the form of Will (Saṅkalpa) and lo these are the very characteristics of God also without a shade of difference (p. 117). And the special characterists of the soul are Atomic *eum* cognoscitive, liegent *cum* cognoscitive, sustained, contingent, agent by delegation, which in its English (?) garb we confess we cannot make out at all. The souls are three-fold, *Baddha*, *Mukta* and *Nitya*, The Baddha include Brahma, Rudra to the worm, and Brahma sprang out of the navel-lotus of Šrīman Nārāyaṇa. We find the Divine Sītā included in this class of Bhadda souls, though she was Ayonija like Draupadi, Drishtadhyumna etc. The various sub-divisions of this class the curious can discover in these pages. Then the nature of the Mukta he can also read here, and the way they are conducted to the heavenly presence "A hundred damsels with garlands in hand etc., and is beautified by Brahma perfume etc., etc." The Nitya are such beings as Aṇanta, (God's couch) Garudha (God's vāhana) and Višvaksena and others. In this passage, (p. 134) we find the sentence: "Who is installed there with His (Queens) Šrī, Bhū, and Nīḷā" which we note for future reference. Advent IX deals with God (Išvara). The characteristists of God are stated to be in what our Svāmi says is epigrammatic style, All-lordship, All-mastership, All-worshipfulness by work, All-fruit-givership, All-support, All-energising, All-word-indicated, All-knowledge-goal, All-bodiedness excepting His own body and consciousness. God is the efficient cause as He is the Willer; instrumental cause by Virtue of His immanence in Time etc. And here we expect how He is material cause but we meet the self-evident statement (p. 128) that material cause is that which results as EFFECT by undergoing modification! And Bhagavān Nārāyaṇa is all these. And in p. 146, we meet with this para which probably is an explanat "Brahman as constituted of the subtle, conscient (Chit) and the non-conscient (Achit) alone is the cause of the cosmos; and as constituted of the gross

conscient and non-conscient, alone is the Effect. Thus the creed of the Visishṭâdvaita Vedāntins is that no cause is different from its Effect." And in foot note, we have this luminous explanation of the Translator.

"This is the law of Correlation. Every Effect has its own antecedent Cause to which it is correlated as gross to subtle. This is also the great doctrine of Evolution (*pariṇāma-vāda*) which Rāmānuja formulates and emphasizes. What is the evolute but its evolvent itself manifested in a different mode. No teak tree can be a product of a banyan seed. The Vedāntic evolution its triform, i.e. of the whole Complex Entity: the Visishta-Brahman, i.e. God-Soul-Matter, *vide* pp. 49 *ff* of my *Vade Mecum of Vedānta*.

That is to say God-soul-matter in a subtle condition is Cause; and God-soul-matter in gross condition is the Effect. We remember meeting with proposition in Doctor Bain's works that mind-body is the cause of mind-body. That is to say one is not derived from the other but one cannot be thought of and cannot exist independent of the other. If this is the sort of Pariṇāmavāda that the Light of Rāmānuja's School postulates we cannot cavil. But from the superior attitude assumed towards to pure Nimitta-karana-vādins, we were led to expect otherwise. God of the compound God-soul-matter is not the cause material of Soul-matter. If God of this God-soul-matter compound is either Bhagavān Śrîman Nārāyaṇa or not. If He is, then the Bhagavān Śrîman Nārāyaṇa is not the cause of Soul-matter, in which case, the refuter has to shake hands with the refuted. This involves the conclusion as we already suggested by our comparison of mind-body that the Blessed Bhagavān Srîman Nārāyaṇa cannot subsist apart from-soul-matter. And this is the right conclusion is evident from His living and breathing and enjoying solely in the regions of Pure matter.

Then we have to deal next with the five-fold aspect of God namely (1) Para, (2) Vyūha, (3) Vibhava, (4) Antaryāmi, and (5) Archa. We have descriptions of these and especially of Para or Parabrahma or Vāsudeva, with four hands seated

on a throne in Vaikuṇtha with all the attendants and ornaments and jewels, and *supported by Śrī, Bhū*, and *Nīḷā* etc. The Vyūha is divided into Vāsudeva, Saṅkarshaṇa, Pradyumna, and Aniruddha, and though their powers, ornaments, weapons etc., are given a proper attempt is not made to define them; and for this we have to look elsewhere. We refer to the learned Editorial in the September number of the Brahmavādin (1912). Supreme Brahman is Nārāyaṇa; He has four manifestations including Ārcha. Vāsudeva is possessed of six qualities as Knowledge, Power, Strength, Heroism, Sovereignty and Splendour. Power is the condition of becoming Material Cause of Universe, out of this Vasudevā comes out the manifestation of Saṅkarshaṇa who has the Form of an individual Soul. Out of Him also come out Pradyumna of the form of the internal (Buddhi) organ of the mind, and Aniruddha or the principle of Egoity or self-assertion (Ahaṅkāra). This is according to Pāñcharātrāgama. According to the Vaikhānasa school, Supreme Brahman and individual Soul are one in reality, and Supreme Brahman is devoid of all characterising attributes, and attributes are ascribed to Him, only as steps to reach Him, and He is the Lord of Goddess Lakshmi (Srī), and Rudra and Brahma are chief of individual Souls and form part of Brahman Himself. And souls are mere distinctions in the Supreme Brahman and arise out of certain limiting conditions. The editor adds that the views of Vaikānasas are akin to those of certain non-dualists and therefore do not find much favour with Sri Vaishnavas. But what after all is the conclusion of the Pañcharātris who declare matter and Buddhi and Ahaṅkāra as manifestations of God. The Tāntric School of the Saktas is essentially Māyāvāda or idealistic, and we cannot avoid the conclusion that the Pāñcharātra and Vaikhānasa Tantric Schools are also the same. The highest principle postulated by all these and other Hindu idealists is the One-Ātmā covered by Pure or Impure Matter and Avidyā which results in manifestation and Samsara, and the One Ātmā, limited, bound is the Jīvātmā and there is no such separate thing as a Soul. The Idealists try to

get over the absurdity of the Supreme Brahman becoming bound, as an illusion and a myth, but the Vaishnavas admit the reality of the limiting condition and try to avoid the necessary conclusion by rising to a region of Pure Matter where Avidyā does not enter, though curiously enough this Avidyā is nothing else but Prakriti (matter) of which this Pure Matter is the essence.

Those who wish to appreciate the dialecties of this school had better go though pp. 141 to 144, in which all the texts which speak of Siva or Rudra as the Supreme Cause are whittled away. If, beyond all these texts, there is a text which relating to the Dahara Vidyā, speaks of Rudra as the Antaryāmi dwelling in Ākāša which Ākāša is identified with Nārāyaṇa, even here the indwelling Spirit, Śiva, simply means the auspicious graces or perfections inhering in Nārāyaṇa!

One more subject we will touch upon before we conclude this review. We have noted two passages where Srī, Bhū and Nīḷā are spoken of as the supporters of Nārāyana. Who these are, their origin, nature or characteristics are no where set forth. It does not appear whether these are identical or different On our Svāmi being referred to, he referred us to this and that and to his Arthapañchaka. Even in the last, the author does not discuss it at all and our Svāmi discusses it in a note (Appendix VIII). Śrī is *chāris* Grace, universal mediatrix, reconciler, peacemaker and mother. He points out further that there are not wanting those who equate or identify it with inert or inanimate (Jada) Prakriti or Nature; and observes that they forget that *Śrī-tatva* is sentient or intelligent (*Ajada*) and he says It is the Goddess of nature itself and all the Sāstras from Rig-Veda downwards bear it out, but he only quotes one passage from Skanda Purāna, which is *Anathema marantha* to all Vaishnavites. But there it is spoken of only as Para Prakriti and he identifies it with the Daiva-Prakriti of Gita. But what is the authority to explain what Para-Prakriti itself is and it is not subtle matter. Śaivas take it as such and not as the Supreme Intelligence or Ādiśakti

or Jñānasakti of the Lord. Vide a table giving all its synonymns, meaning merely Māyā, at p. 68 of Śri Kāsivāsi Sentināthier's *Vaidika Śuddhādvaita Saiva Siddhānta Tatva* Table Catechism where he gives the authorities bearing on the subject also. And we find Professor M. Raṅgāchārya, M.A. of the Presidency College, Madras, ranging himself on the side of those who speak of Śri as Prakriti. (Vide *Brahmavādin*, Oct. Nov. 1912, p. 562). But even from all these references we fail to get any idea of who *Bhū* and *Nīḷā* are and we will be thankful to any one including our Svāmiji for throwing light on the subject. We are unable to trace the word Nīḷā in any of the existing Tamil or Sanskrit Dictionaries and she cannot be *Naṟpiṉnai* as this literally means the good after born, namely Lakshmi, as distinguished from her elder-sister *Jyeshṭha* or மூதேவி, born at the churning of the milky ocean. One thing more. After all the boast made about Rāmānuja having thrown open the door of religion to all people irrespective of Caste, we find the author of the Light of the School of Śri Rāmānuja denying even the path of Love (Bhakti) to Sūdras! See para at the head of p. 128.

No one would deny that there are elements of great beauty in the Vaishṇava system, but students of Comparative Religion cannot be satisfied with these alone; and every system must be judged as a whole on its sole merits in the bar of public reason. And we must confess this is the first time we had a glimpse of what Vaishnavism really was, and when we just take a peep behind its glorious veil, we find it hardly distinguishable from some of the schools of Indian idealism. However, there are very few workers, as our Âchârya Svâmin, who have done such Yeoman's service in bringing to the front this Light of Vaishnava Philosophy, and his disinterested and devoted labours are deserving of the eternal gratitude of the Indian Public. The book has been printed at our own Press and it will speak for itself.

"AGAMIC BUREAU NOTES."

The Tamil Lexicon Committee.

We are glad that the Chairman of the Tamil Lexicon Committee has come forward, in response to the general wish of the public, and communicated to the Press the plan of the committee and he has entreated all public bodies and scholars to assist the committee with their help and suggestions; and we hope this call will be responded to heartily. Our readers will also be glad to know that Mr. J. M. Nallaswami Pillai has been invited by the Committee to become an Honorary Literary Associate and he has accepted the invitation.

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Some queries.

We have received the following communication from Mr. S. Sivapādasundaram B.A. of Jaffna.

"In Dr. Peebles' article on Christmas" in the Junuary number of your journal you say 'To us He (Jesus) was a Yogi and Jivan-mukta.' I shall be very much obliged if you will kindly answer the following questions concerning it :—

(1) What are the attributes of a Jivan-mukta?

(2) Quote authorities (exact chapter and verse) to show that Jesus possessed all those attributes.

(3) What are your authorities as to the authenticity of the authorities you quote."

We do not wish to enter into any controversy with our friend, and the opinions we express are our own and we do not want to force it on any body, whether they are Saivites or Non-Saivites. We however give the following replies to the queries given above.

1. A Jivan-mukta is one, who, while retaining the body in this life, is full of God's love, and ever dwells in God, having lost all the three kinds of mala. Vide Sutra XII, Sivajñānabotham, and for more detailed explanation Verses 32, 33, Sivajñāna Siddhiyar, Sutra VIII and verse 35 speaks of them as having become God. That their acts should not be judged like those of mortals will be evident from the famous verse "பாசகன்மமெனுமிரண்டு &c.," in Unmaineri vilakkam.

2 and 3. Verse 13, XV, St. John contains a statement of Jesus that he made his disciples his friends; and then he imparted them certain secret teaching which he did not do before. This Saha-marga

is the Sohām-marga or Yoga mārga. The several miracles he performed afford further proof Jesus being a Yogi.

His resurrection from the dead is the best proof of his being a Jivan-mukta. We are quite aware of all the controversies that have raged round the truth of the Gospels and especially of that of St. John, and as we said we do not want to enter into a controversy of the kind in our pages, and we do not want our friend to accept the truth of the Gospels, or of the incidents narrated therein, if he is not inclined to believe in them.

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Anandasrama Sadhu-Maha Sangam. Fourth Anniversary.

This anniversary was celebrated a few doors off our office Premises from 20th to 23rd March. The meetings were from morn to dewy eve and late into the night, and there were practically double speakers on every subject, there being a separate chairman for each lecture, and the persons who proposed votes of thanks added something in their own turn. The subject comprised a vast variety of themes, but each was coloured by the particular cult of the Sangamites, namely, the Ekatma-vāda, even such subjects as Bhakti, worship, Peace. &c. The speaker on Bhakti for instance divided it into Para Bhakti and Apara Bhakti, Parabhakti was Dhyana of Para-Brahman; and Apara Bhakti was itself of two kinds, the love of Kārana Brahman such as Siva, Nārayana &c., and another of a still lower kind, namely Bhakti devoted to Avatārs like Rāma, Krishna &c., and the speaker wore a Vaishnava Caste Mark. The speaker on '*Santam*' spoke vehemently on the evil of Desire and Hate and how they should be killed &c., and he laid down that like the monkey which holds to another branch before giving up one branch, man must hold on to something else if he must give up Kāma and Krodha and attain to Peace. The illustration was not correct as the monkey can jump from one branch to another, though the principle itself was correct and it is illustrated in our Siddhanta works by what we have called the Upanishad caterpillar. Though the speaker laid down the principle he did not proceed to lay down by holding to what, man can give up his Kāma and Krodha. Evidently he felt non-plussed by his Ekātmavāda principle which could not give room for another Principle other than man's soul. Of course they are entitled to hold their principles and we have no space here for entering into a discussion of their merits.

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Difference and Similarity of Vedanta and Siddhanta.

However, there was one subject which was handled by one Vadivelu Chettiyar who seems to be the leader among the Sangamites. He promised that he did not propose to treat the subject from a controversial point but would state simply the points of difference and similarity between the systems. He broke the rule however and our representative had to remind the chairman of the breach. He gave a brief statement of the Siddhanta position but enlarged largely on his own doctrine containing the pros and cons, but he however was good enough to desist after the reminder. According to him, the school which he represented was Vedanta, though all other Indian Schools and ancient books are agreed in calling it Ekātmavādā or Māyavāda, and he spoke of Siddhanta as the school of one section of Saivites. He said that the word Siddhānta meant no doubt accordng to grammarians and Logicians, a thing proved conclusively and the word was appropriated by a certain section of Saivites, which he evidently did not relish, though all the Agamas use the word as synonymous with Āgamānta, along with such words as *Samarasa* and *Sāra*. He said the Āgamas themselves, about 10 of them proclaimed his cult, and we would like to ask if he ever reads them and would like to call himself an Āgamāntin and Siddhāntin. And this is a peculiar feature which we noticed in this speaker and others. They freely quoted from Tiruvāchakam, Devāram (The Sangam by the way had Devāra Pārāyanam also) Tirumantram, and St. Tayumānavar's Hymns, and we could not understand if they took these ancient works as their authorities, and if they considered themselves as the followers of these Saints, or they only quoted it in the ancient proverbial fashion to serve their own purpose. If they did not consider themselves as followers, then it was certainly objectionable and misleading; and as misleading as their wearing of Vibhuti and Rudraksha.

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Now to go into the points of contact and difference as set forth by him. He said that both schools accepted that the Tripadartha, Jagat Jiva Param or Pathi, Pasu, Pasa were *Anādi* or without beginning. And yet he said his cult stated that the *Anādi* was *Pravaha Anādi* (like the Buddhists) and this *Anadi* had an end. That this seeming resemblance is not of very great consequence will be evident from the fact that they do not admit the reality of the two out of the three. He said that both schools admitted the existence of māyā, and his school divided it into two, Āvarana and Vikshepa, and Siddhantis divided it into 3 or five like maya, Karma, Ayava &c. That the speaker was abso-

lutely incorrect in the latter statement any student of Siddhānta knows. It is not māyā that is divided into 3 or 4, but the three or 5 are grouped under the generic term *mala* or Pāsa, (Impurity or bonds). He said the world, the phenomenal one was liable to destruction and its cause was not, and the First Cause was Parabrahman itself; according to his cult Parabrahman was not only Efficient but First or material Cause, and Siddhanta did not accept that God was the First Cause. He introduced the simile of spider and its web, and he evidently remembered the Siddhānti's Criticisms and he turned a somersault. It was not Akanda Brahman that was the efficient Cause; but the Karaṇa Brahma, who was a compound of Brahman and Māyā &c., Who was the cause of the world of Chetana and Achetana, which jugglery as we have seen has been performed by the Vaishnavas. Our speaker was willing to take into partnership our Vaishnavas, and yet he could not stomach them for God according to the speaker was only *Karpita* (illusory) Material Cause and not real Material Cause as according to the Vishishtadvaitis. And here he introduced a nice distinction. Brahman was *Sivam* (in the neuter) and the Karaṇa Brahman was Siva (in the masculine). He said that the Siddhantis laid claim to postulating 36 tattvas, but their own 28 tattvas compressed all the 36, and we should have like to know what these 28 tattvas were, and what their authorities and how they been comprised in the 36.

He quoted various verses from Siddhānta works to show that they held the world was false but we expected better than this, from him who proved as a great authority. Even a trio knows in what sense this is understood by Siddhantis. Going into the subject of means or Sādana he said there was absolutely no distinction between those postulated by his cult, namely, Sādana Chatushtaya, and those of Siddāntin's, namely, Chariya, Kriya, Yoga and Jñāna and yet he has to learn that no one can be even a chariyavan unless he had become perfected in the Sādana Chatustayam which is just a preliminary frame of mind fitting the aspirant to take up chariya &c. He then took up the subject of advaita and except by stating that the difference consisted in taking the negative prefix as meaning *Abhāva* or *Sādarsya*, he did not go into details.

He said that there was difference in the mukti postulated by both Schools, as in the one, there was no difference between Soul and God, and in the other there was difference, and there was Tiripudi knowledge. He was corrected in the last statement by our representative, and what seems to have led him to make this statement is the postulate that even in mukti there are three Padarthas. This is quite different from the statement that the soul is conscious of the difference of knower and known &c.

The absurdity of the position stated by the speaker would be easily perceived when as he himself stated that the Siddhāntins did postulate சம்பூரண இழவு, the destruction of Tatbodha or self-knowledge or consciousness, the feeling of I and mine. The soul has no consconsciousness but its personality does subsist and it does feel the Bliss of the Lord. The gentleman who presided over the lecture was inclined to be more conciliatory than the lecturer and he observed that even in mukti there was not after all much difference, and that every religion, if it is true, must contain the five postulates of God, soul, matter, Bhanda and Moksha. Probably if they only practise what they profess, of their unbounded love and toleration of all doctrines, and study Siddhānta works with as much avidity as they do books of their own School, which in Tamil language are insignificant in number and more or less of a recent date, they would approach the Siddhantin's position much nearer and would be real Siddhantins themselves.

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Sister Avabhamia.

On the evening of the last day, Sister Avabhamia delivered a lecture on Universal Brotherhood under the presidency of Dr. Nanjundu Row. She explained that this brotherhood involved Love, Unity and toleration and then she explained her mission to found a central college to train up male and female Sanyasins to carry our precious teachings to the homes of the poor and destitute. And we received that very morning her belated Magazine '*Vedanta Universal Messenger*' containing in one Volume all the numbers from May to Dec. 1912; and it is pathetic to read how all this delay was caused. The Volume contains Svami Vivekananda's famous Chicago lecture and various extracts from his works and letters and is exceedingly interesting. We hope to take up the number for a few more observations in our next.

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Deva Samaj.

The name of this Samaj is a misnomer and according to our contemporary of the *Aryapatrika* it is an imposture or fraud. It is an atheistical creed with no *Deva* at all, and yet curiously it dabbles at spiritualism. The leader has also a curious name, Pandit Shivanarayana Agnihotri. We first heard of the movement and met its representative at the first convention of Religions at Calcutta, and was puzzled that it should be classed under the denomination of a religion; we however thought its ethical teachings innocuous and its educational work among the poor good. But instead of doing work quietly, it seems to be getting on the

warpath, and criticising, in not a commendable way, the belief in God, for a sample of which we refer the reader to the article appearing in the last issue of the *Mahabodhi* Journal, just to hand (Jan 1913), and which is to be continued also. The *Arya-Patrika* of 22nd March deals with the subject matter in its 'notes' very ably, and we cull these two short paragraphs.

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"We have been led into making these remarks by reading a well-written article, in the local "Brahma-pracharak" of 10th current, on Deva Samajists of Lahore cracking jokes with theists. It is remarkable that these people, while teaching and preaching to the world that there is no God, are spiritualists in the bad sense of the word. Pandit Shivanarayan Agnihotri, the head of these people wrote the life of one of his wives, a Bengali lady who died some years ago, in which after describing her earthly career, there was given what pretended to be an account of the life after death of the deceased lady; how she met her boy who had preceded her and several other Deva Samajists. Although, it was stated in the book, others had gone further up in heavens, she, the poor soul, was detained in a lower region because she was a theist!"

Deva Samajists as Spiritualists.

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"Such is the imposture of these Deva Samajists, and as if to add insult to injury, they call their propaganda "religion based on Science." Where is that Science which denies the existence of God and teaches spiritualism in its worse form? But every good thing in this world can be turned into an engine of deception when once in the hands of men who have intelligence but no conscience, and science is evidently no exception to the rule. The writer in the "Brahma Pracharak" retorts and says that if we theists cannot obtain information from our God about the person who threw the bomb at the Viceroy, why cannot Agnihotri summon his spirit to his help? The reward of a lakh of rupees will meet the requirements of his Jubilee Mahotsav Fund which he has started."

Imposture.

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We extract the following Review from the *Vedanta Universal Messenger*;

"The above is an enthusiastic work on the study of the Saiva Siddhanta School of Hindu Philosophy, and gives valuable information of life in its variety in accordance with the beliefs of this school.

Studies in Saiva Siddhanta.

"We believe that all is one and the same religion, no matter what view each of us take of the external and internal phenomena of the universe. We have read part of this work and though we might see life from different view points at the same time, we find much of real help to ourself individually. If the word Veda—and Anta—means as we are informed, "the goal of all wisdom," then this school as well as every other on the face of the earth belong together, and there might be a difference in the letter, there is no difference in spirit.

"The book is carefully bound, and the text is both in the Tamil, and English, and written in such fluent and light way, and yet the power of each line is there in all its convincing and captivating way.

"Every unprejudiced mind will find help and light in this book even if other ideas upon the philosophy of life is paramount.

"We hope it will meet with the demand it deserves."

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Tirumantram of St. Tirumular.*

We have to thank the editor for a copy of this valuable work, which is now brought out in a bulky Volume with footnotes, introduction and indexes &c. There is a rooted prejudice among orthodox Saivites to write any commentary on the Sacred *Tirumurai*, and the rule was first broken by a non-saivite by writing a commentary on the Famous Tiruvachaka Hymns and its was found paying. We do not commend this spirit, however well intentioned, when we know that even the most Sacred Vedas and Upanishads were commented on by Vidyaranya and Sankara respectively. Modern Times when Tamil Scholarship and study has fallen so low also require such help, if we do not wish such study to be given up altogether, all the religious lore and knowledge has been conserved to us in such books, and unless we are able to unlock its treasures, there will be absolutely no redemption for our people. And none of these works offer such difficulty as the one before us. One of the ablest Pandits who was helping the translator of this work gave up the task in utter despair. The book condenses all the teachings of the Agamanta, that its great importance to the study of Siddhanta cannot be easily estimated. And it is so important that even non-siddantis quote it in season and out of season. We owe therefore a deep debt of graditude to the editor and publisher for bringing out the work with all necessary helps for its proper study. It contains

* Published by Mavai V. Visvanatha Pillai Avergal with an introduction by Dr. V. V. Ramanan, PH. D. &c., &c. Price Rs. 3-8-0. Madras Ripon Press.

foot-notes, and an index, and a valuable introduction by Doctor V. V. Ramanan, in which he discusses the date of the author, sources of his life, wherefrom the system was derived, and the authorities thereof, the subject matter of the nine tantras &c. He discusses at some length the question whether all the verses contained in the collection were St. Tirumular's own or not, in as much as the number exceeds the traditional 3000, and which are specifically mentioned by the saint himself. The orthodox may look askance at such discussions, but still the discussion cannot but be of considerable value to students, and some of his criticisms are of great force besides. The publisher promises a fuller commentary to be brought out under the editorship of Dr. Ramanan and the book will be eagerly waited by the pnblic.

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SAIVA SIDDHANTA MOVEMENT.

Two New Sabhas formed in Chittur (North Arcot).

We are glad to learn that two Saiva Sabhas have been established in Chittoor Town, and in its suburb of Santapet with the following objects.

1. To meet on every monday evening and recite the Sacred Hymns of the Tirumurai, and hear the Periapurana (Sivabhakta Vilasa) explained.

2. To conduct lessons in Saiva Siddhanta Sastras and Agamas.

3. To undertake pilgrimages to Siva shrines.

4. To establish a library.

Sriman V. D. Arunachala Mudaliar Avergal, B.A. (District Court Pleader) is the President of the Chittur Sabha, and Sriman T. Thiagaraja Mudaliar Avergal, Head Clerk Sub-court is the secretary, Tamil Pandit Rangasami Pillai is the Puranikar and Sriman Siddesa Mudaliar Avergal is the Devara Hymner. And ever since its establishment in October last, the meetings are being held regularly. Mr. C. T. Parthasaradhi Mudaliar Avergal B.A., L.T. Headmaster of the Board High School, who is conducting special lectures on the Skanda Mahapurana is rendering his valuable help to both the associations. On 24 March last, he delivered a most impressive and illuminative discourse on *The Tapas of Goddess Uma* at the Santapet Tirunavukkarasu Sabha and delighted the audience. We pray to our Lord Siva that He will speed their work.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Agamic Review

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta

VOL. XIII. MADRAS, MAY, 1913. No. 11.

TIRUMANTRAM OF St. TIRUMULAR.
First Tantra.

CHAPTER XXIV.
TEMPERANCE.

கழுநீர்ப் பசப்பெறிற் கயந்தொறுந் தேராக்
கழுநீர் விடாய்த்துத்தங் காயுஞ் சுருக்கு
முழுநீர்க் கள்ளுண்போர் முறைமை யகன்றோர்
செழுநீர்ச் சிவன்றண் சிவானந்தத் தேறலே. (1)

The cows won't drink in many pools if *Kaḷunīr* is got ;
Thirsting after *Kaḷunīr* their bodies shrink ;
They who drink toddy, They had left the path ;
The ambrosia of Śiva's Śivānanda is the water of life.

NOTE.

Kaḷunīr is the water in which rice is washed, and which is safely collected every day by the housewife, for feeding cow and cattle and is very fattening. When kept long, it turns into sour toddy or Vinegar. Cattle once accustomed to this drink, will not touch even the freshest water. The author compares the drink-crave to this. The only satisfying drink is the drink of Śiva's Bliss.

சித்த முருக்கிச் சிவமாஞ் சமாதியில்
ஒத்துச் சிவானந்த மோவாத தேறலைச்
சுத்த மதுவுண்ணச் சிவானந்தம் விட்டிடா
வித்த லிருத்தல் விடத்தல்சீழ்ச் சாலே. (2)

2. Senses controlled, with Šiva,in Samädi becoming at-one,
In that pure state, one drinks the eternal nectar of Sivānanda,
Then this Sivānanda will not leave him—
It is in the Lower state (Sakalāvasta, he lies down and sits.

NOTE.

All acts, all karma, good and bad occur in the lower plane, but there is eternal peace and rest and Šivānubhava in the pure condition of the soul and from which there is no return.

The contrast is to the oblivion of the world attained by the sanctified and the physical and mental oblivion like death sought by drugs and spirituous liquor. See verses 5 and 6, Ch. xciii Kural.

காமமுங் கள்ளுங் கலதிகட் கேயாகு
மாமல மூஞ்சம யத்துள் மயலுறும்
போமதி யாகும் புனித னீணையடி
போமய வானந்தத் தேற லுணர்வுண்டே.

3. Women and wine are for wretches fit,
Filled by Āṇava and deluded by heterodox sects
Thus are they ruined. To the Twin Feet of The Pure,
Attached, one enjoys the nectar of Ānanda.

NOTE.

Note how the author attacks in this and following verses the perverted teachings and practices of the Vāma-mārgis. There can be no comparison between the goals of this school and the truth.

There is no comparison between the pleasures of the one, and the Bliss of the Siddhānta. If ever any comparison was intended at all, it was in the method to be used in both practices. One has to lose oneself to secure the highest physical pleasure, and he has to turn his heart towards God and *lose* himself there to achieve the Goal.

வாமத்தோர் தாழு மதுவுண்டு மாள்பவர்
காமத்தோர் காமக் கள்ளுண்டே கலங்குவர்
ஓமத்தோ ருள்ளொளிக் குள்ளே யுணர்வர்கண்
ணுமத்தே ரன்றே நணுகுவர் தாமே.

4. The Vāmi drinks wine and loses himself;
The lustful lust after lust and are confused;

The Yogi perceives the Light within the Inner Light;
The chanters of the Vedas did the same that day approach.

NOTE.

We have translated ஓமத்தோர், literally those who perform the Homa, as Yogis, and சாமத்தோர் as Vedic Rishis, as the reference is clearly to their esoteric practices and experiences. The author seems to suggest, that the eating of meat and drinking of wine sanctioned in the vedic rituals are only symbolical and should not be quoted as authority for all perverted practices. The *Pasu* killed at the sacrifice is our own *pasutva*, animality, egoity and not a real wild animal, and when this is slaughtered, one partakes of the heavenly nectar. Our egoity hides the Light which is ever shining inside, our own heart; and we reach it when we become at-one with it by practising Tatvamasi or Šivohambāvana.

உள்ளுண்மை யோரா ருணரார் பசுபாசம்
வள்ளன்மை நாத னருளினின் வாழ்வுரார்
தெள்ளுண்மை ஞானச் சிவயோகஞ் சேர்வுரார்
கள்ளுண் ணுமாந்தர் கருத்தறி யாரே.

5. The inner secret They know not. They know not the nature of Pasu and Pāsa;
They know not to dwell in the Love of our gracious Lord;
They reach not the clear Light of Šivajñāna-Yoga;
These palm-wine drinkers know not the object of their life.

மயக்குஞ் சமயமலமன்னு மூடர்
மயக்கு மதிவுண்ணு மாமூடர் தேரார்
மயக்குறு மாயையின் மாமாயை வீடு
மயக்கிற் றெளியின் மயக்குற மன்றே.

6. The fools that dwell in impure religious that delude
They drink the wine that cloud and gained no clearness.
(One thinks) to gain mahāmāyā over māyā is release.
Even the clearness gained after stupefaction is delusion still.

NOTE.

The sense of the last two lines it is difficult to gather. The reference is to the vāmamārgi who thinks he is trying to transcend the world (māyā) by adoring Mahāmāyā (Goddess Kāli) but his practices only lower him still. It is not by such practices one can really get clear of his sense control.

மயற்குர் நியற்குற்கள் காய்மை யழிக்கும்
இயற்கு மடவார்தம்மின்ப மேயெய்தி
முயற்கு கயற்கொண்ட ஞானத்து முந்தார்
இயற்கு மிடையரு வானந்த மெய்துமே.

7. Wine deludes and bewilders one, and destroys his truth;
The swaying maidens, their sole pleasure gained,
They joyed; not possessed of such silly knowledge,
They gained the Bliss that knows no bar.

இராப்பக லற்ற யிடத் தேயிருந்து
பராக்கற வானந்தத் தேறல் பருகார்
இராப்ப கலற்ற விறையடி யின்பத்
திராப்பகன் மாயை யிரண்டிடத் தேனே.

8. Dwelling where there is neither night nor day,
Dwélling in the Blessful Feet of the Lord who knows neither night nor day,
I drank the nectar of Bliss without other thought.
I who dwelt in the day and night of Māyā.

NOTE.

The Lord is beyond all limitations of Time and space. He is the partless and magnitudeless point whose centre is everywhere. The soul is however fixed to the centre of the wheel of Samsāra and suffers in kevala avasta (night) and Sakala avasta (day).

சத்தியை வேண்டிச் சமயத்தோர் கள்ளுண்பர்
சத்திய ழிந்தது தம்மை மறத்தலால்
சத்தி சிவஞானந் தன்னிற் றலைப்பட்டுச்
சத்திய ஞானவா னந்தத்திற் சார்தலே.

9. Praying to the Sakti, The Vāmis drank palm-wine;
The Sakti died, as they forgot themselves.

The True worship of Sakti is, attaining Śivajñāna
And merging in Satchit Ānanda.

சத்த மருடனிற் சத்தி யருளுண்டாஞ்
சத்தி யருடனிற் சத்த னருளுண்டாஞ்
சத்திசிவமா யிரண்டுந்தன் னுள்ளகத்துச்
சத்தியு மெண்ணித் திருத்தலையு மாமே.

10. When Śiva shows Grace, His sakti will also show;
When Sakti grants grace, Śiva will also do the same
When Sakti and Śiva, both he places in his heart
He attains real power and the eight siddhis.

NOTE.

Compare Verse 1, of *Koyinmūtta Tiruppadikam* of Tiruvāchaka for the mystical union of God and sakti and soul.

"The mistress dwells in midmost of Thyself;
Within the Mistress centred dwellest Thou;
Midst of Thy servant lip Ye both do dwell,
To me Thy servant ever give the grace."

(*Dr. Pope's Translation*).

தத்துவ நீக்கி மருணீக்கித் தானாகி
மெய்த்துவ நீக்கிமெய்ப் போகத்துட் போக்கிலே
மெய்த்த சகமுண்டு விட்டுப் பரானந்தச்
சித்திய தாக்குஞ் சிவானந்தத் தேறலே.

11. Freedom from Tattvas, and delusion, and gain of self,
Removal of false Tapas, and gain of True Bhoga,
The swallowing of this apparent world and the gain of Parānanda,
All these secures The nectar of Śivānanda.

NOTES.

Tattvas are 36 in number and are evolutes of Māyā. மருள் translated as delusion is the Ānavamala or Avidya as defined by Sj. Tiruvalluvar, Chap. 36, verse 1. When one dies to the World and its apparent pleasures, one gains his real self and the vision Pure. The swallowing of the world is the same act that is symbolised by God swallowing the poison; which at once showered ambrosia. See my Śiva Bhakta Vilas, Chap. II, for fuller treatment. (Indian Patriot, April 11, 1913).

யோகிகள் காற்கட்டி யொண்மதி யானந்த
போத வமுதைப் பொசித்தவ ரெண்சித்தி
மோகியர் கள்ளுண்டு மூடராய் மோகமுற்
றுறு மதத்தா லறிவழிந் தாரே.

12. The Yogis, breath controlled, the Bright moon's Bliss,
The ambrosial Food they gained with Eight-siddhis ;
The lustful drank wine and lusting, became fools,
And lost their senses wallowing in the six alien sects.

உண்ணீர முத முறுசூற லுத்திறக்
கெண்ணீர் குரவ னிணையடித் தாமரை
கண்ணீர் சமாதியி னுடி னிராளலக்
கண்ணு ரொடுசென்று கால் வழிகாணுமே.

13. Dring ye the nectar opening the spring of Life ;
Reach ye the Twin lotus Feet of The Teacher of clear sense ;
Rest in samādhi, following Kundali's Sakti
And with breath duly controlled.

(End of First Tantra.)

J. M. N.

NAMMĀLVĀR'S TIRUVIRUTTAM.

(*Continued from page 430, fo No. 9, Vol. XIII.*)

Verse 35. (Pāl-vāy p-piṛai.)

Heading.—O'er and above the pain which Nightfall brought
A further pain—caused by the Breeze doth come
And make the Bride her lamentation raise! (Cp. *v.* 77.)

Text.—Bearing on her left waist her child—
The milk-mouthed crescent Moon, the West
A Fair-one, parted from her Lord the Sun
Owing to Nightfall having come,
Her lamentation hath begun;
What, to lovers of the World-Strider's Tu|'si-Wreath,
E'en this Nightfall hath left, (to wit, existence bare,)
E'en that residuum to wholly, rob me of,
Behold! here comes a Breeze of strongest power!
My very vitals, ah! it blows a way!

Explanation.—Denied enjoyment though enjoyment-time is come,
Our Seer, from eagerness to reach the Goal,'s aggrieved.
Him, moving—outward—things, as reminders pain,
And, to his pain, he thus expression giving, cries:—
"Where'er enjoy'ng-time 's near, e'en souls who're by sense of
Dependence ripe, as th' West-sun 'thout bile-stirring shines,
Lose all sense of the vast external world and are
Left but a knowledge of themselves and their own wants,
The consequence be'ng that their pain unbear'ble grows.
Of souls—charmed by the beauty of the Lord of all,
When, by the presence of reminding outward things,
The pain of parting from the Lord augmented is,
E'en their *existence* seems about to grow extinct!

Verse 36. (Tuzha '-neḍum-jūzh iruḷ.)

Heading.—The Bride's Friend doth describe the Bridegroom's cruelty.

Text.—E'en at this time when, shaped
As groping—endless—whelming Night,
Whole cosmic Ages long,
Erst never known, have come about,
The Lord, see'ng this girl 's mutt'ring e'er His Name and 's whelmed
With parting's ceaseless pain, doth not in mercy come!
How awful 's, O, the cruelty of th' Lord
Who threw down Laṅkā's palace-series long!

Explanation.—Our Seer's Friends, see'ng how intense his grief became
From stunning inability to brook delay
In see'ng the Lord although enjoyment-time is come,
Suspect the Lord of cruelty, and, vexed, exclaim :—
" The Lord doesn't mercy show ; He knows, grief-crushed 's our Seer,—
(1) Dwelling in this gloom spreading world of vast extent ' ; (Psalm 24, Decad 96, *v.* 1.)
(2) By his sense of dependence, from self striving barred ;
(3) Yet kept out of enjoyment at enjoyment-time,
(4) And, through impatience, made to think short-times prolonged
(5) And, gloom-whelmed, cry'ng—' th' Lord who me charmed, now hides Himself! '
Mercy as He was unto Mercy-Goddess' self (Psalm 11, Decad 67, *v.* 1, line 1 ; Bhaṭṭārya's Hymn to the Bliss-Goddess, *v.* 9.)
And Saviour unto Her when She came Sītā-shaped,
In our unhappy Seer's case hath proved otherwise!
E'en Sītā, ere She was relieved, was driv'n to cry :—
' Rāghav—famed as He is for Be'ng (1) All know'ng, (2) Grateful,
(3) And Merciful, (4) of Righteous Walk in *ev'ry way*,

Unmerciful 's grown through my ill-luck, I suspect ! ' (— Rāmāyaṇa, v. 26. 13. = ' (1) Khyātaḥ, Prājñaḥ ! &c.) "

Verse 37 (Koḍu-m-gaṛ-chilai-y-ar.)

Heading.—The Bride 's Mother grieves, picturing
The direful path—whereby the Bride,
To reach her absent Bridegroom strove.

Text.—Filled with the roar of drums—struck by
Young vet'rans who wield dire-bent-bows,
Habitual robbers of cows' herds,
Living be'ngs' cruel slaughterers
Who, with fleet legs, chase and escape,
Is that wide wild, walking through which
That she might reach her absent Lord,
Went the { deer / hind / stag / fawn } -eyed young girl—(1)whose waist
So thin and tender is, that it
Would break, e'en if 'tis gently touched,
(2) And whom, sinner inexpiable as I am,
I brought forth as the fruit of praising long, Kṛishṇa 's
Blest Feet which, like th' expanded—blooming—lotus, shine !

Explanation.—Our Seer, in his distress, view'ng calmly his new-born
Spirit of love-for-God, in manner follow'ng grieves :—
" With this spirit, to pass the wild—' Stray'ng' called,
Is hard indeed ! Still young 's my love, I long to serve.
Me—weaned from all else, th' least ungodly, touch unnerves !
When, through (1) Penance, (2) Study and (3) Thought in many a birth,
Souls grow sin-free, they, love for Kṛishṇa do attain,'
(= ' Jamāntara-sahasreshu, tapo-jñāna-samādhibhiḥ,
Narāṇām Kshīṇa-pāpānām, Kṛishṇe bhaktih prajāyate..)

This precious gift to me 's vouchsafed in Strayers' midst,
And many obstacles on all sides me surround,
Hanūmān saw our Model Lady in this plight :—
'*Not* her Dear-one, but *hosts of fiendesses*, She sees,
Like a hind—torn from her kind, and 'mid hound-packs pent!' (Rāmāyaṅa, v. 15. 23.='Priyam janam a-pas-yantīm", &c.)
Senses, with violence me t'wards sense objects drag,
And make me miss my way and into pitfalls fall!
They, other function haven't; ne'er are filled; e'er are young
And vigorous, op'rating with the utmost speed!
The Bhārat, as by drum beat, this proclaims, saying :—
'Strong is sense-organs' host! e'en experts it o'erpow'rs'!
(="Bala-vān indriya-grāmo,"; See also Psalm 24,
"Vidvāmsam api karshati!" *Vide* also the same words in Manu.
Decad 61, and specially, *v.* 6 therein="Viṇ-ṇ-uḷ-ār-Perumār k'-aḍimai šey-vār-ai-y-um jeṛ'um" &c.)

Verse 38. (Kaḍam ā-y-in-a-kaḷ.)

Heading.—Her absent Lord 's resemblance found,
The Bride with ecstasy doth bound. (Cp. *v.* 32.)
Text.—Blue lotuses!—whose form is like that of the Lord
Who, (1) Kṛishṇa-shaped, pot-throwing played, and (2) strode the world
And measured it—incarnate as Tri-vikrama,
So as to make both gods and men shiver with fear!
Have you the glory of such likeness gained, because
You, (1) deserts crossed, (2) in pure lakes plunged, and, (3) with leg-pow'r,
Long firmly stood absorbed in pondering the Lord?
Explanation.—The thought—how hard 'tis, 'mid strayers, to live for God,
Being succeeded by the thought—how God, Lord and Accessible as He 's to all, makes His Dev'tees

As perfect as Himself,* our Seer exults, saying :—
" I too rest on Him, hence hope to be made like Him !
' God's Servant does God 's work, all through / throughout his term of life.'†
Leaner on God, 's leige or debtor to none :
(1) No sire-debt he, by getting sons need clear,
(2) Or god-debt by performing sacrifice,
(3) Or Ṣeer-debt by the study of the Veds. (Vide the — "Deva-rshi-bhūtāpta-nṛiṇām," &c.— Śrī-Bhāgvāta, 11-5-41, as contrasted with the law applicable to leaners on their own works, ; " Riṇāni triṇi " &c.—Manu.)
namely—" Tribhi riṇa-vā jāyate ", &c.—
My leg-power 's in the firmness of my faith.
Gazing on God 's Forms is th' lake-bath I take.
' As travellers in summer 's heat in cool tanks bathe,
I, scorched by sin's heat, plunge in th' Water of God 's Grace ! ' (= " Esha Brahma praviṣhṭo 'smi," &c. *Vide* also Our Psalm 24, Decad 75, v. 1.)
Both (1) Means and (2) End, in my case, coincide,
For, God 's my (1) Saviour here and (2) Bliss in Heav'n !
Tri vikrama and Kṛishṇa, I regard as one.
In both these Forms, God was accessible to all.
Souls—grown perfect as God, the flow'r are of their kind,
And hence with *flowers* ever are compared by Saints.
As one of *these*, I too by God 's Grace, hope to be ! "

A. G.

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* Cp our Psalm 11, Decad 13. v. 5; the saying of Christ :—" Be ye perfect even as your Father is perfect " [Matt., 5. 48]. Cp. too Luke 6. 40; 13. 32; I. 6 or 13. 10, II. Tim 3. 17; Heb. 2. 10; 5. 9. 7. 28; 10. 14; 11. 40, 12. 23, 13. 21, Jam, 1.4; I Pet. 5. 10; I John 4. 17-18 &c,

† Taitt; Up = " Yāvad dhriyate sā dikshā.

INDIA—A PEEP INTO HER PAST.*

(Continued from page 410 of Vol. XIII, No. 9.)

II.

Having surveyed in our last, the geographical divisions of Ancient India, we shall now come to the subject of the Indian Theology. We may consider the subject in two aspects, the physical and the symbolical, and in doing so, we shall examine in what points the religion of Ancient India resembled those of Scythia, Persia, Egypt and Greece.

Had it not been for the intercourse which the ancients maintained with India, by means of the conquests of Alexander and the commerce afterwards carried on with the nations inhabiting the peninsula, we would have had none of the accounts now handed down to us in the writings of Herodotus, Diodorus, Siculus, Strabo and Pliny, that give us an insight into the theological institutions of our ancestors. Some of the outlines which these have drawn are indeed just and striking; but they were unable to see through the impenetrable veil, which the craft of the Indian priest-hood had thrown over the solemn mysteries of the religion they professed. To add to this, we had an endless host of commentators and critics, both Indian and European, to torture our texts in their own peculiar ways. We have thus to investigate through a strata of obscure and abstracted topics and we may request the reader to impute the defects, if there be any, to the extensiveness and complexity of the subject under examination.

The gloomy cavern and the consecrated grove bore witness to the earliest devotions of mankind. The deep shade, the solemn silence, and the profound solitude of such places, inspired the contemplative soul with a kind of holy horror,

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and cherished in it, the seeds of virtue and religion. The same circumstances were found equally favourable to the propagation of science, and tended to impress upon the minds of the hearers the awful dictates of truth and wisdom. The *Brahmins* of Asia and the *Druids* of Europe were therefore constantly to be found in the recesses of the sacred grotto and in the bosom of the embowering forest. Here, undisturbed, they chanted forth their orisons to the Creator; here they practised the severities of bodily mortification; here they taught mankind the vanity of wealth, the folly of power, and the madness of ambition. All Asia cannot boast of such grand and admirable monuments of antiquity as the caverns of ELEPHANTA and SALSETTE and the sculptures that adorn them; and from the deep obscurity of caverns and forests have issued in every age, the light of philosophy and the beams of religion. Zoroaster, the great Persian reformer composed his celebrated system, the *Zend Avesta* amidst the gloom of a cavern. The renowned philosophers, Epictetus, and Pythagoras, sought wisdom in the solitary cell. The Prophets of Messiah took up their abode in the solitudes of the desert; and Mohammed retired to a lonely cave, amidst the recess of Mount Hara.

These groves, sacred to religion and science, were afterwards prostituted to purposes of the basest devotion. They were upbraided with burning incense and offering oblations. We find the most dreadful sanguinary rites observed by the Phœnicians, the Scythians, the Egyptians, the Druids and the Brahmins. We have ample evidence to prove that the very early inhabitants of India were neither so gentle in their manners nor so guiltless in their oblations as we the moderns are. They took immense delight in the effusion of sacrificial blood. In the Vedas, we have the provision, on certain occasions, for the sacrifice of a man, a cow, or a horse, under the respective names, *Naramedha* Yāga, *Gomedha* Yāga and *Aswamedha* Yāga. Meritorious kinds of suicide are said to be five in number, in the Ayni Akbari. They are (*1*) Starving, (*2*) Covering oneself with cow-dung; setting it on fire, and

consuming oneself therein, (3) Burying oneself with snow, (This practice must have been peculiar to the northern regions.) (4) At the extremity of Bengal, where the Gänges discharges itself into the sea through a thousand channels, the victim goes into the water, enumerates his sins, and prays till the alligators come and dovour him, and (5) Cutting the throat at Allahabad, at the confluences of the Ganges and the Jumna." These collective considerations incontestably prove how much accustomed the Indians formerly were to the rites of human sacrifices, either constrained in regard to others, or voluntary in respect to themselves.

These barbarous customs must have had their origin, in part, from some early but forgotten connection which the Indians had with their neighbouring ferocious and wartrained tribes of Scythia. There is also a probability of these sacrifices having originated from the general belief which prevailed throughout the ancient world in the agency of demons, and in the frantic terrors inspired by superstition. In India, even to-day we see thousands of sheep offered in sacrifice at the temples of Kāḷi. Human sacrifices, were seldom practised by the ancients, but in cases of National emergency; as war, famine, and pestilence, when the noblest possible victims were selected. Herodotus, the historian, describes the various modes of devoting to death, the miserable victim specified. In India, it was either by decapitation, inhumation, or burning. We find human sacrifices common at the funerals of the ancient sovereigns of SAYTHIA instances of which are found in the writings of Tavernier, and Orme.

Again, we find a remarkable similitude subsisting in the leading principles of Zoroaster and Brahma, the two great Persian and Indian legislators. The Ancient Hindus and the Ancient Persians were one in their belief in one supreme presiding deity and there are parallels of Vishṇu and Šiva in the Persian Religion. Both Countries worshipped fire and water. We may trace the source of this to an admiration of the heavenly bodies and to the respect paid by the ancients

to their wise, powerful, and virtuous ancestors. It is the Sun, that vast body of fire, that, in the words of Milton, "looks from his sole dominion like the god of this new world," it is that glorious planet that beams with unceasing splendour all over the East, whose ray has kindled the devotions of mankind from age to age. The worship of the Sun has been prevalent among the most ancient nations of the world, the Phœnicians, the Chaldæans, the Egyptians, and we may add, the natives of Peru and Mexico, represented, of course, in a variety of ways and concealed under a multitude of fanciful names. Dr. Hyde who has made the Persian religion, the subject of his study refers to an injunction in the religion of Persians forbidding them to spit into fire, or to throw water upon it. The Persians imagined the throne of God to be seated in the sun. The moon is also by no means without *his* tribe of adorers in the East. In India the moon is considered as a male divinity under the name of CHANDRA and in Egypt, as a female divinity under the name of "Isis." In Greece, we have the parallel in the horned goddess "Io". It is said that there were 360 fountains consecrated to the Moon in Kashmere, a remarkable circumstance being the number of days of the ancient year. From a worship of the sun and the moon, there is an attempt to pay the same degree of veneration to the planetary train, and this may be adduced as one of the reasons for the general cultivation of the science of astronomy in the East. The Indians and the Phœnicians believed the stars to be *animated intelligences*.

We can similarly trace a surprising similarity between the deities and symbols of Egypt and those of India. We have the *Vrishaba Vāhana* of Šiva and the bull is familiar among the Egyptians as the favourite of their OSIRIS. Serpents were considered sacred in both countries and the Eagle of Jove may be said to have its parallel in the *Garuḍa* of Vishṇu.

T. M. S.

(To be continued.)

POETRY OF ST. APPAR.

(Continued from page 461 of Vol. XIII, No. 10.)

St. Appar's satires are not restricted to one kind of form or style. In some places he assailed vice with passionate indignation and invective scorn but in some places his humour and sarcasm are so mild that we can't find any satire at the outset. The former mode of satire was generally limited to his criticisms of Samanas and Buddhists, and the latter in condemning the evils prevalent among the Hindu religionists * who make a display of their religion without sincerity in action. Our sage seems to have perceived a certain lack of efficiency in the then accepted standards of morals and sociology †, and whenever he sneered at them he cautiously used the artifice of equivocation.‡ But like any great personality

* *Cf.* "அருமணித்தடம்பூண் முலைஉமையோடருளுப்பாடி
யுரிமையிற்செழுமூவா குருத்திரபல்கணத்தார்
விரிசடைவிரதிகளந்தணர் சைவர்பாசுபதர்கபாலிகள்
தெருவினிற்பொலியுந் திருவாரூரம்மானே."
—திருவாரூர்-பண்-சீகாமரம். Stanza 3.

"அளித்துவந்தடிசைதொழுமவர்மேல் வினைகெடுமென்றிவையாவ்
களித்துவந்துடனே கலந்தாடக்காதலராய்க்
குளித்தமுழ்கியுந்தூவியுங் குடைந்தாடுகோதையர்குஞ்சியுள்புகத்
தெளிக்குந்தீர்த்தமருத திருவாரூரம்மானே."
—திருவாரூர்-பண்-சீகாமரம். Stanza 6.

† Even the following stanza can't be said to be free from satire.

‡ "முடிகள்வணங்கி மூவாதார்கண்முன்செல்ல
வடிகள்வேய்த்தோள் வானரமங்கையர்பின்செல்லப்
பொடிகள்பூசிப்பாடுந் தொண்டர்புடைசூழ
வடிகளாரூராதி காலாலதுவண்ணம்."
—திருவாரூர்-திருவாதிரை-திருப்பதிகம். Stanza 8.

NOTE.—"வானர" in l. 2. be taken as a single word, it will mean 'monkey-like' which the dancing girls in a procession rightly deserve for their gestures and actions in public. But when the word is split as "வான் + அர", then the term would be a customary poetic appellative. Again the word "செல்ல" in the end of the second line may be taken as a gerund indicating the purpose of wearing the sacred ashes which will not be incompatible with what we see commonly in religious processions. If the word be taken as a simple participle, we have no satire and the lines are merely co-ordinated by their simultaneity.

in the World's history, he was conscious of his own imperfections and so he ever sought the divine help in attaining perfection of his individual soul.

The hymns of St. Appar contain many lyric elements which do not strictly belong to the realm of the Sacred Song. As for instance, certain elements of ode are in some of its chapters. Like ancient European odes, our Tamilian odes are capable of being sung to the accompaniment of music. The loftiest effusion of intense feeling in St. Appar is not devoid of harmony and melody. The odes of his Devāram such as those in the chapter entitled திருப்பழனம்-பண்-பழந்-தக்கராகம் in his first Tirumurai are excellent specimens of musical compositions. This chapter begins with an ode to the cuckoo. Each of its stanzas is a condensed type of an ode to a bird, wasp, plant or the southern Zephyr. This is not properly designated in the Tamil grammars excepting by way of such terms, as இனைவழுவமைதி, that do not vivify the beauty of these poetic creations and artistic pictures.* The merit of St. Appar's art in this chapter consists in the series of queries to the objects he addressed and consummating them all in the last stanza by an harmonious eulogy of his host and disciple Appūdi Nāyanār.

The presence of some elegiac elements in St. Appar's philosophic poetry is one unavoidable. In this connection it may be observed that the Elegiac poetry had no systematic growth in our literature. The chief reason seems to be that

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* Vide :—

"பொங்கோதமால்கடலிற் புறம்புறம்போயிரைதேரும்
செங்கால்வெண்மடநாராய் .....
—திருப்பழனம்-தக்கராகம்-Stanza 6 lines 1-2.

and

"தினையாரமுவப்பிப்போய் துறைசேருமடநாராய்."
—திருப்பழனம்-தக்கராகம்-l. 1. Stanza 7.

Note.—These can never be uttered by one who had not closely observed the forms and habits of birds with the eyes of a painter.

corpses are generally burnt in our country, and not buried. Even in the rare burials the poetic epitaphs were seldom inscribed. So there was no necessity for the separation of a special department * of poetry which may be classed as 'the Elegy' although we find such poems in ancient works like *Puṟanāṉūṟu*. During the middle ages the essences of the pastoral dirge and the elegiac which had some existence in strayed poems of our language were all absorbed in the religious poetry. In it amidst philosophic disquisitions concerning the frailty of the human body and the transitoriness of the worldly pleasures, a sort of *memento mori* is roused in our minds sometimes by direct statements and sometimes by indirect references †. Our sage without indulging in abstract philosophy, often placed before us concrete accounts of the obsequies which will one day be done to us. In those

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* The 'சரம கவி' of the nineteenth and the twentieth centuries is only an imitation of the Sanskrit or English models. Even the term "Sarama Kavi" itself is Sanskrit. And as most of the *Sarama Kavies* are strictly speaking no poetry worthy of the name and as such they do not form a part of our literature, we need take no notice of them.

† *Cf.* "காளநம்முடை நாள்களறிந்திலோம்
ஆளுநோய்களோ றைம்பதோடாறெட்டும்
வழைமைப்பட்டிருந்து கீர்கையாதே
கோளிலியாண்பாதமே கூறுமே."

—திருக்கோளிலி-திருக்குறுந்தொகை-Stanza 3.

"இன்றளாற்நாளையில்லை யெனும்பொரு
ளொன்றுமோரா தழிசருமுமர்சா
ளன்றுவானவர்க் காங்கிடமுண்ட
கண்டனுர்சாட்டுப்பள் ளிகண்டுய்ம்மினே."

திருக்காட்டுப்பள்ளி-திருக்குறுந்தொகை-Stanza 9.

"கையிலேந்துகால் கட்டியுமரலாம்
பையன்வீடின னென்பதன்முன்னமே
பொய்யிலாவாண் புள்ளிருக்கு வேளூர்
மையலாய்யகண்டனே வாழ்த்துமே."

—திருப்புள்ளிருக்குவேளூர்-திருக்குறுந்தொகை. Stanza 7.

accounts we find customs,* somewhat curious, in the ancient funerals which would be of some antiquarian interest to those who may be desirous of knowing their origin, and the probable causes of their having become obsolete †. But as they are irrelevent in the present discourse, they are left untouched.

When St. Appar passed through shrines in which famous saints (of Periya Purāṇam etc.) once lived, he paid his tribute (to them) by making epitaph-like ‡ references to them in his

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* "வித்தாயவித்தற்றை யெச்சுற்றத்தா
ரெம்மாலெசும்மாடா மேவற்கல்லோர்
செத்தால்வந்துதவுகா ரொருவரில்லை
சிறுவிரகாற்றீமூட்டிச் செல்லாகிற்பர்."
—திருவாலங்கா-திருத்தாண்டகம்-Stanza 1. ll 1-2.

† *Cf.* "முருட்டுமெத்தையில் முன்னிடத்தாமுன
மரட்டரைவரை யாசனத்திட்டீர்."
திருவாரூர்-திருக்குறுந்தொகை-Stanza 5-ll-1-2.

"றையினுன்மிடறடைப் புண்டாக்கையிட்டு
ஆவிபார்போவதுமே யதற்கார்கூடி
மையிருங்கூழ்மேழ்தி மாலுசூட்டி
மயானத்திலிடுவதன்முன் மதியஞ்ரூடி
மையறுத்தானாகி யன்புமிக்கு
அகங்குழைந்துமெய்யரும்பி யடிகள்பாதம்
கையிறொழுமடியார் கெஞ்னுள்ளே
கண்ருப்பூர்நகத்தனியைக் காணலாமே."
—திருக்கன்ருப்பூர்-திருத்தாண்டகம்-Stanza 7.

‡ *Cf.* "ஆராய்ந்தடித்தொண்ட ராணிப்பொனுருகத்தடக்கிப்
பாருர்பருப்பதம் பங்குனியுத்தரம்பாற்பயந்தா
னுருர்நமலர்காதனடித் தொண்டனம்பிகந்தி
நீராற்றிருவிளக்கிட்டமை நீணுடறியுமன்றே."
—திருவாரூர்-திருவிருத்தம் Stanza 2.

"நிறைந்தமாமணலேக்கூப்பி நேசமோடாவின்பாலைக்
கறந்துகொண்டாட்டக்கண்டு கறத்ததன்ருதைதானே
யெறிந்துமாணிக்கப்போதே யெழுல்கொடண்டிசனென்னச்
சிறந்தபேதனித்தார்சேறைச் செந்னெறிச்செல்வனுரே."
—திருச்சேறை-திருநேரிசை Stanza 5.

"நாட்கொண்டதாமரைப் பூந்தடஞ்சூழ்ந்தால்லூரகத்தே
கீட்கொண்டகோவணங் காவென்றுசொல்லிக்கிறிபடத்தான்
காட்கொண்டகோக்கி மனையெடுப்பங்கோர்காணிகனே
வாட்கொண்டவார்த்தை புரைக்குமன்றேவில்வலிடமே."
—திருக்கல்லூர் திருவிருத்தம் Stanza 7.

poems—such poems that remind us of the famous verses in Gray, Shirley and Shakespeare. And we often find his echo in the philosophic poets who succeeded him.

In the field of lyrics, St. Appar has no superior. Our Anglo-Tamilian scholars who are contended with a superficial study of Tamil literature used to find fault with our poets bringing a general accusation against them all that they indulge in hyperbolical exaggerations, gaudiness in descriptions and sacrifice of truth and reality, want of accurate observation or impartial discremination. These faults find absolutely no room in St. Appar's Devāram. Its chapters reached a perfection commensurate with their aim, and their finish is in due proportion to their brevity of expressions. We find in them passion, colour, originality side by side with clearness, unity and truth. The excellence of the work as a whole consists in the excellence of all its parts. Even the lyrical unity is steadily maintained in all its lyrical chapters; and it is hardly necessary to state anything about St. Appar's mastery in expression or the sweetness of his utterances for which he was surnamed *Tirunāvukkarasu*.

Notwithstanding the fact that St. Appar's Devāram is the poetic embodiment of Šaiva religion and theology, we see no ground for presuming that our sage confined himself to the field of letters and that of Šaiva Siddhānta philosophy. For he seems to have made an accurate survey of all facts, in the external world, and like all great poets he made a keen and vast observation of Nature. As the word 'nature' is generally misleading, it shall not be out of place here to give out its full scope of denotation when it is applied with reference to the Tamilian poetry or St. Appar's Devāram. Herein the meaning of the term should be *restricted* to that revealed to one in Southern India. So it is not the 'nature' of the temperate Zone, but that of the torrid. Here lies the vital difference between the best kinds of lyrics of Tennyson, Wordsworth or Shakespeare on the one hand and those of St. Appar and other Tamilian poets on the other. The difference in the

aspects of the Zones of the earth in which they lived and moved. Their feelings and sentiments are practically the same, but their objects of love vary. In the poetry of one Zone we find a sort of dewy dimness even in the day light, whereas in the other we are stunned sometimes by the glare of the scorching sun. Therefore in the former, the winter can't be welcome, and the summer should be a season of delight whereas in the latter the state of affairs is almost the reverse. The plants that are being dried up by the (Indian) summer sun, are ever thirsty of the celestial water for their growth and regeneration. The absence of the showers of winter invariably brings on famine and misery that are pathetically described by our poets. The approach of winter and rain is ever honoured by the dances of the merry peacock.

Such marked differences in the environments of the English and the Tamilians mark the wide gulf between the English and the Indian poetry. For instance the warmth of a European fireside can never be appreciated by a Tamilian, nor the pleasure of drinking ice cold water by a European who never had the bitter experience of the Indian summer. So for understanding properly the lyrics of St. Appar one ought to lay aside all the prejudices one naturally has by a study of European poets, and should first become a Tamilian in every respect. If a reader should go with the expectation of seeing the elements of the European scenery or even the European mode of descriptions, it is certain that he can find nothing attractive in our poet and will return disappointed. But if he should observe with his own eyes the appearances of several places and things in Southern India, and then study St. Appar's Devāram, he can realise the grandeur of St. Appar's art and although it may be an unconscious one as he may find it to be, it is unsurpassed by any with whom he is acquainted.

During the age of St. Appar, the Tamil lyrical poetry passed through a terrible crisis. The coyentionalities in the poetic divisions of land were tending to make our lyric

mechanical. No doubt they might not have been artificial at one stage of our civilisation. Perhaps in ancient days each prominent city in Southern India had invariably four natural protections, the sea, the mountain, the forest and a waste land, covered with thorns and useless shrubs, popularly designated as the desert. These including the city proper were the five aspects of the terrestial scenery sung about by the Sangam poets. Different sects of people with different kinds of occupation are alleged to have resided in these poetic divisions of land. Perhaps when the population increased, these compartments were broken down; but they had their existence afterwards only for poetical purposes as a tradition in style similar to the pastoral poetry when the counterpart in nature fade away like a phantom. St. Appar's poetry marks a revolutionary era in this state of affairs. He never cared to draw facts as they ought to be, according to the traditions of our academies (சங்கம்), but drew them as they appeared before his eyes. He viewed the country as a whole, and the useful elements in the boundaries were not viewed by him apart from their relation to the governing centre. The lower animals and birds in hills and dales mentioned in St. Appar's Devāram are no conventions but actualities.

The secular part of St. Appar's lyrics is at its best in his poems on the sea coast shrines which he visited such as those on Tiruvalampuram (திருவலம்புரம்), Tiruvottiyūr (திருவெற்றியூர்), Shiyali (திருக்கழுமலம்), etc. Perhaps the roaring noise of the sea waked his lyre to the sweetest ecstacy. To him the beach was a great source of pleasure. The marine view of the horizon*, the ships steering their course towards it†, the

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* *Cf.* "மேலவானவ ரோலிரிகடல்."

—திருக்குரக்குக்கா-திருக்குறுந்தொகை. Stanza 6-1-1.

† "கரையார்ந்தவிடையேறி கீழ்பூசி
நாகஞ்சச்சைக்கார்த்தோர் தலைகையேந்தி
புரையாஞ்சில்புகுத்து பலிதான்வேண்ட
வெம்மடிகளுஞ்சூர்தா னேதோவென்ன

motion of the wet sands,* and of the tiny mollusca carried to them by the billows all equally attracted his eyes. The sea waves which suddenly rise and wash the feet † of the bystanders in the beach, the sea gulls that hover above their head ' and the distant prospect of a busy ² town, used to lead him to meditate upon the traditional history or purāṇic accounts ³ of the past. Even the unclean fisherwomen ‡ who

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விரையாதேகேட்டியேல் வேற்கணல்லாய்
விடுங்கலங்கணொடுங்கடலு ணின்றுதோற்றுந்
திரைமோதக்கரையேறிச் சங்கழருந்
திருவொற்றியூரென்றுர் தீயவாறே."
—திருவொற்றியூர்-திருத்தாண்டகம் Stanza 4.

* "வல்லவராய்வானவர்க ளெல்லாங்கூடி
வணங்குவார்வாழ்த்துவார் வந்துநிற்பா
ரெல்லையெம்பெருமானேக் காணுமென்ன
வெவ்வாற்றலெவ்வகையாற் காணமாட்டார்
நல்லார்கணண்மறையோர் கூடிகோடி
நாமிருக்குமூர்பணியீ ரடிகேளென்ன
வொல்லைத்தாண்நிரையேறி யோதமீளு
மொளிதிகழுமொற்றியூ ரென்கின்றுரே."
—திருவொற்றியூர்-திருத்தாண்டகம். Stanza 7.

† *Cf.* "தெண்டிரையோங்கியோதஞ் சென்றடிவீழுங்காலே"
—திருவலம்புரம்-திருநேரிசை Stanza 1-1-1.

' *Cf.* "பார்கொண்டுமுடிகடல் கொண்டளாந்றுநீண்பாதமெல்லா
நாலஞ்சுபுள்ளினமேக் கினவென்பர்....."
—திருக்கழுமலம்-திருவிருத்தம்-Stanza 1-11-1-2.

² *Cf.* "நிலையும்பெருமையும் நீதியுஞ்சாலவழகுடைத்தா
யலையும்பெருவெள்ளத் தண்துமிதந்தவித்தோணிபுரம்."
—திருக்கழுமலம்-திருவிருத்தம்-Stanza 6-11-1-2.

³ *Cf.* "மூற்றிக்கிடந்துமுகீரின் மிதந்துடன்மொய்த்தமரர்
கூற்றிக்கிடந்துதொழப்படுகின்றது சூழரவந்
தெற்றிக்கிடந்துவெங்கோன் றளந்தூன்றிவெண்டிங்கள்குடிக்
கற்றைச்சடைமுடியார்க் கிடமாயகழுமலமே."
—திருக்கழுமலம்-திருவிருத்தம்-Stanza 7.

‡ *Cf.* "நிரைவாய்ப்பெருங்கடல் முத்தங்குவிப்பமுகந்துகொண்டு
தரைவாய்துளைக்கிய ரோடிக்கழுமலத்தின்னழுத்தும்
விரைவாய்நறுமலர் சூடியவிண்ணவன்றன்னடிக்கே
வரையாப்பரிசினை நாடொறுந்தம்மையாள்வனவே."
திருக்கழுமலம்-திருவிருத்தம்-Stanza 3.

run with frothy mouth smelling the oysters heaped up by their husbands in the sea-shore, did not fail to interest him. He portrayed them in quite natural colours, and they are not dissimilar to any in the beach near Patnava kuppams in the coromandel coast. He observed not only the beach but alsc the lands adjoining the seabord, their productions,* and their feathered visitors with equally keen poetic eyes. The movements of the nameless tiny birds† which breed thérein shared his love as much as the sea waves which enriched the shore‡ by dashing on it large precious stones, coral, pearl etc.

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* *Cf.* "கெய்தற்குருகுதன் பிள்ளை யென்றெண்ணிகொருங்கிச்சென்று
கைதைமடற்புல்கு தெங்கழிப்பாலேயதனுறைவாய்
பைதற்பிறையொடுபம்புடன் வைத்தபரிசளியோம்
எய்தப்பெறிலிரங்காதுகண்டாய் நம்மிறையவனே."

—திருக்கழிப்பாலை-திருவிருத்தம்-Stanza 1.

† *Cf.* "பருமாமணியும்பவளமுமுத்தும் பரந்துந்திவரை
பொருமால்கரைமேற் றிரைகொணர்ந்தேற்றப்பொலுந்திலங்கும்
கருமாமிடறுடைக்கண்ட னெம்மான்கழிப்பாலையெந்தை
பெருமானவனென்னை யாளுடையானிப்பெருநிலத்தே."

—திருக்கழிப்பாலை-திருவிருத்தம்-Stanza 1.

‡ also "பொன்மணியைப்பூங்கொன்றை மாலையானைப்
புண்ணியனைவெண்ணீறு பூசுஞானச்
சின்மணியமுமிலையஞ் சூலத்தானைத்
தென்சிராப்பள்ளி சிவலோகனை
மன்மணியைவான்சுடலை யூராப்பேணி
வல்லொருதொன்றேறு மறைவல்லானைக்
கண்மணிகன்வெண்டிரைகு ழந்தணைகைக்
காரோணத்தெஞ்ஞான்றுங் காணலாமே."

—திருநாகைக்காரோணம்-திருத்தாண்டகம்-Stanza 7.

(To be continued)

E. N. T.

THE UNIVERSITY AND INDIAN LANGUAGES.

III.

Says Sir T. Moore:—"For as for that our tongue is called barbarous is but a fantasy; for so is, as every man knoweth, every strange language to other, and if they would call it barren of words there is no doubt but it is plenteous enough to express our minds in anything whereof one man hath used to spoke with another."

This is the quaint quotation with which Mr. B. H. Hodgson, late of the Bengal Civil Service, an erudite scholar, linguist and man of world wide sympathies prefaces his letters to the *Friend of Indian* now the *Statesman*, when he took up the cudgels against the *Anglicists*. He points out in the first place how Lord William Bentick's proposal was a reversal of all former acts of Parliament, and solemn pledges, which after all were but bare acts of justice, and proceeds to assign some reasons for the opinion that he entertained that the Indian's essential welfare, not less than rights, may be urged against the proposed scheme of Lord William Bentick. Granting that sound knowledge, the diffusion of which throughout India was the sole purpose, is to be found only in the European languages, he enquires what is the best instrument for the free and equal diffusion of that knowledge, whether English or the Vernaculars. The Anglicists assume that the English language is a perfect and singly sufficient organ, whilst the native languages are equally objectionable from their plurality and their intrinsic feebleness. He characterises these assumptions as somewhat hasty and unfounded. A large portion of the sound knowledge of Europe is not to be found in the English language, but must be sought in those of France and Germany. Englishman daily pick up useful and important words from France and Germany. In regard to plurality of Indian languages he points to the vast range of territory and population claimed by each Vernacular, and

thinks that it is a range of language large enough to satisfy the most ardent of reasonable reformers—a range rather above than below that of Europe. In regard to the alleged feebleness of the Indian tongues, he expects the language employed in the unmixed sciences and applied sciences which have a language of their own, for which words are not furnished by "the well of pure English undefiled" and in which the English language is imperfect and unable to express such ideas but thinks that the Indian Vernaculars are sufficient in the field of the moral sciences: "For blended as these branches of knowledge are, from their very nature with the daily pursuits and thoughts, and quickly responsive as they are to the strongest prejudices and passions of mankind; appealing too, as they do for their ultimate evidence, to universal consciousness, or to almost universal experience, powerful intrinsical reasons may come in aid of the lingual considerations. I am about to show against the direct the communication of our superior light to the Indians."

Mr. S. H. Hodgson of the Bengal Civil Service, thinks that the Vernacular possesses the *necessary* capacity to bear any weight of knowledge coming home to the 'business and bosoms of mankind,' that can be laid on them. The vernaculars possess good dictionaries and grammars, as well as works which exhibit a respectable share of precision and compass; whilst its connection with Sanskrit and the peculiar genius of the latter, afford extraordinary means of enrichment by new terms competent to express any imaginable modification of thought. He again proceeds to assert without fear of contradiction that the 'existing extreme inaccuracy' of all European languages as instruments of thought is 'notorious' and 'undenied', and that the objects are only sought to be removed by ample definition and much circumlocution. There is also such 'a thing as the genius of the language' of a rigid and commanding nature, according to which the improvement can only proceed for within and not by direct grafting from a foreign language. After descanting on Sir T. Moore's words

quoted in the beginning of this article the following remarkable sentence occurs: "The history, not only of our own language, but of every vulgar tongue in Europe, justifies the presumption that as soon as effort is directed towards their improvement, the Indian Vernaculars will almost immediately and spontaneously put forth the ordinary strength of language, and as for what may be called its extraordinary strength, even our language had not yet put it forth. The habit of language, of all habits difficult of change, is the most obstinately adhesive; and the Indians of all nations are wedded to their habits most." He applies the very reasoning of Sir T. Moore when he contended against Latin and Greek as the sole organ of communication by pointing out that love of knowledge, itself most difficult, would be rendered hopeless if the aditus of the temple were rendered so steep and thorny as the necessary acquisition of a difficult foreign tongue must make it; and that in all probability, the end would be defeated by the means employed to achieve it; to which loss ought to be added the entailing in perpetuity those worst of evils resulting from monopolised and mis-applied learning.

Noble words are these which follow: "Our aim is the peoples increase in happiness through increase in knowledge. We seek to regenerate India; and to lay the foundations of a social system which, with time and God's blessing on the labours of the founders, should mature, perhaps long after we are no longer forthcoming on the scene. Let then the foundations be broad and solid enough to support the vast superstructure. Let us begin in the right way or fifty years hence, we may have to retrace our steps and commence anew. Sound knowledge generally diffused is the greatest of all blessings, but the soundness of a language has ever depended and ever will on its due and equal and large communication. Partially diffused it is not only no good, but a bitter and lasting curse—the special curse which has blighted the fairest portions of Asia from time immemorial, and which for hundreds of years made even Christianity a poison to the people of

Europe!" The chance of the speech of this vast continent, if not impossible, is most difficult, or which our means are most enormously disproportionate to the end. Specialised knowledge should not be made the monopoly of a few; if not, it will be abused. Leisure and ease are the parents of knowledge and how is it to be expected that the poor Indians with no inborn taste for the English language will readily and willingly conquer the vast and odious obstacle, we thus place at the threshhold of the temple of knowledge, obscuring all the beauty therein, though the few can always be won to pursue *through it* the path of profit and power. The mystification of knowledge and administration, separately evil, are dreadful when combined, and he holds in special horror the course of his double iniquity if allowed in India. Why did we immortalize our Edward, he asks pertinently enough "for Vernacularizing the language of the courts of law? Because it is of the last importance to the happiness of nations that the people—the many—should have the readiest possible means of rights appreciating legal proceedings." He further contrasts the means and the ease and facility of Englishmen in India acquiring the Indian Vernaculars; and the means and difficulty and toil involved in the Indians acquiring a foreign language, and asks whether the change of policy is not due to the wish on the part of the rulers to cast off even this slight burden.

Here is a golden sentence. Add to these objections, also the following (1) It is apt to generate or confirm servile intellectual habits, especially when combined with the absence of political liberty. (2) It is not less apt to divorce speculation from experience, theory from practice, abstraction from life and in instancing the case of Rome, her vassals and her conquerors, he observes that those whom Rome subdued, became twice subject by their slavish acceptance of her languages; and her conquerors were only saved from vassalage to her learning by the free genius of their political institutions, and he follows out other examples, among the European nations,

as they came under such Roman influence or not in their media of language. And he finishes his first letter with a very strong exhortation that what the Europeans seek to introduce into India is not to prove innutritive or poisonous but wholesome food, not a curse but a blessing, and that a Vernacular organ should be given. He also wrote that the study of vernaculars was indispensable in paving the way for any general effective and safe measures of education, regeneration, and that sound knowledge may be accepted, taught and studied for ages without awakening the strong man, without stirring of the deep waters of a nation's intellect, and that universal experience strongly indicates the entire dependence, in a national sense, of their verifying power of knowledge, upon the complete fusion of its precepts, with a nation's familiar experiences and wants, "which neither hath been nor can be without a vernacular medium." He advocated the study of the vernaculars both by the rulers and the ruled as mostly conducing to the maintenance of the British Rule in India, and he concluded with a strong appeal in the following words. "Let us find the many to ourselves by community of language. Let us Vernacularize ourselves for their and our common benefit."

In connection with the defects of character as likely to arise out of the neglect of one's Vernaculars as pointed out above, we do not know if the learned Editor of The *Indian Patriot* remembers his communicating to us an opinion of the late Rājā Sir T. Mādhava Rao, namely, the want of clearness of thought and expression noticed in Indian graduates was due to the too early incûlcation in a foreign language. Macaulay who took up the side of the Anglicists writes however as follows. "We must at present do our best to form a class who may be interpreters between us and the millions we govern; a class of persons Indians in colour and blood but English in taste, in opinions, in morals and in intellect. To that class we may leave it to refine the Vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the

Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population."

IV.

Mr. Allen's argument based on sound principles of commerce need not detain us a moment. Mr. Azizudin Saib's fear that compulsory study would prejudicially affect his class need not cause us much anxiety. The mother tongue of the majority of Moslems in Southern India is the Indian vernacular, and there have been very good poets and prose writers and preachers in Tamil among them, and there is a very decent Moslem Literature also in Tamil. And as one who advocates greater encouragement being given to Moslems in public service he ought to have known that moslem should qualify in some one of the Indian vernaculars even for the highest officers place. And if there is a demand for instruction in Hindi or other language, it can certainly be met. And if need be, they may be accorded the special treatment given to Anlgo-Indians. As regards his taunt that Hindu parents should compel their sons to pay more attention to their mother tongues in their houses, the first idea that occurs to us is that if they could teach everything which their sons should learn, there is no need for schools and colleges at all. Another aspect of it however we hope to discuss later on. Mr. Yahub Husan's plea for the classical languages as essential for the profound knowledge of the Vernaculars has no force whatever so far as this presidency is concerned. How the coupling of Sanskrit with the vernaculars has affected the non-brahmin class of the School going populatoin and is a distinct hardship on them will be shown later on also. Mr. Reddiar's argument that the people should become reformers first before they could improve their vernaculars was novel to a degree, and that it was based on false premises was at once shown by Mr. Praṇatārtihara Iyer. Then there remain the arguments that the people should read the Vernaculars out of a genuine love and

interests for them, that making the study optional would serve this purpose and the present curricula is the best. If the sole aim of university education be this 'art for arts sake' principle then, why should English be made compulsory at all even for the ordinary pass-courses? Even ordinary matriculates have passed through the inns of courts, with distinction they have taken the highest medical and other professional degrees. And if the advocates of this doctrine believe that Indian students take up the study of English for its intrinsic wealth of knowledge and education, they will be suffering from the grossest delusion. It is all very well for a few Indians who have waxed rich to descant at length on public platforms on the glories of the English language and literature but to the ordinary graduate who begins life on 15 Rs. and who could not afford even a little jaggery for his cup of coffee, this eloquence does not appeal. He could not afford the luxury of following this 'art for art's sake' principle. I wonder if the majority do buy any books at all after they leave school or could afford to buy, except a few cheap reprints of second and third rate novels. We have examined the libraries of some who could even afford this luxury and the examination was a sore disappointment. Our old Tamil Paṇḍit used to call this as (Ūn Pāḍai) 'food language' and he was not far wrong. We have heard our class mates calculate to a nicety as to what return the family lands if sold out and invested in *higher education* would yield. And how many families have not been reduced to the direct penury by the young hopeful turning out a failure, or what was the more frequent case, dying a premature death. The struggle for existence is becoming keener every day among certain classes of our community who have no other resources to fall back upon, except education and the special lucrative inducements they offer is the sole motive for their exertion It is a common fact that sons of our floated 'official' aristocrats are less industrious than pauper students, and very few of the sons of the rich among the landed and commercial classes really care for English education. And we hear of congratulatory meetings reputed in the papers even to day held

in honour of the " first Reddi graduate, the first Chetty graduate" &c. And then we would respectfully ask our European friends as to how far this art for art's sake principle has been acted out in practice in Europe, in all the most ancient universities. Why is there so much necessity for endowments, and scholarships fellowships and prizes, and why are Rhodes and carangees so much sought after? While writing in the *Siddhānta Dipika* long ago in regard to affording the necessary eucouragement for the study of vernaculars, the ' Madras Mail ' took to our proposals on the ground that it did not favour of this ' art-for-art's sake ' principle and we quoted a paragraph from the editorial jottings of the " Pall Mall Magazine " we came across just then and we would like to reproduce it here as it enunciates the basic principles which underlie this question and which we hope to discuss at length later on.

(*Pall Mall Magazine* June 1897) " We see then that in the most brilliant age of Greece and Greek art and letters the civic spirit was the inspiring Spirit. But as the Greek cities sank one by one before the Macedonian power and forfeited their liberties his civic spirit died for lack of nourishment and exercise and a literary spirit took its place. In other words literature was driven to feed upon itself which is about the worst thing which could happen to it. . Whatever was invented by these men had a purely literary origin and though their compositions have a certain interest of their own, they no longer reflect the feelings and energies of free political life." " Again turn to Rome and you will find very nearly the same story. A civic spirit in education and literature accompanies her growth; a literary ' art for art's sake ' spirit her decline." We will close this paper by calling attention to the fact that a single Victory gained by the British, a royal marriage or a royal demise announcing our British sovereigns have called forth Indian Poetry more in beauty and in volume than any other occasion or time.

J. M. N.

THE SAYINGS OF AUVAI.

MŪTHURAI (மூதுரை).

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1. வேங்கை வரிப்புலிக்குத் தீர்த்த விடதாரி
ஆங்கதனுக் காகார மானதுபோல்—பாங்கதியாப்
புல்லறி வாளர்க்குச் செய்த வுபகாரம்
கல்லின்மே லிட்ட கலம்.

To tiger striped he falls a prey
Who drives its ailing pain away ;
When dropped on rock a pot does break
In the base lives not the love you stake.

2. அடக்க முடையா ரறிவிலரென் றெண்ணிக்
கடக்கக் கருதவும் வேண்டா—மடைத்தலையில்
ஒடிமீ னோட வுறுமீன் வருமளவும்
வாடி யிருக்குமாங் கொக்கு.

Take not as "*fool*" the modest wise,
Nor venture high 'bove such to rise ;
The heron sits alert and cool
To catch the biggest in the pool.

3. அற்ற குளத்தி னறுநீர்ப் பறவைபோல்
உற்றுழித் தீர்வா ருறவல்லர்—அக்குளத்தில்
கொட்டியு மாம்பலு நெய்தலும் போலவே
ஒட்டி யுலர்வா ருறவு.

Who fly, as birds from dried up lake,
In times of want, their friends forsake,
But, who, as lilies, cling there fast
Make love and joy for ever last.

4. சீரியர் கெட்டாலுஞ் சீரியர் சீரியரே
அல்லாதார் கெட்டாலு மல்லாதார்—அல்லாதார்
பொன்னின் குடமுடைந்தாற் பொன்னாகு மென்னுந்தம்
மண்ணின் குடமுடைந்தக் கால்.

Tho' fallen low, the good are good ;
The bad, tho' ruined, change not their mood ;
A broken pot of gold is gold ;
Of clay is but the clay of old.

5. ஆழ வழுக்கி முகக்கினு மாழ்கடனீர்
நாழி முகவாது நாணுழி—தோழி
நிதியும் கணவனும் நேர்படினுந் தந்தம்
விதியின் பயனே பயன்.

Tho' deep it plunges in the main
One seer cannot four contain ;
Tho' wedded rich the spouses be
No pow'r can change their destiny.

6. உடன்பிறந்தார் சுற்றத்தா ரென்றிருக்க வேண்டா
உடன்பிறந்தே கொல்லும் வியாதி—உடன்பிறவா
மாமலையி லுள்ள மருந்தே பிணிதீர்க்கும்
அம்மருந்து போல்வாரு முண்டு.

As fatal ills with birth begin
Count not your friends from kith and kin
As mountain herbs your health restore
Your friends might come from distant shore.

7. இல்லா ளகத்திருக்க வில்லாத தொன்றில்லை
இல்லாளு மில்லாளே யாமாயின்—இல்லாள்
வலிகிடந்த மாற்ற முரைக்குமே லவ்வில்
புலிகிடந்த தூருய் விடும்.

That home is truly blessed in all,
Where wife obeys her Duty's call ;
Bear garden 'tis where she gives vent,
The shrew, to fury turbulent.

8. எழுதிய வாரு மென்றிரா மடநெஞ்சே
கருதியவா ருமோ கருமம்—கருதிப்போய்க்
கர்ப்பகத்தைச் சேர்ந்தோர்க்குக் காஞ்சிரங்கா யீந்ததேல்
முற்பவத்திற் செய்த வினை.

Oh foolish mind, thou art not free ;
All things must go by heaven's decree.
If 'Karpakam' should bitter turn
Thy former birth thou hast to mourn.

9. கற்ற மரைக்கயத்தி னல்லன்னஞ் சேர்ந்தாற்போல்
கற்றவைக் கற்றாரே காமுறுவர்—கற்பில்லா
மூர்க்கரை மூர்க்கர் முகப்பர் முதுகாட்டில்
காக்கை யுகக்கும் பிணம்.

The swans enjoy a lotus pool ;
The wise admire a learned school ;
The ravens hov'r the dead around
The bad with th' bad are always found.

10. நஞ்சுடமை தானறிந்து நாகங் கரைந்துறையும்
அஞ்சாப் புறக்கிடக்கு நீர்ப்பாம்பு—நெஞ்சில்
கரவுடையார் தம்மைக் கரப்பர் கரவார்
கரவிலா நெஞ்சத் தவர்.

The Cobra's hide, as fangs they bear,
While water-snakes lie without fear ;
The guilty lurk as sins they plan
While free he moves the honest man.

11. மன்னனு மாசறக் கற்றோனுஞ் சீர்தூக்கின்
மன்னனிற் கற்றோன் சிறப்புடையன்—மன்னனுக்குத்
தன்தேச மல்லாற் சிறப்பில்லை கற்றோற்குச்
சென்றவிட மெல்லாஞ் சிறப்பு.

With kings compare the learned wise,
And mark who does the higher rise ;
The king is king but in his land
While honour wide the wise command.

12. கல்லாத மாந்தர்க்குக் கற்றுணர்ந்தார் சொற்கூற்றம்
அல்லாத மாந்தர்க் கறக்கூற்றம்—மெல்லிய
வாழைக்குத் தானீன்ற காய்கூற்றங் கூற்றமே
இல்லிற் பிரிந்தெரிழுகாப் பெண்.

The plantain dies when fruit it brings ;
One's folly ends as wisdom springs ;
All evils cease where love is true
And peace departs from the home of the shrew.

13. சந்தன மென்குறடு தான்றேய்ந்த காலத்தும்
கந்தங் குறைபடா தாதலால்—தந்தம்
தனஞ்சிறிய ராயினுந் தார்வேந்தர் கேட்டால்
மனஞ்சிறிய ராவரோ மற்று.

Tho' grinding doth its fibres waste,
The Sandal gives a fragrant paste ;
The mighty kings have but one mind
Tho' wealth they loose by fate unkind.

14. சாந்தனையுந் தீபனவே செய்திடினுந் தாமவரை
ஆந்தனையுங் காப்ப ரறிவுடையோர்—மாந்தர்
குறைக்குந் தனையுங் குளிர்நிழலைத் தந்து
மறைக்குமாங் கண்டீர் மரம்.

As cooling shade a tree bestows,
Tho' woodman gives it fatal blows,
The wise will ev'r protect their foes,
Tho' these their work of love oppose.

15. கலையாகிக் கொம்பாகிக் காட்டகத்தே நிற்கும்
அலையல்ல நல்ல மரங்கள்—சலைநடுவே
நீட்டோலை வாசியா நின்றான் குறிப்பறிய
மாட்டா தவனன் மரம்.

Those spreading trees that fill a wood
Do they give blocks of fibre good ?
When *blocks* they are who cannot rise
To read in an assembly wise.

(To be continued)

R. R. G.

KARMA AND RE-INCARNATION.

(Continued from page 414 of Vol. XIII, No. 9.)

To Tennyson, belief in pre-existence was not merely a matter of intuition; it was also the logical outcome of belief in immortality. The fullest expression of this transcendental condition is to be found in '*The Ancient Sage.*'

"For more than once when I
Sat all alone revolving in myself
The Word that was the symbol of myself
The mortal limits of the Self was loosed,
And passed into the Nameless as a cloud,
Melts into Heaven. I touched my limbs, the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of self,
The gain of such large life as match'd with ours
Were seen to spark—unshadowable in words,
Themselves, but shadows of a shadow world."

This, surely is the state of Cosmic Consciousness described in our own books.

But the question that rises to one's lips at this stage of the enquiry is this:—Why all this inequailty, heart-ache, worry, anxiety, trouble and mischief that you behold on every side on Earth? Under the merciful Providence of a most beneficent Deity, why is there so much of sorrow left unexplained? Why should the apparently good and vicious villain get on very well? In short, why are inconsistencies, incongruities and self-contradictions in Nature become possible? Why is Nature herself sometimes so red in tooth and claws? Why should one thing live upon another? Why good come through evil in the long run?

Let the advancing thought of the go-ahead West answer again if possible.

"I held it truth, with him who sings,
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

"As you sow, so you reap." If you sow the wind, you would reap the whirlwind surely,

"அவரவர் வினைவழி அவரவர் வருவார்
அவரவர் வினையளவுக்கே."

Nature's law has it that personal experience should be the best teacher of all living things, of all embodied souls, of all infant spirits. All growth is accompanied by more or less pain. Pleasure itself would become meaningless and ununderstandable but for the pain that always and necessarily precedes it. But God in His Unbounded Mercy calls you away off and on for a season from this land of trial and tribulation to rest you well and equip you properly for your future work, your future climb over fresh hill and dale that lies before you in all their infinite variety and beauty. This world, after all, mind you, is only a place of probation, a training ground for the young and growing jiva, a kindergarten for God's children to pick up their first and elementary lessons in *the Life Eternal.* Human life is a drama. There are many characters upon the stage; all have their roles to play. There are lessons to be learned and others to be unlearned.

But, in this connection let me draw your attention to this much for the present. Each human individual with his self-consciousness fully developed is a magnetic battery, which consciously or unconsciously affects those who come within its radius one way or the other. We have come away *now* a great way from where we started. Separate existence in the twilight of nascent manifestation after uudergoing millions and trillions of incarnations in all kinds of bodies from the moneron to man.

"அண்டசஞ்சுவேத சங்களுற்பிச்சஞ்சராயுதத்தோ
டெண்டருநாலெண்பத்து நான்கு நூருயிரதா

ஞண்பெல்யோனியெல்லாமொழித்து மாறுடத்துதித்தல்
கண்டிடிற் கடலைக் கையா னீந்தினன்காரியங்காண்."

சிவஞானசித்தியார்.

" பரவைவெண்டிரை வடகடற்பதுகத்தூளுட்
டிரைசெய்தென் கடலிட்டதோர் நோன்கழிசிவணி
யரசவத்தினையகலயிற் செறித்தெனவரிதாற்
பெரியயோனிகள் பிழைத்திவண்மானிடம்பெறலே."

Our duties and responsibilities are accordingly all the greater none we should always remember; unless we choose to hide our own folly and spiritual poverty in the society of men whose only God is Gold—the shrine at which they perpetually bow and worship. I have no patience with the agnostic, no sympathy with the materialist and I ask you to spend no time with the Atheist. He is a postponed possibility. His top-head will gradually grow perhaps. It is useless to talk of and solve Euclid's problems to a child. The mature and the erudite exclaim with the inspired prophet :—

" The heavens declare the glory of God and the firmament shows his handiwork." Blind materialism knows not that of course. What does it say then ?

The Universe is not governed at all by a Power from behind it, but wriggles, rambles, and madly rushes along helter-skelter, by chance—reckless chance, with no order and no purpose, towards what ?—blackest chance ! Now, as against this pessimistic view of the Great mystery confronting us on all sides, let us for a moment consider what we can learn from the theory of Karma that the Hindu has had all along dinned into the ears of the world at large.

You throw a stone small or big into a pond or sheet of water and what do you think occurs then ? Vibrations are set up all round the spot where the stone fell and after a time they subside into apparent calm. But, in truth, physical science tells you that the vibrations created, only apparently cease. They reach the very bottom of the pond and all its four corners in a very subtle manner and affect the atomic particles of solid matter which in their turn affect layer after

layer of matter imbedded in the very bowels of the Earth. And again, these self-same vibrations affect also the atmosphere hovering over the pond in the hypothetic case we are dealing with and that very mysteriously communicates similar vibrations to the Ether above it in a very particular and tangible manner, not by any means, for any short period of time as we sometimes imagine but for all time to come they say.

You cannot undo what you have done in this case, and just in the same manner, our thoughts, feelings, words, impulses and actions generate vibrations in the surrounding ether of all degrees or Ākāsa of various densities, for everlasting time which affect our own immediate surroundings first and through them the world of men next and then probably the universe outside even our *Solar system* itself for aeons and aeons of immeasurable time. We thus act and react on each other always in life and it rests with ourselves for the most part whether we shall prove angels or friends to humanity and friends or foes to ourselves even. "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

The West does not generally understand our conception of a continued life with its quiet enduring of present wrong as the outcome of past ill-doing; with its patient striving to plant seeds of qualities which in the future would flower and bear fruit; with its gentle disregard of the fate of a single life which bulked but small in the face of a life everlasting, stretching through a long vista of births and deaths. For in true men and women, the sense of love, compassion and sympathy—of service in a word—stretches over earth, through death, and back to earth again, aud just in proportion as we have evolved this quality, in far-reaching benevolence are we truly man.

As this truth becomes generally recognized, all who suffer will have an indefeasible claim on all who are able to help, by the mere fact of their suffering; instead of running

away from the sight of suffering, and trying to forget it, as so many do to-day, we shall allow the suffering to bring our hearts until we have removed it from another. And it is written in an occult treatise. "To live to benefit mankind is *the first step*."

As this ideal begins to rule, the sense of true Solidarity will arise, and Society will be built in full recognition of the law that social health depends upon the health of every individual in Society that it is not enough that some should be successful, but that all must have their share of happy life. Without this, Society perishes. The law of the common life, the expression of which is Brotherhood, is woven into the very substance of the human race. None can suffer in the body politic without the happiness of all being tainted; success and failure are common for the whole of us; while to ignore the law may for a brief time bring success, in the long run, it inevitably brings destruction. Until the people are happy, we have no right to talk of 'Society'; there is only a weltering chaos of social units, with no social organisation. Let ns aim at the realisation of the splendid phrase. "*From* each according to his capacity; *to* each according to his needs." With the true Saivaite, it will then be a question of giving not of taking, of voluntary help not of compelled drudgery. The Bhaktas of the Periapurāṇa, by their wonderful devotion and love to God so far outdistance the type of a modern intellectual man, that only the psychology of the future may be able to understand them fully and to define their superhuman qualities. History tells us, that now and again there have already appeared human beings gifted with powers unknown to mankind. They rose to heights where only eagles among men may soar, and those who could not rise with them saw only the dust of their soles.

Even now like Svāmi Rāmalinga Maharishi there are many souls in advance of their age who have come in upon the crest of the advancing wave of thought. Too little are they listened to, too little can they make their voices heard

above the fever and the dim of the work-a-day world. Men may look back to a golden age in the dimpast or forward to it in the dim future, but always for the seeing eye the golden age is *now* and the Kingdom of Heaven is within.

There is no use mincing matters then. The chains we had forged for ourselves, we shall have to break asunder ourselves. We could do it if we only *will* to do it.

"இச்சையில்லவல்லவர் மெச்சும்விருந்தே."

The human *will* is almost omnipotent. What could it not accomplish? Use it for your glory then and for goodness' sake, let there be no backsliding whatever.

Progression or Retrogression is the rule, and if you won't go forward, go upward, go Godward. You will have to go backward and that means *athogathi*, to die out of existence altogether.

We all feed and adorn the body every moment of our life: but how few care to feed and adorn the soul every day with noble thoughts and noble deeds? Those few are however the salt of the Earth.

Every word we utter, every look we give, every thought we project, every act we perform is mentally photographed upon others, visibly or invisibly, modifying, moulding, and to some extent recasting and shaping their destiny in a cut and dried manner. And could we have any correct idea of the Karma we have all along been doing on one side of Eternity? A stupendous '*No*' is the only answer we could afford to give to this query.

"அன்னையெத்தனை யெத்தனையன்னையோ" &c.

But some of my friends may say, we do not know all about this karma with which we are dealing just now. It is not given to us to understand the countless complexities of the problem of reincarnation. They only push the difficulty one step further back and there they leave us again in utter darkness. How then could they console us and help us in our future evolution."

I answer that in the fulness of time, all things shall be made plain and straight. Just now, many things are locked up in the bosom of the Eternal and let us not break our heads over them for yet ambile. If we cannot be the sun, let us at least try to be a humble planet revolving round it. There is a little light that has been vouchafed unto us and let us suffer it to guide over path, for the nonce. If we cannot afford to go in for luxuries, let us not do away with the bare necessaries of life too, on that account. That is no wisdom. Earth-life is for a days eternity of spitit is for infinite experience, achievement and enjoyment to the conscious, self-poised entity, over soul.

But what is the goal? Do we know it already? are there any land marks left on the sands of Time by those who have gone towards it before us in bygone times?

Let me quote the Hridayasloka of திருவாசகம் and pray its divine author to solve this problem for us.

"தீயலாற்பிறிது மற்றில்லெனென்று
சென்றணுவாய்த்தேய்ந்து தேய்ந்தொன்றும்" &c.

But again some one will say: all that is true. It is howevr more easily said than done. Quite so: You want a dogged perseverance to accomplish it.

"கூடாமற்றிடைக்குமா சோணைசன்பாதம்."

Let us take counsel from the great soul who taught as follows:—

"மெய்வருத்தம்பாரார் பசிநோக்கார்கண்துஞ்சார்
எவ்வெவர்தீமையுமேற் கொள்ளார்—செவ்வி
அருமையும்பாரா ரவமதிப்புங்கொள்ளார்
கருமமேகண்ணாயினர்."

Pray make sure of the ground you now stand on firstt Sink all petty differences over which children alcne ough to quarrel once for all and rise as one man to stand for the truth through thick and thin in joy and sorrow, in bad times as well as good ones. Make your circumstance, do not let circumstances make you, something cannot be evolved from

nothing; and the converse is also essentially true, that something cannot become nothing. Do not fight shy of this glorious truth, Over all and through all sweeps the mighty law of Cause and Effect. Causation being the fundamental verity of the universe. Salvation is a coming into harmony with Divine Law. All grow to be angels by degrees. The child is father of the man. Death, the most unsubstantial mirage we know of cannot change the inner man. The change of clothing or change of place merely does not change character. Laying all personalities aside, love, wisdom and wise constitute the holy trinity that is to save the world.

"எங்கேகருணையியற்கையிலுள்ளன
அங்கேயிறங்கியவருட்பெருஞ்சிவமே".

"அன்புசிவமுமிரண்டென்பாரறிவிலார்" &c.

V. M.

The Madura Tamil Sangam..The Twelth Anniversary Celebration.

This celebration took place on 24th instant with the Hon'ble Mr. K. V. Ramiengar Avergal in the chair. The Report was read by the Secretary in which he detailed the work of the Sangam during the past one year, and the various appendices to the report contained the list of candidates who passed in the various examinations conducted by the Sangam and the various financial statements. The Secretary reported also the termination of the suit brought by the Rajah of Ramnad against the Sangam by its withdrawal and expressed the necessity for friends for commencing the Sangam buildings on the ground acquired long ago for the Sangam. Srimath Seshādri Iyengar, the grand old man of Madura, made a few remarks and blessed the Sangam. Rao Bahadur Ārumugam Pillai, Dewan of Rāmnād Samastanam said that it was imperative that the Sangam should bestir itself and secure proper funds for the building and for the better carrying on of the work of the Sangam; and as the suit against the Sangam had terminated the managing Board had no excuse for its inactivity. After one or two more speeches the chairman delivered a long speech in which he dwelt chiefly with the question of the University and the Indian languages. He pointed out that under the Indian *Magna charta* granted by Victoria the Good, the education of the masses beginning with their town vernaculars was imperative, and this declartion has been confirmed by our present Gracious Sovereign in his memorable Durbar speech by the grant of 50 lakhs every year for primary education; and unless therefore candidates qualifying for the higher examinations were equipped with the Vernaculars they will not be able to benefit the masses by educating them; and it will be idle to dream of the whole mass of the people becoming educated in English, as the whole literate class in the Presidency was less than 12 p. c., and of this, less than 1/6 alone were educated in English. He commended the work of the Sangam and bestowed fitting praise on the late Pāndithuraisami Thevar, the founder; and the present President Mr. P. S. Subramania Iyer and his co-workers and appealed to the public for funds for helping the Sangam. The meeting terminated with a speech from the President of the Sangam thanking the chairman and the audience.

25TH MAY 1913.

There was a business meeting of the Sangam at 9 a. m. and under the Presidency of Mr. J. M. Nallaswami Pillai, followed by a public

meeting. The burning question of the day was discussed and was adjourned to the next day for fuller discussion. Mr. Nārayanasāmi Iyer, High Court Vakil, then read a paper on Tamil and the Sanskrit influence and discussed various questions which, as the Chairman remarked, had been dealt with mournfully during the past 15 years in *Siddhanta Dipika*, *Tamilian Antiquary* and *Sentamil*, and the chairman also corrected him in regard to the various dates assigned by him. The lecturer tried to derive *Tamil* from *Dravida* and *Dramida* and the chairman remarked that before the Āryans called the Tamils Dravidas, they must have had a name of their own and the Tamils would not have called themselves Dravidas originally and if they had, the word would not have been lost to the Tamils and it was just as likely that the word 'Tamil' was corrupted into *Dramila* and *Dravida* by the Āryans as it always happens when foreigners pronounce and adopt such words.

In the afternoon sitting, also the same gentleman presided, and a paper on 'Tolkāppiam-Poruladhikāram' was read by Mr. Muthusāmi Iyer, M.A., L.T., of the Madanapalli High School and he pointed out how this branch of grammar, dealing with the subject matter of all poetry was peculiar to the Tamil and then dealt with the various divisions of the subject, like *Aham* and *Puram* the divisions into Tiṇai and *unwedded* and *Wedded Love* etc., and war, and heroism of the Tamils and then various social conditions and practices. The chairman pointed out that these rules were not artificial but pointed to a condition of Society in very remote times and embodied relics of customs and manner's long anterior to the period of 'Tolkappiar' and a thorough research into its contents would be of the highest value to the antiquarian and historian. The other parts of Tolkappiyam were on Etymology and orthography were equally important and were deserving of close attention. He pointed out how the materials contained on this monumental book should be worked up on modern lines to be of interest.

Pundit Gopalachariar of the Christian College then delivered a most interesting discourse on loyalty, and the meeting for the day closed with a lecture on *Sound Waves* by Mr. Abhiramier, M.A., L.T.

On *Maran Alankaram*, a work on rhetoric published for the first time on 'Sentamil' was read by Pandit A. M. Sadagopa Ramānujachariar and he dealt with the subject matter of the treatise, the author's life and age etc.

26TH MAY 1913.

The morning sitting was presided over by Mr. Purnalingam Pillai, B.A., L.T., and Mr. Muthusāmi Iyer read portions of his Tamil translation

of Mr. T. Ramakrishna Pillai's English novel *Padmini*, and this was commended by many of the Pandits present, as answering to a model novel and good Tamil prose version, and a few of them and the chairman ventured to point out one or two defects noticeable in the book. Mr. Abhiramier enlightened the audience with a lecture on 'Light Waves,' and accompanied by a few simple experiments. In the afternoon, the President of the Sangam took the chair and on the motion of Mr. Nallaswami Pillai it was resolved to memorialise Government and the University to make the Vernaculars compulsory in all the Forms of the High School Department and to make the study of any one of the Indian language compulsory in the Intermediate and B. A. Pass course.

Mr. Kandasami Pillai of Kattupattur then delivered a learned discourse on a chapter of the *Sacred Kural* entitled *the non-uttering of vain words*. He pointed out how one could benefit himself and his friends by being sparing in words, and using only such as are necessary to convey his thoughts, and how it was necessary to conserve his time, and how the uttering of useless words involved waste of thought and waste of action.

Pandit Gopalachariar again addressed the audience on his favourite Topic of Kamban's Rāmāyana, and highly interested the audience and every one felt that the time allowed him was only too short. The meeting dispersed after a speech from the President with appropriate praise of the two speakers, and offering thanks to the various members who had attended from different parts of the presidency.

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The Alandur Sivanadiyar Tirukkutta Tevara Sabha: The third anniversary of the above Sabha is to be grandly celebrated from the 6th to 15th June both days inclusive. Messrs. T. V. Kalyānasundara Mudaliar, Venkatramier, K. Kuppusami Mudaliar, and other eminent men are to deliver lectures on various subjects on those days. A full report of the proceedings will appear next month.

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The Sacred day of Sri Sekkilar the author and compiler of Periyapurāṇam is to be celebrated on the 8th June '13 by a small and of enthusiastic youngmen at his birth place Kunrattur 3½ miles from the Railway station Pallavaram. There will be lectures and abishekams to the Svamin and procession &c. More of this next month.

***

The Literary Union, Madras, N.C. has availed itself of the opportunity of a short visit of Maraitiruvan Virudai Sivajñāna Yogigal to

Madras to deliver an interesting lecture on 'The Existence of God" on the 31st May 1913. More of this next month.

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We are glad to note that Svami Vedachalam is delivering successful lectures in Calcutta, Benares and other places on Saiva Siddhanta Philosophy. A fnll report will appear next month.

REVIEW.

Sri Venkatesa Kalyanam *or The Tirupati Mahatmiyam by T. S. Somasundaram Pillai—a Tamil Drama in five acts. Crown Octo 181 pages. Price Annas Ten. Meykandan Press, Madras N.C.*

This is an original classical story dramatised with the view of popularising the true history of the Deity presiding at Tirupati to which place innumerable pilgrims resort during the whole year. The history is given according to the orthodox Vaishṇava form without any prejudice to other sections of the Hindu Philosophy. This tolerance is a special feature which is most welcome at the present day.

The style and diction are chaste and simple and every one either old or young of both sexes can easily run through the book and be benefitted. The dialogues are all full of moral teachings calculated to improve the mental and moral tenor of the people. The conversation between the heroine Padmāvati and her maid is full of sound philosophy and we wish that every girl should be educated to the standard which our heroine has attained in secular and philosophical education. True and sane philosophy is more important for women than for men, since women are the makers of men and the nation. She cleverly discusses the question whether our girls' sentiments ought to be consulted when giving them in marriage. What is often done now-a days is that a young girl who have attained the age of discretion is never consulted when she is married. Often she is mated to one advanced in age and she spends a life of waste and repentance. Sometimes she is mated to an illiterate and poor fellow and her lot is worse than miserable. What our heroine suggests is that our girls ought to be consulted before they are permanently mated to a husband and the parents ought to look for the welfare of the girl first rather than for other considerations which the parents may have in view.

The Reader's attention is drawn to Act V. Scene ii., 'the most interesting portion of the book where the past history of the heroine Padmāvathi is related by Maha Lakshmi who commends her marriage with Mahā Vishṇu. It will no doubt surprise many that the lady whom Rāvana snatched away and kept imprisoned in Asokavanam was not Sita, the ideal wife of Rāmachandra but the heroine of this drama who, in that Yuga had a different birth and a different name.

In the Third Act, second scene, we have the philosophical discussion between Mahā Vishṇu and the teacher of gods Bṛhaspati and the *teaching of Siddhānta* by Vishṇu Himself is very admirable. Hence every lover of Saiva Siddhānta should possess a copy. Apply to—Meykandan Press, Madras, N.C.

THE
LIGHT OF TRUTH
OR THE
Siddhānta Dipikā and Āgamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta

VOL. XIII MADRAS, JUNE, 1913. No. 12.

SIVA RUPA.

God is a spiritual Being without any form or shape. This is a truth accepted by all religions; but I cannot say if this truth is explained by them all.

Name and form pertain to the plane of limitation, and the unlimited God who transcends that plane cannot therefore be said to have any name or form. Form does not mean only a visible body. Electricity cannot be said to have any visible body, still it cannot be said that it is without any form. Forms may be said to be of two kinds—sensible and insensible forms. Sensible forms are those that can be comprehended by our senses and insensible forms are those that cannot be so comprehended. Anyhow both are forms, and they are known in Tamil as *ரூபாரூபம்*. Whether sensible or insensible, every form is a feature of limitation, and this cannot be predicated of God. Not only name and form, but thought and action are themselves features of limitation which belong to the Māyāvic plane, and cannot therefore be attributed to God. In fact no thought or action is possible without form, and every thought or action implies a form. God is beyond the Māyāvic plane in His transcendent nature and He cannot therefore be said to have any name or form, or thought or action.

But the Jagat or the universe shews ample signs of Divine energy and design without which it is altogether impossible to postulate the existence of the Jagat. So that, here are two facts opposed to each other. On the one hand we have it that God cannot think or act, and on the other hand we have it that without His will and action the existence of the Jagat cannot be accounted for. It must also be noted in this connection that if God is beyond the range of limitation without any name or form, or thought or action He can be of very little use to the conditioned Souls. What then is the solution of this difficult problem ?

According to the Śaiva Siddhānta, although God is beyond the limitation of thought and action, still the effects of His influence over *Mayā* is such that by that influence, the whole Jagat evolves out of *Māyā* and moves in His grand presence. This influence of God is referred to as His Śakti in order to discriminate His transcendent nature from the effect of that nature on Jagat. The transcendent nature of God is known as His தடஸ்தலக்கணம், while the effect of that nature on Jagat is known as His தடத்தலக்கணம். Although God is transcendent and infinite, He is at the same time Gracious and Blissful, and the effect of this Grace and Bliss must certainly be seen on the conditioned Souls according to their own capacity. It is this effect that is known as Śiva-Rupa to the conditioned souls.

It is highly essential that the effect of Divine Grace should be clearly seen or fully realized by the souls in order to be benefitted thereby. They may not of course be able to see the transcendent nature of God, or what we may call His தடஸ்தலக்கணம், but they must necessarily see the influence of that transcendent nature on themselves. It is in order to enable the souls so to see the influence of the Divine Grace, that Grace manifests itself at the beginning of every cycle of creation, and it is this manifestation that is propounded by the scriptures as Śiva-Rupam.

When at the beginning of a cycle, the Gracious influence of the transcendent or Suddha Śiva starts to manifest itself

in a very very subtle manner, it is called *Sivam*. When this *Sivam* exhibits signs of activity, it is called *Sakti*—the second stage. When the influence of this *Sakti* reflects on the primordial element called *Suddha Māyā*, the sound principle called *Nādam* or vibration exhibits itself. This is the seed or germ of all name or *Nāma*, that is otherwise known as *Sabdappirapañcha*. From this germ of name evolved the germ of form or *Rūpa* which is known as *Bindhu*. These four forms of *Sivam*, *Sakti*, *Nādām* and *Bindhu* are known as the *Arūpa* forms or shapeless forms of Śiva. The fifth form called Sathakkia then manifested itself, combining in it the principles of both name and form, and this manifestation is said to be *Rūparūpam* or *quasi* form and is known as *Praṇava* or the seed of all material forms with name and form. From this quasi form of Praṇava evolved the fully developed form of Mahesvara. from Him Rudra, from Him Vishṇu, and from Him Brahma—each form being grosser than the preceeding one. The four fully developed forms of Brahma, Vishṇu, Rudra and Mahesvara are called Rūpa manifestations of the Divine grace and are the agents of the four actions of creation, preservation, dissolution and obscuration, while the fifth action of bestowal of grace belongs to the quasi form of Sadāśiva or Sathakkia.

The influence of the transcendent nature of God, or in other words, the effect of His grace on the conditioned souls, shews itself out in nine different forms of varied stages and are called by the Siddhānta school as the *Nava Bedam* of the Divine manifestation.

Śiva Rūpam may again be found essential for the evolution of the Jagat. God is absolute and áll-in-all, and there cannot be any thing outside Him. Every atom exists in Him, and as such every thing must proceed from Him. In order to impress this truth on the conditioned souls, Śiva assumed a form, and issued the whole Jagat out of that form. The form so assumed by Him is the Śiva Rūpa known as Śiva Liṅga and this is the origin of all material world.

Šiva Rūpa is again necessary for the salvation of souls in various ways, and every religion may be found to speak of some Divine incarnation or other of the Great God in the interests of the souls under His care.

Says the Šaiva Siddhānta :—

படைப்பாதித் தொழிலும் பத்தர்க்கருளும் பாவனையுநூலும்,
இடப்பாக மாதராளாடியைத்துயிர்க்கின்பமென்றும்,
அடைப்பாணமதுவுமுத்தியளித்திடு மியோகும் பாசந்
துடைப்பாணமதுவுமேனி தொடக்கானேற் சொல்லொணாதே.

Conditioned as we are, we certainly require a medium in the shape of a Divine manifestation to serve us as a ladder to the unconditioned state, and such a manifestation may be found indispensable for the five actions of God performed in the interest of the conditioned souls.

It must, however, be understood that the form assumed by God is not one of flesh and bones as ours are, nor is it subject to hunger and thirst, lust and passion. That form itself is beyond the Māyāvic plane and the three Guṇas of limitation known as *Rajas, Tamas* and *Satva* cannot be heard of in that form. That form is one of pure Grace, and every portion of that form is a transformation of our Lords unlimited LOVE.

உருவருள் குணங்களோடு முணர்வரு ளருவிற்றோன்றுங்,
கருமமுமருளாரன்றன் கரணதிசாங்கந்
தருமருளுபாங்க மெல்லாந் தானரு டனக்கொன்றின்றி,
அருளருவயிருக்கென்றே யாக்குவனசிந்தனன்றே.

S. S.

RAMALINGAM SVAMIGAL.*

I offer you no apology, for I have no apology to make. I plead no lack of time nor want of ability, for you know I lack them both. I do not charge the Secretary for the half-hour limit, for you know what may be expatiated over two hours can as well be said in a few minutes. I feel sorely I have put it in English, but I know you love variety and will pardon me on that score.

The subject of my brief review is a Swamigal, but none of the self-styled Swamis of the day. Poverty was his badge and personal comfort or adornment was never his concern. No tonsorial artist ever waited on him; no tinsel *tilakam* ever graced his forehead; no goldsmith was in request for diamond ear-rings or ruby finger-rings; and no sartor was called on to deck his person. He wanted no brougham for his locomotion, nor did he aspire to a higher social status with the help of his ochre-dyed clothes. Cradled in poverty and reared in renunciation, he had as his watch word 'Excelsior' or *Gloria in excelsis*.

A sound criterion of the solid fame of a great poet is that the popular and the critical voices, the many-headed multitude and the nursery noodles, unite in praising him. It is a fact that no social function in South India is held complete that does not include a few hymns or airs from the ponderous tome of Rāmalinga Swamigal, the most famous singer in Tamil of the mid nineteenth century. When he was alive, the wind of controversy about the inspired character of his writings blew hurricanes, and the murky sky became clear as days passed, and the sun of the Swāmigal shone bright in mid heaven. His mellifluous verse is before the world, shining as a pole-star and serving as a touchstone or tuning fork to many an ambitious but floundering composer and son of the muses.

*A paper read on Saturday the 14th June, 1913, at the Fourth Saiva Conference held at Tenkasi.

The life of the Swāmigal may be briefly told. He was the last of a brood of five children of the devout Rāmiah Pillai and the pious Chinnammai, the sixth wife of her husband. He was born on the 5th October 1823, at Maruthur near Chidambaram. In his childhood he had the misfortune to lose the bread-winner of the famous family of accountants, and the whole burden of the family fell upon the shoulders of the eldest son Sabāpathi Pillai. Hardly had six months passed after the punctilious performance of the last rites due to his father, when he removed the widowed mother and her fry to Chennapatnam or Madras. In the city he sat at the feet of the celebrated Vidhvān Sabāpathi Mudaliyar of Conjeeveram and gleaned the sapience that fell from his lips, which enabled him to hold the ferule and keep the wolf from the family door. In his fifth year master Ramalingam was initiated into the mysteries of the letters, and, under the fostering care of his loving senior, mastered a deal of ancient lore and bade fair to be a profound man of letters. When he was seven summers, his guardian and brother turned out a paurāṇic preacher and his influence on this junior ripened and mellowed soon. He had his *dhiksha* in course of time and was a staunch devotee of God Subramanya. He took his brother as his exemplar, walked in his footsteps, quaffed the ocean of the saivite hagiology, and drenched the rapt audiences with the downpour of his sermons. He was in his teens when he did so, and the fatherly Sabāpathi Pillai was taken unawares by the glowing report of his tender brother's erudition and command of words, and his heart overflowed with joy. Success leads to success. The young Rāmalingam grew in his *bhakti* with his years, and devoured Purāṇas and Ithihāsas. One might peruse with profit his *Siva Nesa Venba* for an illustration of it. Even when he was nine years old, his numbers came, and his first verses were in praise of the Lord of Tiruttanikai. The fifth Tirumurai consists of poems sung in his praise. The sacred shrine of Tiruottiyur next magnetised him. He went thither as often as he could, and on every occasion of his visit he

poured out his heart before the local deity. His fervent prayers comprise the second and third Tirumurais. The place had so great an attraction that he felt the higher spiritual life there and took Thiagaperumān as his guru. Touched by his hearty effusions as tradition would have it, the Guru appeared to him at night when he was down with hunger and lassitude, and fed him with the manna of divine wisdom. This incident finds reiterated mention in his poems. In *Nenjarivuruthal* or 'The Outpourings of the Heart' occur the lines.

"நம்பி கண்டஞ்சோ தகியாது
கண்றிறலிற் சோறளித்த கற்றுய்ஞாண்."

At this holy place he came in contact with the Sthala Ottuvar Tirujñāna Sambanda Pillai, and mutual love and friendship sprang up, which bore fruit in the persistent cultivation of Siva-jñānam by this youngster whose lips had been touched by the coals from the altar. Nourished in this wise, the mind of the young sage ever dwelt upon his Guru and hankered after Divine Grace in order to attain *mukti*. The knowledge and wisdom gained by him were noised abroad, and he was approached by Pandāra Arumuga Aiya for lessons in *Vināyaka Purāṇam* The sagely younker took to the role of a spiritual teacher, and, as years rolled on, had about him a host of disciples, the most prominent among them being the well-known Tamil Scholar Velayuda Mudaliyar of Thoḷuvūr, and the first classifier of his hymns into Tirumurais.

At this stage the young Rāmalingam had to be made a *grahasta*. His brothers, Sabāpathi Pillai and Parasurāma Pillai and his sisters, Sundrammal and Vunnāmulaiammal were anxious that he should lead a wedded life. Though quite averse to it, he was prevailed on by their entreaties and succumbed when his eldest brother cited the case of St. Jñāna Sambandar and his implicit compliance with his parental wishes. His marriage with a niece was solemnised in due form ; and though married, he lived single, ever bent on his discourses, disputations, and pilgrimages. At Thiruvūral he held a disputation with a Brahmo and proved the utility of

divine worship with idols or images. When at Karunguli, he overcame a learned swell of an accountant who was a native of Devipattinam, and satisfied a Brahmin Sanyāsi with apt answers to his searching queries on Vedas and Vedic teachings. Further, he wrote an elaborate commentary on 'வள்ளல் குரு தாபன் வாதுவென்ற சம்பந்தன்' in Olivilodukkam, indited a learned disquisition on Thondai mandalam, and also penned the popular 'Manumurai-Kanda-Vāsakam'.

In the midst of his glorious career, he suffered the loss of his beloved mother and did his last duty by her. His second brother followed in her wake, and the last rites for him were properly gone through. When he finally settled in his own place, the sad news of his first brother's death flashed upon his mind, but he could not go to Mylapore for the funerals.

At Pārvathipuram he brought out his soul stirring and heart melting essay on the ways of Mercy or 'Jiva Kāruṇya Oḷukkam' and dedicated the rest of his life to the construction of temples. The famous aghaval அருட்பெருஞ்சோதி saw the light at Mettu-kuppam hard by Karunguli. In this locality he was practising yoga, and his greatest aspiration was the realisation in full of the power to awaken the dead. Foiled in his attempts to get it, he had self-immolation in his fifty-third year, saying

"செத்தாரை யெல்லாந்திரும்ப வெழுப்புதலிங்
கெத்தால் முடியு மெனி லெம்மவரே—சித்தாம்
அருட்பெருஞ்சோதி யதனண் முடியும்
தெருட் பெருஞ்சத்திய மீதே.;'
"இறந்தா லெழுப்புமருந்து—எனக்
கென்றுந்தினையாயிருக்குமருந்து."

His poems cover about 850 pages royal octavo. They are in varied metres and tunes. They are divided into six sections or *thirumurais*. The first five were arranged and published by the devoted disciple of the Swāmigal, Tholuvūr Velayudha Mudaliār and the sixth was edited by the Sodasa Avathani and Pandit of no mean fame, Subbaroya Chettiyar, a disciple of the celebrated poet Minakshisundram Pillai. They

chiefest virtue of the whole collection is the mellifluousness of the verse and its facility to be set to music. The Tirumurais vie with the hymns of the four great Saivāchāryās and describe the littleness of man, the transcience of the world, and the greatness of God who is Light and Love and whose Grace ensures salvation. In brief, the burden of the whole song is, Nothing pays but God, and the highest function of man is to adore him.

All the hymns and Kirthanas, classified as mentioned above, go under the general name of *Aruḷ-pa*. This appellation roused quite a storm in the literary world, and there is a literature about it, full of perfumed talk or vituperative in its character, and composed of the mush, gush and lush of the time. The fountain-head of the dirty stream was the great benifactor to the Tamil world, the editor of many an old popular classic 'sunk five fathom deep' in mud huts or hovels and the writer in correct and idiomatic Tamil of many a prose work for the juvenile section, Sri-la-Sri Ārumuga Nāvalar of Jaffna, and it was a pity that even a tithe of his most precious time was partly diverted and devoted to this sacking work, this scandalous affair. In short, his admiration and veneration for the Devāra hymns outran his discretion in the matter of contemporary depreciation. His greatest objection was that the hymns of the swāmigal did not deserve the high-sounding title and that it was the height of presumption on his part to have called them by that name. He, therefore, dubbed them *Maruḷ-pa*, and they were, in his opinion, neither inspired by Divine Grace nor composed with a view to attain it. The controversy was bootless, to say the least of it, and the hymns of the swāmigal have lived down all mud-throwing and dirt-flinging. They are on the lips of every school boy and every school girl—not in the Macaulayan sense—of the Tamil speaking community and are as familiar as household words in the Tamil districts.

The first lines of a score of stanzas of such wide popularity are subjoined :—

1. அடிமைசெயப் புகுந்திடுமெம் போல்வார்குற்ற
மாயிரமும் பொறுத்தருளு மாசே நாயேன்
2. எனையறியாப் பருவத்தே யாண்டுகொண்ட என்னரசே
என்குருவே இறையே இன்று
3. வருகணத்து வாழ்ந்திடுமோ விழுமோ இந்த
மலக்கூடென் றறிஞரெலாம் வருந்தக்கேட்டு
4. நன்றுயும் பிழைகுறிக்கக் கண்டோ மிந்த
நானிலத்தே மற்றவர்யார் நாடார்வீணே. (மஹாதேவமாலை)
5. பாவிநெஞ்சமென்பா லிராதோடிப் பாவையார்மயல்
படிந்துழைப் பதனால் (ஆடலமுதப்பத்து, திரு. II).
6. உண்டநஞ்சென்னும் கண்டம்விட் டகலாதுறைந்தது
நாள்தொறு மடியேன் (ஆற்றுவிண்ணப்பம்)
7. வஞ்சமடவார் மயலொருபால் மணியேநின்னை வழுத்தாத
(பெருவிண்ணப்பம். திருமுறை II).
8. மையல்வாழ்க்கையில் நாள்தொறு மடியேன்வந்திடு
நெஞ்சமாழ்குவ தெல்லாம்
9. கொடியபாவியேன் படும்பரிதாபம் குறித்துக்கண்டும்
என்குறை யகற்றாது
10. அடியனேன் மிசையாண்டவ நினக்கோ ரன்பிருந்த
தென்றகங் களித்திருந்தேன் (கருணைபெருதிறங்கல் II)
11. நேராவழுக்குத்துணியாகில் உன்றனைநோற்கண்டும்
பாராதவரெனநிற்பார் உடுத்ததுபட்டெனிலோ
வாராதிருப்பதென்வாரும் என்பார்இந்தவஞ்சகர்பால்
சேராதுநன்னெஞ்சமே ஒற்றியூரனைச்சேர்விரைந்தே.
(நெஞ்சொடு நெகிழ்தல் II).
12. ஐயரேயுமதடியன்நானுனி லடிகணீர்எனதாண்டவராகில்.
13. காதாபொன்னம்பலத்தே அறிவானந்தநாடகஞ்செய்.
(தனிச்திருவிருத்தம் II).
14. ஒருமையுடனினது திருமலரடி நினைக்கின்ற
உத்தமர்தம் உறவுவேண்டும் (தெய்வமணிமாலை V).
15. முன்னுங்கொடுமை பலபுரிந்து முடுகிப்பின்னுங் கொடுமைசெய
16. தீதுநினைக்கும் பாவிகட்கும் செய்தாய்கருணை எனத்தெளிந்து
(அடியார்பேறு VI).
17. தந்தையும்தாயும் குருவும் யான்போற்றும் சாமியும்
பூமியும்டொருளும் (பிரிவாற்றுமை VI).

18. இப்பாரிலுடலாவி பொருளுமுன்பால் கொடுத்தேன்
மற்றிறனக்கென்றிங்கே

19. என்னெனம்பெருமான் இங்கின்னும் அணைந்திலன்
என்றே வங்கி வங்கி.

20. பாட்டுவித்தாற் பாடுகின்றேன் பணிவித்தாற்
பணிகின்றேன் பதியே நின்னே.

21. இன்பேநன்றருளி அருளியற்கையிலே வைத்தாலும்
இங்கே என்னை. (தற்சுதந்தரமின்மை VI).

22. கனக்கமதப் பொதுநடநாண் கண்டுகொண்ட தருணம்
கடைச்சிறியேன் உளம்பூத்துக் காய்த்ததொரு காய்தான்
(அத்துவிதானந்தத் தநுபவவிடையீடு VI).

23. தடித்தவோர் மகனைத் தந்தையீண்டடித்தால்
தாயுடனணைப்பள் தாயடித்தால்
பிடித்தொரு தந்தையனைப்பன் (பிள்ளைச்சிறுவிண்ணப்பம் VI).

24. வெட்டைமாட்டி விடாப்பெருந் துன்பநோய்
வினைவதெண்ணிலர் வேண்டிச் சென்றேதொழும்

25. புண்ணைக் கட்டிக்கொண் டேயதன்மேலொரு
புடவைகட்டிப் புதுமைகள் காட்டிடும். (VI).

26. கல்லையு முருக்கலாம் நாருரித்திடலாம்
கனிந்தகனியாகச் செய்யலாம் (வயித்தியநாதர் பதிகம் VI).

27. அன்பிலேன் எனினும் அறிவிலேன் எனினும்
அன்றவந் தாண்டனை யதனால் (முறைமீடு VI).

28. கல்லார்க்குங் கற்றவர்க்குங் களிப்பருளுங் களிப்பே
காணர்க்கும் கண்டவர்க்குங் கண்ணளிக்குங் கண்ணே.

29. குற்றம்புரிதல் எனக்கியல்பே குணமாக்கொள்ளல் உனக்கியல்பே
சிற்றம்பலவா இனிச்சிறியேன் செப்புமுகமன் யாதுளது
தெற்றென்றடியேன் சிந்தைதனை தெளிவித்தச்சம் துயர்தீர்த்தே
இற்றைப்பொழுதே யருட்சோதி சுகதருண மிதுவாயே.
(பதிநிச்சயம் VI).

In the words of Mr. Velāyuda Mudaliār, they are தாய வருளாற் பொழிந்த சொல்லமிழ்தாந் தமிழ்ப்பெருக்கு, 'the great deluge of nectared words caused by pure Grace.' The author's justification of his rhythmic plethora being styled *Arulpa* is lacomic. "Whatever is sung by those who have 'known themselves', is Arulpa." ; and the poetic outbursts of the sage have amply indicated his honorific *alias* Arulprakāsa Vallal. The Drum

song that winds up the collection of his hymns gives in a nutshell the sage's aspiration in life and its fulfilment.

அருட்சோதியானேனென் றறையப்பாமுரசு
அருளாட்சிபெற்றேனென் றறையப்பாமுரசு
மருட்சார்புதீர்ந்தேனென் றறையப்பாமுரசு
மரணந்தவிர்ந்ததென் றறையப்பாமுரசு.

That Ramalinga swamigal was an ardent student of Devara hymns, Kuṛaḷ, Oḷuvilodukkam, Periapurānam, Tāyumānavar and other classics is amply borne out by the words, the thoughts, the lilt and the sententiousness of his poetic utterances. The single song of *'Pillai-peru-Viṇṇappam'* or 'The Child's Great Appeal' is redolent of the various influences on the bard of Arulpa, and is autobiographic to boot. Stanza 72 of the song refers to an episode in his life spiritual.

Besides allusive references to the four Saivāchāryas

"திருநாவுக்கரையரெனு நன்னமம்"
"எம்பரமையோ மண்ணிடந்தலெந்தான்
தம்பரவைவீட்டித் தலைக்கடையாப்"
"மாணிக்கவாசகர்க்கு நீயுரைத்தவாறு"
"எழியற்பண பெற்றமு தோடளாவி யிலைக்கூதாரிழச்
கேழியற்சம்பந்தர் அத்தணர்வேண்டக் கொர்த்தகற்சீர்"
"நாட்டிற்புகழ்பெற்ற நாவுக்கரசர்முன்னுட்பதிகப்
பாட்டிற்கிரக்கமில்லீர் எம்பிரான்பாடவண்றே."
"வைச்சூரன் வன்செண்டன் சுந்தரனென்னுநம் வள்ளலுக்கு"
மாணப்பரிபவநீக்கி மாணிக்க வாசகர்க்காய்"

and special poems composed in their honour,

ஆளுடையபிள்ளையாரருணமாலை,
ஆளுடையவரசுஅருண்மாலை,
ஆளுடையநம்பிகள்அருண்மாலை,
ஆளுடையஅடிகள்அருணமாலை,
ஞானசம்பந்த ஸ்தோத்திரம்

there are echoes of their thoughts in lines like these:

"பொய்யனுகினும் போக்கிடமறியாப்
புலையனுண்டவன புகழுரைப்பானேல்
உய்யவைப்ப னீ துண்மை."
"என்னெஞ்சோர் கோயிலெனக்கொண்டோய்"

"மெய்விளக்கே விளக்கல்லால் வேறுவிளக்கில்லை
யென்றார் மேலோர்"

The great miracle of awakening the dead, wrought by St. Jñāna Sambandar, is alluded to time out of number. Here are a few of them

"பண்ணலுண்சீரினைச்சம்பந்தர் சொலவெவ்வெழும்பு
பெண்ணைதென்பாற் பெரிதன்றே—யண்ணலச்
சைவவடிவாஞான சம்பந்தர்சிருறைக்கிற்
தெய்வவடிவாஞ்சாம்பர் சேர்ந்து."
"செத்தாரை எழுப்புகின்ற திருநான்களத்த."
"செத்தா ரெழுகின்ற திருநாளத்தது
சிவநெறியொன்றே யெங்குந்தலையெத்தது"

What is *Arul*? It consists in not-killing, not eating meat and not lying. These are external negative marks. Internally, it is the babe of Love. In its effect, it is a worker of miracles. These ideas form the warp and woof of many a song or pathigam. In *Thiru-mullai-vāyil* decad, occurs the line "கொலை யிலாதவர் கூடுகின் கோயிலின்," and elsewhere are :—

"வன்புலாலுண்ணுமனிதரைக்கண்டு மயங்கியுண்ணெங்கியாற்றுமல்
என்பெலாங்கருக விகாத்தனன்."
"தண்ணெனக்கொடியோர் பிறவுயிர்கொல்லத்
தொடங்கிய போதெலாம் படைத்தேன்
கண்ணிலாலையோ பிறவுயிர்பதைக்கக்
கண்டகாலத்திலும் பதைத்தேன்
மண்ணினில் வலையுந் தூண்டிலுங் கண்ணீ
வகைகளுங் கண்டபோ தெல்லாம்
எண்ணிய வெனுள்ளம் நடுங்கிய கடுக்கம்
எந்தைநின் திருவுளம் அறியும்."

"புலைநெறி விரும்பி ஞருலகுயிர்கள் பொதுவெனக் கண்டிரங்காது
கொலைநெறிநின்றார் தமக்குளம்பயந்தேன் எந்தைநான் கூறுவதென்கோ."

The beneficent influence of Divine Grace finds profuse illustration everywhere. The graceful song of திருவருள் வழக்க விளக்கம், forming one of the second Tiru-murai, may be cited as an apt embodiment of it. Mukti can be obtained only by Divine Grace. All the learning of all the arts and sciences is

of no avail to attain it. In சத்தசிவநிலை of the Sixth Tirumurai, he sings :

"சாத்திரங்களெல்லாந் தடுமாற்றஞ்சொல்வதன்றி
நேத்திரங்கள்போற்காட்ட நேராவே - நேத்திரங்கள்
சிற்றம்பலவன்றிருவருட்சீர் வண்ணமென்றே
உற்றிங்கறிந்தே னுவந்து."

"சாகாதகல்வித் தரமறிதல்வேண்டுமென்றும்
வேகாதகாலுணர்தல் வேண்டுமுடன் - சாகாத்
தலையறிதல்வேண்டும் தனிபருளாலுண்மை
நிலையறிதல்வேண்டு நிலத்து."

This is the end and aim of all being. Nothing pays but God. In His Divine Presence,

"சிற்பதம் பொற்பதம் சீரே சிறந்தது...
கற்பத நெஞ்சு கரிசு துறந்தது
கற்றபொய்ந் தூல்கள் கணத்தே மறந்தது."

the worldly wisdom vanished, and the way to salvation lay open. The Supreme Being is above all distinctions of caste and creed, and all religions point but to Him supernal. The decad entitled *Śri Rāma Tiruppathikam*, which sings the praise of Sri Rāma, the reputed incarnation of Sri Vishṇu, the Lord Protector of the universe, shows how the swāmigal had his

"அறம்பழுக்குந்தருவே என்குருவே என்றன்
ஆருயிருக் கொருதுணையே அரசேபூவை
நிறம்பழுக்க அழகொழுகும் வடிவக்குன்றே
நெடுங்கடலுக் கிணையளித்த நிலையேவெய்ய
மறம்பழுக்கு மிலங்கையிரா வணனைப் பண்டோர்
வாளியினற் பணிகொண்ட மணியேவாய்மைத்
திறம்பழுக்குஞ் சீராம வள்ளலேநின்
திருவருளே யன்றிமற்றோர் செயலிலேனே."

Transcending all differences of worldly rank and station, rising tower-high above the crores of petty gods and goddesses in whose name is shed the blood of various cattle,

"நலிதருசிறிய தெய்வமென்றையோ காட்டிலே பலபெயர்காட்டிப்
பலிதாவபன் நிருக்கிடங்கள் பலிக்கடா முதலிபவுயிரை

பொலிவுறக்கொண்டே போகவுங்கண்டே புந்திநொந்துள நடுக்குற்றேன்
கலியுறுசிறிய தெயவவெங்கோயில் கண்டகாலத்தினும் பயந்தேன்."

and being ever guided by the pole star of Truth, for there is no religion higher than that, Rāmalinga Swāmigal lived a life of advaitism and samarasa sanmarkham and utter renunciation, sang song of unutterable piety and devotion, outrivalling those of the great hymners in their variety of metrical structure and tune, and left the minority, merging into the trailing clouds of Divine Glory. Nothing pays but God. To quote once more the Drum Song and close this very imperfect review with it:

"அருட்பெருஞ்சோதி யானேனென் றறையப்பாமுரசு
அருளாட்சி பெற்றேனென் றறையப்பாமுரசு
மருட்சாபு தீர்ந்தேனென் றறையப்பாமுரசு
மரணந் தவிர்ந்தேனென் றறையப்பாமுரசு."

M. S. P.

INDIA—A PEEP INTO HER PAST.*

(Continued from page 501, Vol. XIII, No. 11.)

The Indian philosophers, have invariably carried their notions concerning the transmigration of the soul to a point of greater extravagance than the Pythagoreans and the Platonists of the Grecian school of philosophy and this may be traced as one of the several reasons that have contributed to the severer modes of expiation and penance obtaining in India. The Grecian philosopher believed that the soul was a degraded and fallen spirit, that life was a state of expiation and discipline, and that death was a more perfect and happy state, and it was this very belief that supported the soul of socrates in his dying moments, and that procured to Plato the envied title of *divine*. But the Indian philosopher traced by his powers of abstracted meditation, his spiritual genealogy through successive spheres and animals and knew exactly what particular punishment in one state unalterably attended the perpetration of crimes in another This is what is otherwise termed as the Law of Karma and it is this very fundamental law that makes the Indian roll back his eye upon the past periods of his existence with a view to find a cause for every attendant calamity in the present state.

We have thus, in our Sāstras, a few of those causes which cannot fail to gratify curiosity in the minds of our readers. Epilepsy, for instance, is said to be a punishment for one who has, in a previons existence, poisoned another; blindness and madness are punishments, the first for murdering your parents, the last for having been disobedient to and negligent of them; dumbness for having killed a sister; the stone for having committed incest; fevers, asthmas, indigestion &c., have also their causes assigned to them, and the expiations are in some instances, as whimsical as in

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others they are extremely severe. They consist for the most part, of vast sums of money, given away in charity to the *Brahmins*. In respect to women, upon whom these uncivil and avaricious Brahmins seem to be uncommonly severe, it is asserted that a woman who survives her husband was false to her husband in her previous birth or *Janma*. The expiation is that she must pass all her life in austerities. The woman, whose child dies, has, in a former state, exposed her child, which died in consequence of that exposure. The expiation is a cow of gold, with hoofs of silver, bestowed in charity to a *Vipra-Deva*. A woman who has only daughters, was inflamed with pride in her former existence and was disrespectful to her husband. As an expiation for this, she is asked to feed fifty *Brahmins*. Absurd as these appear to us, they formed the creed of the pious in India They, however, give us a true picture of the slavish veneration and homage paid to that particular class of *parasites*, the Brahmins, by the other orders of society. How conceited and partial should have been the law-giver who asserted that whosoever shall give to the Brahmins sufficient ground for a house to stand upon, shall enjoy ten generations in *Svarga*, the Hindu Paradise, before he returns again to the earth? And what meaning can there be for the sentence, "He who bestows upon the Brahmins a thousand head of cattle, will have the grand reward of ten thousand years of bliss in *Svarga* before he revisits earth."? How different is this selfish maxim from the very enlarged and liberal sentiment in the *Bhagavat Gita* wherein Sri Krishnâ says:—They who serve even *other goods* with a firm belief, in doing so, involuntarily worship *me*; I am he who partaketh of all worship, and I am their reward."?

Side by side with these avaricions Brahmins and their self-elected and docile devotees, there lived a few who cared the least for any of the earth's possessions and who believed that the most suitable habitation for a philosopher was that which was the least encumbered with furniture. These were the *yogies* whose delight it was to renounce all the world's

goods and to pant for the realisation of the *great* and *glorious* "hereafter." Many an English traveller and historian has had the Indian Yogi as his subject of study and has more than once relegated him to the limbo of mysticism. These Western writers have unfortunately, in their craze of materialism, failed to appreciate the purest and sincerest sentiments of the Yogi. Among these are Magasthenes, Strabo, Porpyhry and Cicero. Porpyhry characterises them as a set of men voluntarily depriving themselves of all worldly wealth and advantages, shaving their heads and beards, and resolutely quitting their wives and children for the desert. He described them as living in the forest upon herbs and water alone, as reluctantly bearing the load of life, and, inflamed with the "*foolish*" hope of transmigrating into a better state, as if impatiently waiting for the hour of their departure. Cicero goes one step further and commends their invincible patience and undaunted fortitude in these words:—"These men with equal firmness endure the severity of the snows of Caucasus while they live, as they brave, when life verges on expiration, the fire that terminates their ire of torture. Arrian observes :—"These people live naked. In winter they enjoy the benefit of the sun's rays in the open air; and in the summer, when the heat becomes excessive, they pass their time in moist and marshy places under large trees." To add to these, there are a few other writers who were so licentious as to hurl invectives on the devoted head of the poor *Yogi*. One of them, Master Purchase* ludicrously enough calls the Yogi a *sad rogue* and gives the appellation of *holy asses* to the Sanyāsins. That the ancient writers of Europe had very vague ideas regarding the religious tenets, the habits and the virtues of the Indian people, is clear from the superficial and inconsistent findings that they have advanced in their writings from time to time.

Before concluding this section of my treatise, I shall come to the subject of the Divine Trinity and shall trace the source of the general belief that prevailed in the schools of Asia from

* Purchase's Pilgrimage.

time immemorial. From India, if we direct our eyes northward to the great empires of Tibet, China and Siberia, we shall find traces of this general belief. In the history of Tibet, we have instances of medals having the figure of a *triune* deity stamped upon them, given to the people by the Dalai-Lama, to be suspended as a holy object around their necks. The Chinese and the Tartars have a universal veneration for the sacred number *Three* and the people of Siberia adore in fact, only one indivisible God under three different denominations which may be translated as :—'the Creator of all things'; 'the God of armies' and 'the spirit of heavenly love.' The celebrated Siberian medal now in the imperial cabinet at St. Petersburg published by Dr. Persons has a representation of a human figure distinguished by three heads seated cross-legged upon a low cuplike sofa, probably the lotus. An english rendering of the inscription on the other side of the medal runs thus:—"The bright and sacred image of a Deity, conspicuous in three figures. Gather the holy purpose of God from *them*: Love Him."* We have again, traces of the worship of a triple Deity in the northernmost regions of Scandinavia and the names of ODEN, FREA and THOR of the Scandinavian religion may be cited here with advantage.† The same belief in the Divine Trinity seems to have existed among a section of the Pythagorean Philosophers who make the second of the three sovereign Deities the son of the first and the third the grandson. Plato, Plotinus and Amelius held that, the Trinity consisted of 'the One,' the 'Mind' and the 'Soul'.

In whatever regions this belief could have had a place, there is no gainsaying the fact that it existed in India a thousand years before it flourished elsewhere. India could have attained a knowledge of this truth by means of traditional dogmas handed down to them from very high antiquity which in the course of so many revolving ages has never been obliterated from the minds of her people.

T. M. S.

(To be continued)

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* Stalenburgh.

† Mallets' Antiquities.

UNIVERSITY AND INDIAN VERNACULARS.

V

We turn to the opinions uttered in our own Senate of the University. The first opinion we choose is that of the late Professor Ranganādham who occupied a unique place in the Alumni of our Alma Mater. Like no one else who passed through the doors of our University, he possessed in himself all the equipments of the West mentioned by Macaulay and yet he was a devoted student of Tamil. In the field of English Literature, in mathematics, in philosophy and in his English, tastes and intellect, he had no peer His advice to the assembled graduates was: "You have to cultivate the study of your mother tongue and improve it to such on extent as to make it a fitting medium for the communication of Western ideas in Science and Philosophy." Mr. H. B. Grigg, sometime Director of Public Instruction and afterwards Resident in Travancore, said, "No one can feel more strongly than I do that, if the peoples of India, with their numerous vernaculars, are ever to rise to a nobler life and greater wealth, the proportion of those who know English must be ten, nay twenty-fold of what it is, and he equally distributed among men and women, but no one strongly believes, that the great mass of the people can ever be regenerated until each Vernacular is made a fitting vehicle for carrying on that knowledge."

Capt. H. Hallect in his Convocation address exhorted the graduates, "to carry joy and gladness into a million houses and become a potent means in helping on the regeneration of the country" and "to carry that lamp of learning of which we spoke into the caves of superstition and ignorance, casting its beams in every cranny and crevice." And then that most intellectual and talented of Madras Governors, we mean, the Rt. Hon'ble Sir M. E. Grant Duff pointedly asked; "Are you satisfied with what you are doing for your own literature?

How many of you are seeking to obtain a large and scholarly knowledge of the vernaculars of South India "

He more than once on the Viceregal Gadi spoke as follows in opening the Education Commission: 'Primary education, by which I understood the teaching of the masses in the Vernacular opens a wider and a more contester field for those who think that Government has not fulfilled the duty in this respect. The education of the people in their own tongues has shrivelled and pined. This, I think, has heen a mistake, and I say so for two principal reasons: in the first place, the vernaculars are living languages of this great continent; English is a vehicle of learning and of advancement to a small minority, but for the vast bulk it is a foreign tongue, which they do not speak and rarely hear. If the vernaculars contained no literary models, no classics, I might not be so willing to recommend them; but we all know that in them are enshrined famous treasures of literature and art, while even the secrets of modern knowledge are capable of being communicated thereby in idiom and in phrases, which will be understood by millions of people to whom our English terms and ideas will never be anything but an unintelligible jargon. My second reason is even wider in its application. What is the greatest danger in India, what is the source of suspicion, superstition, outbreaks, crimes and also of much agrarian discontent and suffering among the masses? It is ignorance. And what is the only antidote to ignorance? Knowledge. In proportion as we teach the masses, so we shall make their lot happier and in proportion as they are happier, so they will become more useful members of the body politic. The main obstacles which primary education has to contend with, spring from the people themselves. As they rise in the social scale, they wish their children to learn English. The Zamindars encourage this tendency, and the Boards and Municipalities do little to drag the pendulum back. Thus we find that in some provinces primary education is almost stationary while in others it is only making slow speed. The question is really in

the main, one of money. If the means were forthcoming, I do not doubt that local Governments would be ready to adopt a more generous policy."

On another occasion he said: "As for vernaculars which must for long be the sole instrument for the diffusion of knowledge among all except a small minority of the Indian people, we found them in danger of being neglected and degraded in the pursuit of English for the sake of its mercantile value. By all means let English be taught to those who are qualified to learn it but let it rest upon a solid foundation of indigenous languages, for no people can use another tongue with advantage that cannot first use its own with ease."

In quoting the above passage, the late Governor of Ceylon observed "If our children are taught to think, they must be taught to think in their own native language, and I do not believe in any education that takes a boy entirely out of the language in which all his wants and desires are spoken, when he is out of school, I don't think that any language which compels him to think in another language will really be an education for him or will even really be of practical instruction." Some of these opinions were set forth in the memorial to Government, forwarded by the Salem Tiruvalluvar Tamil Sangam, of which we happened to be the President, and we cull the following para from the G. O. passed by Government imposing compulsory vernacular composition. "The first remark to which those proposals give rise is that they totally exclude the classical and vernacular languages of the country as compulsory subjects. It appears to the Government that if those who have secured a university education are to do the best for the country with the education they have received, it is imperative that they should preserve a sound knowledge of the vernaculars. This line deserves to be written in letters of gold and must ever prove the "Magna Charta" for those who are fighting the cause of the vernaculars. The university had betrayed its trust and the Government had to step in with their stop-gap arrangement. And this did

not satisfy the vernacularists, and the Sanscritists were also soon disillusioned. We make no apology for the long quotations we have given in this paper, for our memory is proverbially short and some of the speakers at the last Senate Meeting went back to the old argument. We will glance at some of the less serious ones and then deal with the more serious ones advanced by a new school of men.

VI.

FAILURE OF OPTIONAL STUDY.

Optional study was in force at any time, anywhere. The study of Greek and Latin, was made compulsory at a time when the Europeans had to draw almost all their mental pabulum from these two sources; and it continued down to our own times. And then the cry in favour of the native tongues rose and it was not till recently the study of English was given that prominence that they desired. And when one entered the university, it was not the particular subject chosen for the student by the parents or the boy in consultation with his parents in view of the profession he was going to choose in a clerical life, a career in Parliament, a barrister, or medico or Engineer etc. Is this not being done by almost every Indian under-graduate? Where is the option then in regard to optional subject? What is the career open to a man who happens unfortunately to choose the Indian Languages? A school master's life for sure, and even here he fares worse than those of his fellows who chose mathematics or science? Men who have passed their M.A. in Tamil or Sanscrit have not risen to higher emoluments than Rs. 100 a month even at the fag end of their lives, unless they got drafted into the Government educational Department. And for those who as pandits have devoted their whole life time to a study of the Indian languages what inducements are open. It will be scandalous if not true the way the best specimen of this class have been treated by our own Paternal Government. A title for sure, but this is neither the bread nor water of life which will assuage his wants even in the augustan age of Tamil

literature when the court language was Tamil; poet and pandits live on their honours alone. The seven *vallals* have been praised on account of their bounties to the Pandits. Each king had his own literary court and most of the poets of Sangam all were attached to the king or that. The most fighting king had the best of them in his Court. And they sung of love and war and the poetry of the later 'literary' period is simply jejune, and they do not reproduce the hundredth part of the simplicity, vigour and beauty of these poets of the civic days. Even in the field of religion and philosophy, it was the conflict of Hinduism with heterodox sects like Buddhism and Jainism that brought out the best that exists to-day. The British Government, brought us peace indeed for which we are truly grateful but they brought with it our mental death. The only subject that has been handled by Indians during the last 100 years is the subject of Religion and the product consists only of the most in any purāṇas and stala-mahātmyas. And if there is any in other productions of the period it is due to the spirit of controversy that had manifested itself among the different schools of Hinduism. However much we many deplore this spirit yet it must be acknowledged what fine and vigorous, poetry and prose this has given birth. The market is becoming flooded with Tamil novels but with all our love for Tamil we have not touched one of them for they are mostly translations or imitations, and except a very few cannot lay claim to any originality or dignity or serving a good purpose. They are all artificial; they do not express the national activities nor the national aspirations, the struggles of the native mind nor the way out of them; no genuine passion, nor any real feeling. No war incites them, no love exalts them. There is no life in them, no play for their feelings. Their intellect is sapped by having to study a foreign language and so much, to win their bread. He is more dead than alive when a graduate emerges out of the Portals of our Alma Matter with his laurel wreaths. The further struggles

in store for him in life stare him in the face and daze him. When he enters one of the Government departments, the routine and hard work kills even the little love of learning he may perchance have acquired. His superiors do not appreciate his intelligence or his originality. He has no facilities for acquiring further knowledge or improving it by having access to good libraries or museums or laboratories, what is the good of specialising when he has no chances of improving this special study, and making it a matter of life-long happy. And then it is not the best brains that are drawn to the study of the medical languages. In the department of Education itself the best of them have felt they would have done better if they had entered some of the more Lucrative professions or departments of State, no amount of ordinary profits are of any avail. The Dravida Basha Sangam begun under the distinguished auspices of Sir S. Subramania Iyer, Sir C. Sankaran Nair, Dewan Bahadur, P. Raja Ratna Mudaliar was still born. The Tamilian Archæalogical Society which in a way took its place though alive is not doing much work. The Tamil Sangam, due to the indefatigable labours of a single noble and we mean the late lamented P. Pandi Turaisami Tevar Avergal, on whom the Government did not choose to bestow a single mark of recognition or appreciation has done some work but its Sentamilkalāsālai with all the inducements offered is not much of success. The scheme for the grant of a title in oriental learning is doomed to failure. The curricula and syllabus are too hard for human flesh to bear. And the present writer's attempt to establish a college for their purpose in Madras was a failure, lot of canvassing having induced only 6 candidates to come forward. The failure of the present curricula to effect any improvement deserves a section of itself. And we will go into it in our next article.

J. M. N.

NAMMĀLVAR'S TIRUVIRUTTAM.

Continued from page 497 of No. 11, *Vol. XIII.*

Verse 39, (Nila'-t-tada'-varai.)

Heading.—The Bride, in trance-brought vision, see'ng her Lord
Informs her Female Friend of what she, thus tranced, saw.

Text.—On ev'ry side of me appear,
Shining like large red-lotus ponds
On huge emerald mountains' tops,
The beauties of the blessed eyes
Of the (1) Lord of the sea-girt earth,
Who is (2) Lord of Heav'n too,(3) and all other souls' Lord,
(4) The Lord—whose Form 's blue cloud-like, (5) who is
Lord of me!

Explanation.—Fruition—in the shape of his prep'ration ripe,
Having been pondered thus, our Seer, ponders its cause—
The Gracious Glance of God—with such intensity,
As to reach waking-vision of God's Beauteous Eye,
As in Tir'-vāy-mozhi, Decade the Sixty Sev'nth.

Verse 40, (Kola-p-pakar-kaliru.)

Heading.—The Bride, grieved at see'ng Night arrive,
Informs her Female Friend—how much
She longs to reach her exile's term
And union with her Lord regain.

Text.—One peerless el'phant decked, to wit, the sun,
Behind the setting-mountain having hid,
All el'phants black—which form night, 'fore me now
In order stand arrayed, though erst' dispersed *en masse*!
O well-decked friends! when will my Mothers see my Lord
Who 's Lord of Earth and Bliss, adorn my flowing hair
In th' most appropriate way with His fine Tul'si-wreath?

Explanation.—1. The waking vision being followed by the sense
That 'tis a vision only, *not* fruition full,
Our Seer 's again with gloom o'erwhelmed and grieves
say'ng:
"Ye Friends who 're by me while in this state, don't, alas!

Me render fit for God's Grace and present to Him!"
The Bhagavat,* a par'llel case exhibits thus:—
"Pond'ring the World's Sire—whose essential trait it is
At once (1) To Be All-great and (2) Make All others Great,
(*Vide* the Definition "(1) Brihati, (2) brimhayati, tasmad uchyate Param Brahma. Cp. Atharva-siras, 4 "Brihad (1) brihaty (2) abrimhayati.")
Another cowherd-girl, ceasing to breathe, was freed
All temporal† rewards and punishments she had earned,
Having, by her, respectively experienced been,
By th' simultaneous tasting, in intense degree,
Of (1) Bliss and (2) grief, (1) the bliss be'ng sprung from *thought* on Him,
While (2) th' grief came from the sense of His not being *reached*."

2. The beauteous evening sun doth typify—
Souls' *knowledge*, ripened into *love*, of God.
3. "Before me now in order stand arrayed...
Shows that gloom hath grown overwhelming now.
4. "My Lord, who 's Lord of Earth and Bliss," shows that ripe souls'
Relationship of love intense with God is as
Unique as that of His Eternal Brides Themselves. Cp. (1) Heb. 7. 3. "...made like unto the Son of God abideth a priest continually."
5. "Adorn my flowing hair" hints that
God's Devotees His Grace deserve.
6. By "my Mothers", th' Eternal Angels Ven'rable
Are meant, as being First in know'ng and loving-God. *Vide* the Text—"Yatra Rishayah Prathama-jah....."
And, hence, all other souls' Conductors unto God.
7. "When will my Mothers see my Lord ..adorn my...hair?"
This shows that souls here can but *long* to reach the Goal;

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* Bk. 10="Tack-chinta-vipulahlada" &c.

† Cp. 2 bor. iv 18. "The things which are seen are temporal; but the things which are not seen are eternal."

Fruition 's from God and His Messengers alone
[While "man proposes, God disposes" says
Thomas a Kempis too—a Christian Saint].

8. "O well-decked Friends! shows that our Seer invokes the aid
Of souls—endowed with all soul-worthy attributes.
(*Vide* the following text of Sage Apastamba :—"Abhijana-vidya-sumudetam" &c., and the Vedic text :—"Srotriyam Brahma-nistitham..." Mund., 1. 2. 12.)

Verse 41, (Enr-um-bun vadai).

Heading.—Touched by the breeze, the Bride exclaims aggrieved

Text.—E'er-mischievous this breeze to be,
By straight experience I have known.
But that 'tis of such cruel nature as now 's found
I never knew before or had the least hint of! *
At this time, when the Lord who rides the Bird
Winged with (1) Ved-Doctrine and (2) Ved-Discipline,
So as to crush the wicked—howe'er strong, does not
In mercy, come and save me, this strong breeze,
To public scandal me exposing, stands,
And my destruction works with steadfastness!

Explanation.—Denied enjoyment while be'ng eager for the same
Our Seer, loathing all things else, as follows cries
"The greatness of souls' grief, is e'er proportioned to
The greatness of the object they desiderate.
The missing of God's presence, therefore, brings our Seer,
Far greater grief than all he erst missed ever gave.
The depth of this pain worldlings cannot gauge, and hence
Traduce the Saintly suff'rers and their suff'ring's cause
By ev'ry Saint on earth they thus addressed have been:—
'I hear a voice you cannot hear,
Forbidding me to stay; †

* "The wind irritates me" says the lady Favourite in Victor Hugo's *Fantine.* (See p. 137, Vol. 1, of Les Miserables in 5 Vols., London, George Routledge and Sons Ltd., Broadway, Ludgate Hill, 1896.)

† i. e. "stay with you."

I see a hand you cannot see,
Which beckons me away!'

Notes.—(1) "Such an inquiry" (into the Hindus' incomparably admirable modes of seeking God pursued through "a hundred generations" with the utmost "intensity" of feeling, says Dr. Miller, Principal of the Madras Christian College, "can have no interest, and in fact no meaning, to those who acknowledge no divine element (1) in the universe and (2) in the history of man—to those who regard all that men perceive and all that they are, as a thing meaningless and inert which has no soul to animate or ruler to direct it" *Christian College Magazine* for April 1895.

(2) Cp. the following passage of Ruskin's *Lectures on Art* (Clarendon Press, Oxford, 1870, p. 22):—"I think that general public feeling is also tending to the admission that accomplished education must include, not only full command (1) of expression by language, but command (2) of true musical sound by voice, and (3) of true form by the hand."

Our "Turya-trika" or "Pleasure-Producers Three,"
"Are (1) Song and (2) Instruments and (3) Gestures, well combined.'

In p. 15 of his said work, Ruskin makes, also the following observations on the extraordinary power evolved, in successive generations, by the law of heredity:—"Now, when powers of fancy, stimulated by this triumphant precision of manual dexterity, descend uninterruptedly from generation to generation, you have at last what is not so much a trained artist, as a new species of animal, with whose instinctive gifts you have no chance of contending" (3) A remark, exactly similar to that contained at the close of the last extract, had Warren Hastings, long before been made as to the superior trustworthiness of modes of thought developed by Hindu devotees, through countless generations, in the way of pure and intense meditation on God. (Intro. to Wilkins's English translation of the Bhagavad Gītā).

A. G.

POETRY OF ST. APPAR.

Concluded from page 510 of No. 11, Vol. XIII.

In St. Appar's Devaram, we find excellent descriptions of hills and mountains, but we can't find in it anything about the snowy rocks, chalky cliffs or barren crags. For our hills are ever full of life and sometimes we find in them even the king of the beasts, * and so there needs no saying about tigers, leopards or jackals. Our sage seems to be aware of the art of elephant-catching †, and to have spent a considerably long period in our mountainous districts. Whatever may be the cause that led him to the mountainous tracts, it cannot be doubted that he was in the habit of gazing with a child-like curiousity the sources of rivers, and thus he came to know by direct perception, how the streamlets that ran down from the top of hills ‡ blended § together to form a roaring river which carries along with it various ‖ mountain products

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* "அரிதுலமலிந்தவம்மை மலையுளாபலரின்மிக்க
வரிமிகுவண்பெண்செய் பாதகான்மறப்பிலேனே."
—திருவண்ணுமலை-திருநேரிசை-Stanza 6, ll. 3 4

† *Cf.* "வேழம்பற்றைவர் வேண்டிற்றுவேண்டிப்போய்
ஆழம்பற்றிவீழ்வார் பலவாதார்கள்.
கோழம்பத்துரை கூத்தன்குரைகழல்
தாழும்பத்தர்கள் சாலச்சதுரரே."
—திருக்கோழம்பம்-திருகுறுந்தொகை-Stanza 1.

‡ "மலையாரிருளருவி பொன்னிசூழ்ந்த
வலஞ்சுழியேபுக்கிடமா மருவினோரே."
—திருவலஞ்சுழி-திருத்தாண்டகம் 1 4 of the
only Stanza now available.

§ "மிகுகனிதையுமருவிகள்
புக்குகாவிரி போந்தபுனற்கரை."
—திருக்குரக்குக்கா-திருகுறுந்தொகை Stanza 4 ll 1-2

‖ "மலைப்பண்டம்கொண்டுவருநீர்ப்பொன்னி
வலஞ்சுழியின்மேவியமைந்தன்பண்டாய்"
திருவலஞ்சுழியும்-திருக்கொட்டையூர்யோச்சம்
—திருச்சாண்டகம்-Stanza 2 l 3.

leaves,[1] mossy plants, sand[2] and clayish mud. These things trivial though they may be, are detailed in a very picturesque fashion in some of his chapters.

In our country it is only the upper parts of mountains that can make us realise the full significance of the term 'crystal-water'-Rivers and tanks in the Tamilian land are seldom colourless. A current of clean, light and transparent water falling from the irregularly curved rocks of mountains before concave places of resort in the upper part of hills is therefore a magnificent spectacle in full moon days. Such a site is described in stanza 5,* of the chapter entitled திருவலம்புரம்-திருசேரிசை. Not far off from the foot of the hill is the merry beach. The city of Tiruvalampuram† and the fields around are the chosen minions of nature. The saivaite devotees therein with flowers, full of honey in their hands sang hymns in the temple of Valampuranathar, the site above referred to, pleased the Almighty with their devotion, enjoying themselves the blessings of the natural phenomena.

St. Appar's rivers which possess their own individual colours are typically Tamilian. The havoc of their floods‡

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[1] *Cf* "மந்தாரமுந்திவருநீர்ப்பொன்னிவல்லஞ்சுழியின்மன்னுமணலன்கண்டாய்
—வலஞ்சுழியும்-திருக்கொட்டையூர்க்கோடீச்சரமும்
திருத்தாண்டகம் Stanza 3 l 3.

Cf "மைக்கொண்மலிற்றழைதொன்றவருநீர்ப்பொன்னி
வலஞ்சுழியான் கண்டாய்."
—Do Stanza 5 l 3.

[2] *Cf* "வண்டலொண்மணற்றொண்ணூறும் பொன்னிநன்னீர்வலஞ்சுழியார்."
—திருவீழிமிழலத்-திருத்தாண்டகம் Stanza 9 l 3.

* *Cf* "கருவுறுவரையின் மேலார்தரக்கொளம்பளிக்குவித்த
விருளுறுசுதிர்தழைந்த விலங்குநிர்பசலைத்திங்க
ளருளுறுபடியரல்லா மல்லையின்மலர்களேந்த
மருளுறுதீதங்கேட்டார் வலம்புரத்தடிகளாரே."
—திருவலம்புரம்-திருசேரிசை,

† Vide திருவலம்புரம்-திருத்தாண்டகம், a chapter in the third Tirumurai of St. Appar.

‡ *Cf* "கையினைத்துவ்வலக் தெழுகளிரி
செய்யினைத்திலுஞ் செந்நியசெம்புனல்
கொய்யினைத்துஞ் கொண்டுன்குரக்குக்கா
ஐயினைத்தொழுவார்க் கல்லலில்லையே"
—திருக்குரக்குக்கா-திருக்குறுந்தொகை Stanza 3.

in the lands along their course was not quite pleasant to the feelings of St. Appar. Perhaps he anxisusly watched at times the slow method with which the floods subsided, and the oozing of water, in the sandbanks * created by them, undergoing the automatic process of filteration. Such landscapes in the *Devaram* are never meagre but are rich in the heterogenous † elements that adorn them. We have in them neat perspectives and sublime visions. We find a splendid art with apparently useless materials. Even the fishes that ran up and down the stream did not fail to attract the attention of those (like our Saint) who passed by the river. They ran in hosts through several branches to the ponds and other permanent reserviors ‡ of the city.

The critics of St. Appar may say that his pictures are sometimes gaudy. If it were so, the gaudiness belongs only to the original for which the artist is not all responsible. His pictures are exact copies of their originals. Every visible portion of them had a distinct moral tone and meaning which revealed themselves according to the nature of the individual and in portion to his understanding of the mechanism of the universe. The devotees who bathe in the open air early in the morning can only take us to a temple of Siva §. Even the

* *Cf* "எட்டவிட்டவ் வெணிலெக்கர்மேற்
பட்டநுண்டுளிபாயும் பராய்த்துறை
சிட்டன்சேவடி சென்றடைகிற்றிரேல்
விட்டநம்வினை யுள்ளனவாயுமே."
—திருப்பராய்த்துறை-திருக்குறுந்தொகை Stanza 8.

† *Cf* "குன்றடைந்தாடுங்குளிர்பொழிற் காவிரியின்கரைமேல்
சென்றடைந்தார்வினை தீர்க்குமெய்த்தானத்திருந்தவனே."
—திருவெய்ததானம் திருவிருத்தம் Stanza 3 ll 3 4.

‡ *Cf* "செங்கயல்சேய்கள்பாய்ந்து தேம்பழமினியருந்தி
தங்கயந்துரந்துபோய்ந்து தடம்பொய்கையடைந்துதின்று
உகாங்கையர்குடையுங்காலைக் கொழுங்கனியழுங்கிரூர
மங்கலமனையின்மிக்கர் வலம்புரத்தடிகளாரே."
திருவலம்புரம்-திருநேரிசை Stanza 7,

§ *Cf* "மூத்திசையும்புனற்பொன்னி மொய்பவளங்கொழித்துந்தப்
பத்தர்பலர்சீர்மூழ்கிப் பலகாலும்பணிந்தேத்த
வெத்திசையும்வானவர்க ளெம்பெருமானெனவிறைஞ்ச
மத்திசையாமையாறற்களாய் நாலுய்ந்தேனே."
—திருவையாறு-பண்-பழந்தக்கராகம் Stanza 9.

bazaar women who did not hesitate to bathe in a river even when it is brimful did not fail to remind our sage of their gracious trade in costly garlands* and aromatic pastes which are used in decorating the Śivaliṅgam. Although we find no direct link to connect every secular action to a religious performance, an effect of association is produced by suggestions at least.

Even the streets of a busy town are not excluded from the subject matter of St. Appar's lyrics. The chapter entitled திருவாரூர் திருவாதிரைத்திருப்பதிகம் is his description of an *Āruthrā* festival. It does not lack behind the rejoicings that we celeberated on the night of the Coronation Durbar Day! To an enthusiastic Śaivaite, is there a greater pleasure to the sight than the decorations in honour of a festival of Śiva, the music in the streets illumined by lights and reflectors of precious stones, the crowd of visitors comprised of the good and the bad, the healthy and those that pray for the cure of their diseases, the ideal bhaktas and those that pray for attaining their wordly desires, all mingled together before the procession itself that is proceeding with comely damsels in the front who are followed by a batch of sham devotees who wear ashes and sing songs in praise of the Almighty more for the pleasure of accompanying the nymphs? In spite of the large number of objects that present themselves to an observer in a very clumsy fashion in the moving procession, which is likely to confound the most skilful artist, our calm saint, like the extra rapid films of photography, has taken out a vivid detail of the scene making every element in it appear clear and distinct, not even one marring the beauty of another.

The chapter "திருவாரூர்-பண்-சாமரம்" which preceeds the said திருவாரூர் திருவாதிரைத் திருப்பதிகம், may logically succeed it.

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* *Cf* "அம்மலர்க்கண்ணியரஞ்சந் தெந்துவர்வாயினாயார்
வெம்முலைசாத்தம் விலைபெறுமாலையெடுத்தவர்க
டம்மருங்கிற்கிரஞ்சார்தடந் தோண்மெலியக்குடைவார்
மிம்முபுனற்செடிலக்கரைத்தே யெந்தையீரட்டமே."

—திருவதிகை-திருவிருத்தம் Stanza 3.

For we feel in it the after effect of a festival, a calmer atmosphere, and a lessening of the people's agitation. Even the voice of our Saint shows that his physical frame was somewhat exhausted and it demanded a temporary rest. Yet he looked with a true philosophic contempt, at the pials crowded with several religionists who waste their time in their peculiar ways. The pomp of many-storied houses and lofty mansions on which pinions fly made but a passing impression on him. To him they were not more beautiful than the bounties of nature in their streets and adjacent fields.* They did not please him so well as the female crab † that waits on a ridge in the field anxiously awaiting the arrival of its mate or the lusty birds ‡ that bask in the sun by the side of falling fruits (of mangoes and other fruit yielding trees) twisting themselves and coaxing their companions to the adjacent bowers, or the swan § that swings in sleepy posture on the ripples of stagnant

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* *Cf* "ஒங்குதெவ்விலையார் கழுகினவாழைமாவொடியாதுனம்பல
தீங்கனிச்சிதறுந் திருவாரூரம்மானே."
—திருவாரூர்-பண்-சீகாமரம் Stanza 4 ll 3, 4.
"முடவ்விருன்முதுகீர்மலவ்வினைவானை செங்கயல்சேல்வரால்களி
றடைந்ததண்கழனி யணியாரூரம்மானே."
—Do Stanza 2 ll 3, 4.
"பெரியசெங்கெற்பிரம்புரி சேத்தசாலிதிப்பியமென்றினைவயக்
தரியுந்தண்கழனியணியாரூரம்மானே."
—Do Stanza 7 ll 3, 4.

† *Cf* "வினைபிரிந்தவலவன்போய்ப் புகுந்தகாலமுக்கண்டதன்பெடை
நினைக்குந்தண்கழனித்திருவாரூரம்மானே."
—Do Stanza 9 ll 3, 4.

‡ "அருகெலாங்குவளைசெங்கெல வியலாம்பனெய்த
றெருவெலாந்தெங்குமாவும் பழம்விழும்படப்பையெல்லாங்
குருவினங்கூடியாங்கே கும்மலத்திற்குலர்த்தி
மருவலாமிடங்கள் காட்டுமவலம்புரத்தடிகளாரே."
—திருவலம்புரம்-திருநேரிசை Stanza 8.

§ "மாசிலொள்வாள்போன்மதியு மணிநீர்த்தொகுதி
யூசலாடியகொண் சிறையன்னமுறங்கலூற்றூர்
பாசறைலம்பருகிய வண்டெள் ளடல்கண்ட
மீசக்கெழுவட்கலைத்தே யெருதைதீட்டுமே."
—திருநல்லிசை-திருவிருத்தம் Stanza 1.

water on which the glare of the summer sun produces an appearence similar to a new sharp sword drawn from its sheath. For, our sage enjoyed the beauties of *Vasantham* season always beyond the limits of a village *Naththam*.

As St. Appar is stated to belong to the agricultural community, his astronomical knowledge may not be uncommon to his caste occupation. His perception of the celestial phenomena was as analytic as that he directed towards his lawns and the violets of the grass, to his paddy fields and the tender tropical flowers that bloom therein. He seems to be far in advance of his contemporaries in the field of meteorology. He had no faith in the puranic theory of clouds that they are independent and permanent entities which drink salt water in the sea to urinate fresh one on the mountains. In one place in his *Devaram* he uses the word 'watery vapour'* to mean the dark clouds that screen the sun. Though he is prone to equivocate in matters that revolutionise† the current ideas for reasons best known to himself, we do not fail to notice that his head was very scientific which without any additional information may be considered as a miracle in itself for his century. His poems conclusively show that he spent his time during several rainy nights in winter observing patiently the motions of the electrified clouds‡ noting the connection between certain forms of lightning and rains with poetic curiosity. Even in such dark nights he closely observed the change of colour in the black clouds when they were being converted into rain.§ Perhaps

* *Cf* "நீராவியான நிழலேபோற்றி"
—ஸ்ரீகைலாயம்-போற்றித்திருத்தாண்டகம் Stanza 5, l. 3.

† "வானகத்தில்வளர்முகில"
—திருமாற்பேறு-திருத்தாண்டகம் Stanza 8, l. 1.

‡ *Cf* "மைவானமிடற்றினை யவ்வான்மின்போல்வளர்
சடைமேல்மதியானை மழைபாயெங்கும்
பெய்வானை.....
—திருவீழிமிழலைத்-திருத்தாண்டகம் Stanza 6, l. 12.

§ "மின்னானை மின்னிடை சேருருவானை
வெண்முகிலாய்ப்பழுத்து மழைபொழிவான்றன்னை."
—திருஆலவாய்-திருத்தாண்டகம் Stanza 2, l. 1.

it is then that he came to know that certain species of field frogs with yellowish limbs make noise exactly like the country tom-tom * counterfeiting the warnings of village *vetti* in his midnight rounds.

Having viewed St. Appar's Devaram in the light of the main classifications of English poetry, let us now briefly discuss under what headings of the Tamilian divisions it may safely be brought in. None can gainsay the fact that St. Appar was an *Ausu Kavi* or a poet who could sing a poem or any subject off-hand. Now-a-days we may be sceptical about it, though our forefathers in so late as the beginning of the last century considered it but an ordinary feat. From the Sangam period downwards to Kalamegam, we have myriads of such poets. It is but a kind of rhetorical training, a training to deliver speeches in poetry. This was the evil which retarded the growth of prose literature in Tamil.

Even if we were to the version of Sekkilar that St. Appar was capable of delivering hymns without previous thought or intimation, we cannot refuse to give weight to the internal evidence in the Devaram itself which supports Sekkilar and the popular view. St. Appar seldom speaks about his own merits. But he speaks slightly about the art of singing or composing poems as one of special training and long practice.† He alludes in one‡ of his stanzas sung at

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* *Cf* "பைங்காற்றவளைபறைகோட்டப் பாசிலைநீர்படுக
வைங்காற்குவளைமேலுலாவி யுயிர்ப்பவருகுலவும்
செங்காற்குருகினைசேருங் கெடிலக்கரைத்தே
வெங்காற்குருசிலைவீரனருள் வைத்தவீரட்டமே."
—திருவதிகை-திருவிருத்தம் Stanza 2.

† *Cf* "பத்தருறைப்பணிந்தடியேன் தன்னைப்பண்ணுட்பாமாலைபாடப்
பயில் வித்தானை....."
—திருமுதுகுன்றம்-திருத்தாண்டகம் Stanza 3, l 2.
and also l. 1 Stanza 3 of திருப்புன்னிருக்கும் வேளூர்-திருத்தாண்டகம்.

‡ "திறக்கப்பாடிய வெள்ளிளஞ்செந்தமிழ்
உறைப்புப்பாடி யடைப்பித்தாருண்ணின்றூர்
மறைக்கவல்லரோ தம்மைத்திருவாய்மூர்ப்
பிறைக்கொள்செஞ்சடை யாரிவர்பித்தரே."
—திருவாய்மூர்-திருக்குறுந்தொகை Stanza 8.

Tiruvoymoor of his having been called upon to open the doors of the Śiva's temple at *Vedāraṇyam* by his hymns in praise of the Almighty. The last* hymn reveals the momentary indignation of our sage at his request not being complied with till nine stanzas were uttered. So without further dilation, we shall proceed to see whether St. Appar can be styled *Chitra Kavi* as well.

Let us now see what is meant by the term 'Chittra Kavi' (சித்திரக்கவி) before beginning to discuss whether St. Appar is entitled to be so designated. Every one of us know what it is and yet none of us can give an exact definition of it. Dandiyasariyar who may be expected by us to give a definition carefully avoided this task. We have only one *sūtram* in *Daṇḍi Alaṅkāram* (தண்டியலங்காரம்) wherein a dozen species of Chitra Kavies are stated to belong to the genus மடக்கு or the highly evolved puns. The vagueness of the Sūtram lies in his not even hinting at the differentia. The ingenious commentator to our sad disappointment adds but a footnote to the effect that as there is the adverb 'உம்' (which corresponds to the English 'also') in the sūtram, he enlarges the list of the author by adding eight more to the number; but he does not care to do the most important duty to point out the necessary ingredients for the construction of a chitra kavi. When the matter is minutely looked into, we cannot but sympathise with the said grammarian and his annotator for their helplessness in the premises. Owing to the continuous progress of civilisation and new inventions in arts and science, no hard and fast line could safely be drawn by them restricting the scope of this mechanical poetry. Therefore it is that we hear of the specimens of *Padma Bantham*, Rādha Bantham and other forms not mentioned by *Daṇḍiyalaṅkāram* or its notes. To-day

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* "அரக்கனெவிரலா லடர்த்திட்டீ
நிரக்கமொன்றிலீ ரெம்பெருமானிரே
கரக்கும்புன்னெஞ்சர் குழ்மறைக்காடரே
சரக்கவிக்கவர்திறப்பிம்மினே."

—திருமறைக்காடு-திருக்குறுந்தொகை Stanza 10.

none can object to the form either of a *Steamer-Bandham*, or an *Engine-Bandham* or a *Tram-Car-Bandham*, if they can be artistically composed.

St. Appar's conception of *Chithra Kavi* was never narrow. He knew full well how and when he ought to use this rare weapon. He dived deep into the meaning of the rules of our grammars and understood the purpose that underlies all *Alaṅkārams*. Like all great poets, his object was never to make a show of his poetical capabilities and so he never liked to decorate his verses with gaudy ornaments. He did not desire to obstruct the free flow of his metaphysical thoughts or to twist words or sentences according to the convenience of a form or mould. But in spite of the careless ease with which all his hymns were sung, many artistic shapes rise here and there (in his Devaram) of their own accord, and we are surprised with ornamental fretwork even in the common plane of his * poems.

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* Note the peculiar arrangement of words in the following stanza:—

"நிலையிலாவூர்மூன்றெரிந்த நெருப்பரிகாற்றம்பாக
நிலையுநாணரவுநாகம் கொண்டவர்தேவர்தங்க
டலையிலைவேடர்வீழி மிழலையுள்விகிர்தனரே."

—திருவீழிமிழலை-திருநேரிசை Stanza 4.

Herein "நிலையிலா" which means 'ever-moving' or 'not stationary' has a synonym elsewhere 'liable to be destroyed.' Hence it here exhibits a germ of dramatic irony by the peculiar arrangement of words in the first line. Again 'ஒன்ற' which means 'for the purpose of destroying', may also be taken as 'having come to one spot' which may claim to be its synonym with equal propriety. Again 'நெருப்பரிகாற்று' is the co ordination of three words which respectively mean *Agni*, *Vishnu* and *Vāyu*. But the selection of the words is such that the phrase may be made out from the same permutation in which 'நெருப்பரி' is a proper adjunct of the word 'காற்ற'. The pun on the word நாகம் in நிலையுநாணரவுநாகம்' may be extended as 'நாகம் கொண்டவர்தேவர்' for external appearance. The learned pundits may judge whether this kind of 'மடக்கு' was ever conceived by Daṇḍiyāsiriyar or other grammarians.

The chief difference between the ideas of the orthodax grammarians who expounded the rules for the beauties and arts of *chittram*, and those of our saint which we may infer from the model compositions that can be selected from his Devaram, lies in the fact that the former limited the unit of chittram to a single stanza whereas the latter considered the chapter itself as a unit or a single figure. This is the reason why the pun or மடக்கு in the chapter entitled "திருஅதிகை திரு வீரட்டானம்—சொற்புளித்த திருநேரிசை" goes beyond the scope of the first five sūtrams of the section on the சொல்லணியியல் of Daṇḍiyalaṅkāram. In the *Devāram* the stanzas in any chapter are not treated as isolated bits arranged in a row, but they seem to have been considered by their author as members of an organic whole, having life and definite function in the chapter.

St. Appar, in spite of the views of the orthodax grammarians, did not hesitate to repeat the same word with the same meaning for carrying out certain artistic designs. For he knew even if the same word with the same meaning be used in a *proper* way, it cannot jar the trained ear but on the other hand would be conducive to the melody of the poem and the emphasis of its thought. His scope having been enlarged by him from the range of a stanza to that of a chapter, he began to pun on words, phrases and sentences of one stanza by repeating them in artistic ways in the other stanzas of the chapter *; and so his *chittrams* were drawn with new materials and in improved colours. Further he extended its sphere even to the serial order of the Tamilian alphabet † and the numbers of arithmetic.‡

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* *Cf* "நேயிற்றிருநேரிசை." which begins with the line
"செஞ்சடைக்கற்றை முற்றத்தினிலாவெறிக்குஞ்செண்ணி."
also vide stanzas 9 and 10 where the same line is presented as different by a slight alteration ["விருத்தனுப்பாலனுகி யிரிலா வெறிக்குஞ் செண்ணி etc., and "பாலனுய் விருத்தனுகி பனிலா வெறிக்குஞ்செண்ணி etc.]

† *Cf* "சித்தத்தொகை—திருக்குறுக்தொகை."

‡ *Cf* தனித்திருக்குறுந்தொகை which begins with the line
"ஒண்ணுதலெண்பிறைக கண்ணிப்யார்சோலவணம் etc.
and also "விடந்தீர்த்தபதிகம்—பண்-இந்தளம்" sung before the corpse of Appūdi's child.

These seem to be the broad basis for the creation of the ornamental poetry of St. Appar- It should not be presumed that St. Appar wanted to overthrow the old models. In many places he adopted them and it is possible to find at least a single illustration for almost every specimen of சொல்லணி and 'பொருளணி' (artistic arrangement of thoughts) in his Tevāram. And in adopting them he never did any thing blindly but handled them so craftily that whenever he found a necessity, he mended, modified or improved them. Whether any sanskrit models of chittra kavi were imitated by him or not is one which should be settled by our pundits after minute search and examination of the Tirumurais.

The word "Madurakavi" (மதுரகவி) literally means either a sweet poem or a sweet poet. Some of his poems are both short and sweet.* The apparent cause of this seems to be, partly the harmonious flow of his thoughts, and partly the peculiar arrangement of words and the (இனம்) classes of letters which produces a fine music. Even when he mixed harsh criticisms with ludicrous descriptions, the poem retains its sweetness.† The secret of the charm in the stanzas of St. Appar's Tevāram does not lie merely in the permutation or combination of words or letters.‡ It is not one even of any conscious arrangement of thoughts. For it is the enchanting personality of our sage that exhibits its feature in his poems. In them we see his heart, his gentle spirit, wit, humour etc. As

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* The second Tirumarai of St. Appar.

† "சேதுகறமனத்தார்புறங்கூறினும்
கோதுகறக்கிணைஞ்ஞன்பிகள்கூறினும்
பொதுவிலுயகண்பூந்துருத்திந்தகர்க்
கதிபன்சேவடிக்கீழ்நாமிருப்பதே."

—திருப்பூந்துருத்தி-திருக்குறுந்தொகை Stanza 9.

‡ The metre of St. Appar's "சிவனெனுமோசை" and Sambandar's "வயுறுதோளி" are practically identical in Sandam. Yet the former is intensely sweet aad gentle whereas the latter is very dignified and majestic.

the sweetness pervades every molecule of an Indian cake, his personality penetrates through and through every pore of his Tevaram, and thereby vivifies all its literary and artistic beauties.

In conclusion the only question that remains to be answered is whether St Appar may be disignated as 'Visthāra Kavi' (விஸ்தாரகவி). This term like many in our languages possesses but a vague connotation. It roughly means in English 'a voluminous poet' whose composition has both quality and quantity. Yet what is the minimum number of verses which one ought to compose for claiming this title has not yet been marked out by our pundits. A poet writing less than a thousand stanzas will certainly hesitate to assume this grand name; but one who composed more than ten thousand good verses need not so hesitate. The traditional accounts show that our sage sang nearly eighty-four thousand verses. This does not seem impropable, though we have now only four thousand and odd stanzas in his Tevāram. He never seems to have sung less than ten stanzas at a time. To compose ten stanzas every day would have been nothing to poetic merit. The traditional version fixes only an average of about seven stanzas per *diem* from the beginning of his career as a Šaiva Sanyāsi. It is an undoubted fact that what we possess ir St. Sambandar's is not more than a third of his composition' When this is so in spite of the large retinue of the disciples who followed him almost from the beginning of his career to the end of his life, it may easily be imagined what ought to have been the fate of the poems of one who was too humble to proceed with a number of disciples in a public place, manifesting pomp or greatness. Our sage never cared to point out to the public what would be the benefits that one would be deriving by reading or repeating his poems, but very fond of saying that he knew very little of Tamil or of the poetic

art.* Owing to these disadvantages many of his poems were not taken down in writing, and many sank into oblivion through the havoc of the white ants in the cudjan leaves which preserved small proportion of his songs. His indefatigable spirit, in spite of his frail constitution * made him visit not less than one hundred and thirty two shrines actively spending some days at least in each shrine, spontaneously singing hymns and caring little to preserve them ; he must have left us a gigantic (poetic) work, had he been less modest and humble. Even now, Tamil scholars will not find fault with one, if one should call St. Appar a *Visthara Kavi* without going behind the records of the three Tirumurais.

E. N. T.

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* *Cf* "பன்னியசெந்தமிழறியேன் கவியேலுமாடடே
னெண்ணெழுபெண்ணிறைத்தகலேகளாய
தன்னேயுந்தன்றிறத்தறியாப்பொறியிலேனைத்
தன்றிறமும்விளித்துநெறியுங்காட்டி
யன்னையுமத்தனையும்போலவன்பா
யடைந்தேனைத்தொடர்ந்தென்னுளாக்கொண்ட
தென்னெறும்பியூர்மலைமேன்மாணிக்கத்தை
செழுஞ்சுடரேச்சென்றடையப்பெற்றேனனே."
—திருவெறும்பியூர்-திருத்தாண்டகம் Stanza 1.

* *Cf* "பிணிவிடாவாக்கைபெற்றேன்பெற்றமொன்றேறுவானே
பணிவிடாவிம்பையென்றும்பாசனத்தழுந்திநின்றேன்
றுணிவிலேன்றூயனல்லேன்றூமலர்ப்பாதங்காண்டா
னணியனையறியாட்டேனசைகளீட்டனனே."
—திருஅதிகைதிருவீரட்டானம்-திருநேரிசை Stanza 9.

WHAT IS FAITH.

What thing is faith? Ask thou the gleesome boy
Who for the first time breasts the buoyant wave;
'Tis faith that leads him with adventurous joy
To follow where they plunge, his comrades brave.
Ask thou the boor who eats and drinks and sleeps,
And loves and hates and hopes, and fears and prays,
Fishes and fowls, and all that silence keeps.
And, where life's sign-post points his path, obeys.

(2)

Or ask the sage, with subtle-searching looks,
Well trained all things in heaven and earth to scan;
Or ask the scholar primed with Vedic books;
All live by faith of what is best in man.
Or him sharp-eyed, with fine atomic science,
The loves and hates of lively dust pursuing;
Who tortures Nature with all strange appliance
To drag to light the secret of her doing.

(3)

Ask thou the captain who with guess sublime
Mapped forth new worlds on his night-watching pillow,
And saw in vision a fresh start of time,
Big with grand hopes beyond the Antartic billow.
Ask thou the soldier who on bristling lances.
Rushes undaunted, breathing valorous breath,
And where his leader cheers him on, advances.
To glorious victory o'er huge heaps of death.

(4)

Or ask the patriot who, when foes were strong,
And faithless friends had sold their rights for pelf,
Waits till harsh need and shame rouse the base throng
Into the high-souled echo of himself.

Ask thou the statesman, when the infuriate mob
Brays senseless vetoes on his wisest plans;
Unmoved he stands, his bosom knows no throb;
His eye the calm evolving future scans.

(5)

Or ask the martyr, who, when tyrants tear
His quivering flesh, with calm assurance dies;
Sweet life he loves, but scorns to breathe an air
Drugged with the taint of soul-destroying lies.
In such know faith, faith or in man or God,
In thine own heart, or tried tradition's stream;
'Tis one same sun that paints the flowery sod,
And shoots from pole to pole the quickening beam.

(6)

God is the power which shapes this pictured scene,
Soul of all creatures, substance of all creeds;
Faith intuition quick and instinct keen
To know His voice and follow where He leads.

T M. S.

J. N. FARQUHAR AND SAIVA SIDDHANTA.

Extract from the "International Review of Missions" Vol. II, No. 7, pp. 586, 587 :—

Of the many systems into which the Śaivite stream of Vedānta teaching has spread out the Śaiva Siddhānta possesses by far the richest literature, and holds the greatest place in the life of South India. The sect accepts the canon of the Vedānta as interpreted by Nilakaṇṭha, and looks back also to a series of Sanskrit works called Āgamas, which regulate the worship and practice of Śaivites, and to a group of poet-saints, whose Tamil hymns are sung in the temples. The teaching of the Siddhānta was systematized in fourteen theological works written in Tamil in the thirteenth and following centuries. The Rev. H. W. Schomerus, who for some eleven years has been a missionary in South India, has explored this Tamil dogmatic, and *Der Śaiva Siddhānta* is a full exposition of the teaching contained in it. Hitherto our information about the sect has been very fragmentary, and has had to be gathered from a number of books and innumerable articles. The present work will now obviate that necessity for all who read German. Mr. Schomerus is to be congratulated on the care and thoroughness which characterize his work throughout. He follows his authorities with the utmost faithfulness, and is a clear-sighted and most sympathetic expositor. His book is a most valuable addition to the literature of Hinduism, and will be heartily welcomed by all scholars.

Mr. Nallasvāmi Pillai is a leading modern exponent and defender of the system. His *Studies in Saiva Siddhānta*, if taken along with Dr. Pope s *Tiruvāšagam*, form the best help available in English for understanding the sect ; and they have the further interest of showing us the sytem battling for life amid the storms raised by western thought.

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"ĀGAMIC BUREAU NOTES."

Lectures by Srimat Svāmi Vedachalam at Calcutta :—

On the 13th April 1913, Swami delivered at the Madras Social Club an able and interesting lecture on the Historicity of Saint Tirujnanasambandha. Mr. T. K. Acharya, B.A., L.L.B., presided on the occasion and at the end of the lecture spoke in terms of high appreciation the value of the lecture and the interesting way in which it was delivered.

On the 16th of April, 1913 the Swami delivered his second lecture on "The Relation of Sankhya and Saiva Siddhānta," in the Theosophical Hall at Calcutta, with Mr. Hirendra Nath Dutta, M.A., B.L. in the Chair. The time occupied by the lecture was nearly an hour and a half without break and during this period the large and enlightened audience remained spell-bound listening to the very able and impressive discourse with undivided attention. The Chairman closed the proceedings of the meeting by some pertinent remarks on the subject and thanked the Swami for the valuable instruction he gave of Saiva Siddhānta to the enlightened men of Calcutta.

On the 27th of April, 1913, a third lecture on "Bhaktiyoga" was delivered by the Swāmi in the Madras Social Club. The meeting was presided by Mr. T. K. Acharya B.A., L.L.B. The very fine and heart-melting discourse of the Swami moved the large audience to tears. The lecture occupied nearly two hours and a half although the audience knew it not till the end having their attention been completely absorbed in the subject all the while. The meeting was closed by a short speech from the Chair.

These three lectures of the Swami kindled the religious feelings of many a thoughtful gentleman of the City so much that they all felt the necessity of having a Religious Association to devote their leisure hours to the study of such reasonable and scientific systems of philosophy as Saiva Siddhānta and Vishishtādwaita. And as suggested by the Swami a private meeting was called at the premises 9-2, Arpuli Lane, and a religious society by the name of "Samarasa Sanmārgha Sabha" was formed accordingly. The Swami was requested by the

members to be the President-Founder of their society. Mr. T. K. Acharya, B.A., L.L.B., and Mr. Ethirajalu Mudaliyar were elected as Vice-Presidents, Mr. V. Govindaraju, B.A., as Secretary. Almost all the influential men have joined the Society, and the members chiefly consisted of Madrasis who settled in Calcutta.

Then as proposed by the members of the above Sabha, an inaugural meeting of it was held at the premises of the Madras Social Club on the 4th of May 1913, when the Swami was requested to take the Chair. In response to the call from the chair, Mr. T. K. Acharya, Mr. Ethirajalu mudaliar and others spoke dwelling upon the aims and objects of the society and the admirable, disinterested and very benificial work the Swami was doing for the cause of "Saiva Siddhānta" and other Indian religions. Thereupon the Swami rose amidst cheers and delivered his fine inaugural address on "Saiva Siddhānta." At the close of the lecture Mr. Acharya rose and spoke very highly of the talents of the Swami and in behalf of the Samarasa Sanmārgha Sabha thanked the Swami, garlanded him, and presented him a superior Silk cloth as a mark of their esteem and respect. The Swami accepted the present with great pleasure assuring them that he would preserve it very carefully as a token of their love and affection. Then the Swami bidding farewell to the members of the Society and friends at Calcutta in touching terms dispersed the meeting with a prayer.

The Swami next went to Benares on the 7th instant.

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Saiva Siddhānta Samāja Lectures :—

Mr. K. Kuppusami Mudaliar, Secretary of the Saiva Siddhānta Mahā Samājam, delivered a lecture on "Non killing" at the newly established Saiva Siddhānta Saba at Trichinopoly on Monday the 16th June 1913.

On 23-5-13, Mr. Mani-Tirunavukkarasu Mudaliyar, one of the Directors of the Samāja, delivered a lecture on "Bhakti Yoga"; Mr. K. Kuppusami Mudaliar, Secretary of the Samāja, delivered a lecture on "நல்லறம்" (Best Charity). The above lectures were delivered under the Presidency of Srilasri Anūr Singaravelu Mudaliar at the Matālaya of Kumāra Tevar of Mylapore.

Mr. T. V. Kalyanasundra Mudaliar, one of the Directors and Honorary lecturer of the Samāja, delivered a lecture on "Tayumanavar's

Principles" at Chintadripet on 24-5-13; and another lecture (சிவஞான முதற் குத்திர உள்ளக்கிடக்கை) at the Vasantha Mantapam of Sri Arunachelesvarar on 31-5-12. He delivered a lecture on 7-6-13 at the Siva-temple of Tiruvettisvaranpet on "சகலோபசிவ" under the Presidency of Siddhānta Sarabham, Ashtavadānam P. Kalyanasundra Mudaliar.

Alandur Sivanadiyar Tirukkuttam :—The third anniversary of this Sabha was performed from 1st to 15th June 1913. On the last day the festival to Samayāchāryas was celebrated with the recitation of Tamil Veda by several Sabhas, and in the afternoon, under the Presidency of Siddhānta-Sarabam Ashtavadānam P. Kalyanasundra Mudaliar, Mr. K. Kuppusami Mudaliar, the Secretary of the Samaja, delivered a lecture on "Hara Hara Mahādeva". Mr. Tirukovalur Kumārasāmi Pillai delivered a lecture on "Samarasa Jnāna". Saiva Siddhānta Sarabham Mr. Siva Arunagiri Mudaliar delivered a lecture on "Jnāna-pūja."

Velānganni Saiva Siddhanta Sabha:—The Seventh anniversary of this Sabah was celebrated on 23 May 19 3. Under the Presidency of Siddhanta Sarabam Ashtāvadānam P. Kalyanasundra Mudaliar. Several learned Lectures were delivered successively for 3 days. The excellent and hard work of Mr. K Arunachela Tevar, Editor of Sentamil Selvi, for 7 years towards this Sabha, is to be praised by all.

The Birth day of St. Sekkilar at Kunrattur was celebrated on 8th June 1913 with great eclat by enthusiastic youngmen.